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THE
ANALYTICAL REVIEW,
OR
HISTORY OF LITERATURE,
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING
SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS
PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERS;

AND
NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE
LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ censura tempus teratur; sed plane *breviter* res ipsæ narrentur, judicium
“ *parcius* interponatur.” BACON *de historia literaria conscribenda.*

V O L. XV.

FROM JANUARY TO MAY INCLUSIVE, 1793.

L O N D O N:

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M DCC XCIII.

T H E

ANALYTICAL REVIEW,

For JANUARY, 1793.

POETRY.

ART. 1. *The Iliad and Odyssey of Homer, translated into English Blank Verse.* By W. Cowper, of the Inner Temple, Esq. 2 Vols, 4to. 1150 p. Price 2l. 12s. 6d. in Boards. Johnson, 1791.

TRANSLATORS of poetry may be arranged into two classes: those who without invention, but an ardent ambition for its honours, with powers of embellishment, harmony of diction, and elegance of taste, attempt to graft their own scyons on a solid stem; and those who, from real or imagined sympathy with the production of another, unable to perceive excellence through any other medium but that of their idol, renounce all individual consequence, swear to his words, and rank themselves under his banner. The first sacrifice their model to themselves and their age, the second sacrifice both to their darling original. Of both kinds of translation, the muses of this country have produced specimens: Mr. Pope's ranks foremost in the former, whether that of Mr. Cowper claim the same eminence in the latter class, we are now to inquire.

Though the ultimate end of poetry be to please, and the best include both instruction and pleasure at once, it will easily be perceived, that the laws which are to rule two species of translation so different cannot be the same. The laws which the first imposes are of its own creation and choice; the laws of the second resemble somewhat those which a master prescribes to his servant, they have little to gratify vanity, they are related to resignation, they are fidelity and simplicity with as much harmony and vivacity as is compatible with both; for the translator of Homer indeed, the difficulty will not be how much he shall sacrifice of these two last requisites, but how much he shall be able to obtain, or to preserve.

By *fidelity* some will understand the mere substitution of one language for another, with the intire sacrifice of idiom and metre, which belongs only to the literal translation of school-books. Fidelity, as Mr. C. himself has with equal happiness and precision defined it in his preface, is that quality which neither omits nor adds any thing to an authors stock, 'I have invented nothing,' says he, 'I have omitted nothing.' When we consider the magnificent end of epic poetry, to write for all times and all races, to treat of what will always exist and always be understood, the puny laws of local decorum and fluctuating fashions, by which the omission or modification of certain habits and customs

customs, natural but obsolete, is prescribed, cannot come into consideration. Such laws may bind the meaner race of writers. He who translates Homer knows that when Patroclus administers at table, or Achilles slays the sheep himself for Priam, a chief and a prince honour the chieftains and king who visit them, and disdain to leave to meaner hands these pledges of hospitality; and he translates faithfully and minutely, nor fears that any will sneer at such a custom, but those who sneer at the principle that established it. He neither 'attempts to soften or refine away' the energy of passages relative to the theology of primitive ages, or fraught with allegoric images of the phenomena of nature, though they might provoke the smile of the effeminate, and of the sophists of his day. This is the first and most essential part of the fidelity prescribed to a translator, and this Mr. C. has so far scrupulously observed, that he must be allowed to have given us more of Homer, and added less of his own, than all his predecessors; and this he has done with that simplicity, that purity of manner, which we consider as the second requisite of translation.

By *simplicity* we mean, what flows from the heart: and there is no instance of any translator known to us, who has so entirely transfused the primitive spirit of an ancient work into a modern language; whose own individual habits and bent, if we may be allowed the expression, seem to be so totally annihilated, or to have coalesced so imperceptibly with his model. He is so lost in the contemplation of his authors narrative, that in reading we no more think of *him*, than we do of Homer when he hurls us along by the torrent of his plan; no quaintness, no antithesis, no epigrammatic flourish, beckons our attention from its track, bids us admire or rather indignantly spurn the intruding dexterity of the writer: to have leisure to think of the author when we read, or of the artist when we behold, proves that the work of either is of an inferior class; we have neither time to inquire after Homer's birth-place or rank, when Andromache departs from her husband, nor stoop to look for the inscription of the artists name, when we stand before the Apollo.

Considering next the *harmony* of numbers, prescribed to the translator of a poet, Mr. C. himself allows that he has many a line 'with an ugly hitch in its gait,' and perhaps to those he acknowledges as such, and the copious list of others called forth in battle-array against him, no trifling file of equally feeble, harsh, or halting ones, might be added. Still we do not hesitate to give it as our opinion, founded on a careful perusal of the whole, that the style and the flow of his numbers are in general consonance with the spirit of the poem. In particular lines he may be inferior to many; we even venture to say that he has as often adopted or imitated the discords of Milton, as his flow of verse. The English Jupiter perhaps shakes his ambrosial curls not with the full majesty of the Greek; the plaintive tones of Andromache do not perhaps melt, or the reverberated bursts of Hector's voice break on our ear, with their native melody or strength; the stone of modern Sisyphus oppresses not with equal weight, or rebounds with equal rapidity as that of old: the hoarseness of northern language bound in pebbly monosyllables, and almost always destitute of decided quantities, must frequently baffle the most vigorous attempt, if even no allowance were made for the terror that invests a celebrated passage, and dashes the courage of the translator with anxiety and fear.

Still

Still, if Mr. C. be not always equally successful in the detail, his work possesses that harmony which consists in the variety of well-poised periods, periods that may be pursued without satiety, and dismiss the ear unenjoyed by that monotony which attends the roundest and most fortunate rhyme, the rhyme of Dryden himself.

The chief trespass of our translator's style, and it will be found to imply a trespass against his fidelity and simplicity, is no doubt the intemperate use of inversion, ungraceful in itself, contrary to the idiom of his language, and what is still worse, subversive of perspicuity, than which no quality distinguishes Homer more from all other writers: for Homer, though fraught with every element of wisdom, even in the opinion of a critic* to no hereby more adverse than that of acknowledging faultless merit, whether ancient or modern, Homer, with all this fund of useful doctrine, remains to this day the most perspicuous of poets, the writer least perplexed with ambiguity of style. His tale is so clearly told, that even now, as of yore, he is or may be the companion of every age and almost every capacity, at almost every hour. This perspicuity is perhaps not to be attained by the scantiness of modern grammar; it is perhaps not to be fully expected from the inferior powers of the most attentive translator, wearied with labour, and fancying that to be clear to others which is luminous to him: but this we cannot allow to be pleaded every where in excuse of our translator's ambiguities, after the ample testimony he bore in his preface to the perspicuity of his author. Such palliation indeed will not be offered by him who tells us, that not one line before us escaped his attention. We decline entering into particulars on this head, partly because Mr. C. cannot be ignorant of the passages alluded to, partly because sufficient, and even exuberant pains have been taken by others to point them out to the public.

But if the translator often deviate from his model in so essential a requisite, he scrupulously adheres to another of much less consequence, the observance of those customary epithets with which Homer distinguishes his gods and heroes from each other. As most of these are frequently no more than harmonious expletives of the verse, often serve only as a ceremonious introduction to his speakers, we are of opinion that he might at least have sometimes varied them with advantage to his verse, and for the greater gratification of his reader. He who thought it a venial licence to deviate in the first line of his work from the text, who cries 'woe to the land of dwarfs†', who makes his hero often 'the swiftest of the swift', tinges the locks of Menelaus with 'amber,' and varies Eumæus from plain swineherd, to 'the illustrious steward or noble pastor of the flocks,' he surely might have saved us from the 'archer-god,' the 'cloud-assembler Jove,' the 'city-spoiler chief,' the 'cloud-assembler deity,' &c. &c., or in mercy to our debauched ears have meditated combinations more consonant to verse and language. Their casual omission would not have proved a greater infidelity than that which made him disregard names and epithets, expressively repeated in the original,

* Samuel Johnson.

† Iliad III. v. 6.

Ἀνδρῶν ἀνυμνασίῃς πότις καὶ κρητὰ φέρουσι*

of which that of Afius the Hyrtacide in the catalogue * is a striking instance.

Homer is ample, and the translator studies to be so, and generally with success; but Homer is likewise concise where Mr. C. is often verbose, and where by more careful meditation or more frequent turning of line and period he might have approached his master. Homer finishes, but like nature, without losing the whole in the parts: the observations which the translator offers on this in the preface we are tempted to transcribe. Pref. p. xv.

‘The passages which will be least noticed, and possibly not at all, except by those who shall wish to find me at a fault, are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult also, without sinking below the level of poetry, to harness mules to a waggon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.’

To this remark, founded on truth, we could have wished Mr. C. had added the reason why Homer contrived to be minute without being tedious, to appear finished without growing languid, to accumulate details without losing the whole; defects which have invariably attended the descriptions of his finished followers, from Virgil and Apollonius, down to Ariosto, and from him to the poets of our days, Milton alone excepted. It is, because he never suffered the descriptions that branched out of his subject to become too heavy for the trunk that supported them; because he never admitted any image calculated to reflect more honour on his knowledge than on his judgment; because he did not seek but find, not serve but rule detail, absorbed by his great end; and chiefly because he, and he alone, contrived to create the image he described, limb by limb, part by part, before our eyes, connecting it with his plot, and making it the offspring of action and time, the two great mediums of poetry. The chariot of Juno is to be described †: it is not brought forth as from a repository, tamely to wait before the celestial portico, and subjected to finical examination, the action all the while dormant: on the spur of the moment, Hebe is ordered to put its various parts together before our eyes, the goddess arranges her coursers, mounts, shakes the golden reins and flies off with Minerva, and our anticipating expectation, to the battle. Agamemnon is to appear in panoply ‡: we are not introduced to enumerate greaves, helmet, sword, belt, corslet, spear; they become important by the action only that applies them to the hero's limbs. We are admitted to the toilet of Juno §: no idle *étalage* of ornaments ready laid out, of boxes, capsules, and

* Iliad II. v. 837—8.

Τὴν αὐτὴν ἵστάνιδος ἔρχ' Ἀσιόη, ὀρχαμέη ἀνδρῶν,
'Ἀσιόη ἱστάνιδος.

† Iliad v. v. 722—31.

‡ Iliad XI. v. 15 Seq. Conf. Iliad II. v. 42. Seq.

§ Iliad XIV. v. 170. Seq.

cosmetics; the ringlets rise under her fingers, the pendants wave in her ears, the zone embraces her breast, perfumes rise in clouds round her body, her vest is animated with charms. Achilles is to be the great object of our attention, his shield a wonder*; heaven, earth, sea, gods, and men are to occupy its orb: yet, even here he deviates not from his great rule, we see its august texture rise beneath the hammer of Vulcan, and the action proceeds with the strokes of the celestial artist. Where description must have stagnated, or suspended action, it is confined to a word, 'the sable ship, the hollow ship,' or dispatched with a compound, 'the red-prowed ship,' 'the shadow-stretching spear.' If the instrument be too important to be passed over lightly, he, with a dexterity next to miraculous, makes it contribute to raise the character of the owner. The bow of Pandarus is traced † to the enormous horns of the mountain-ram, and its acquisition proves the sly intrepidity of the archer who bends it now. The sceptre of Agamemnon ‡ becomes the pedigree of its wearer: it is the elaborate work of Vulcan for Jupiter, his gift to Hermes, his present to Pelops, the inheritance of Atreus, the shepherd-staff of Thyestes, the badge of command for Agamemnon. Thus Homer describes; this is the mystery without which the most exquisite description becomes an excrescence, and only clogs and wearies the indignant and disappointed reader. Poetic imitation, we repeat it, is progressive, and less occupied with the *surface* of the object than its *action*; hence all comparisons between the poet's and the painter's manners, ought to be made with an eye to the respective end and limits of either art; nor can these observations be deemed superfluous, except by those who are most in want of them, the descriptive tribe, who imagine they paint what they only perplex, and fondly dream of enriching the realms of fancy, by silly excursions into the province of the florist, chemist, or painter of still life.

Proceeding now to lay before the reader specimens of the translation itself, we shall select passages which by their contrast may enable him to estimate the variety of our author's powers, to poise his blemishes and beauties, and to form an idea of what he is to expect from a perusal of the whole. To exhibit only the splendid, would have been insidious; it would have been unfair to expose languor alone; we have pursued a middle course, and when he has consulted the volumes themselves, the reader, we trust, will pronounce us equally impartial to the author and himself.

Juno, entering her apartment to array herself for her visit to Jupiter on Gargarus, is thus described:—*Iliad*, B. xiv. p. 365.

* She sought her chamber; Vulcan her own for
That chamber built. He framed the solid doors,
And to the posts fast closed them with a key
Mysterious, which, herself except, in heav'n
None understood. Entering she secured
The splendid portal. First, she laved all o'er
Her beauteous body with ambrosial lymph,
Then, polish'd it with richest oil divine

* *Iliad* xviii. v. 478—607.

† *Iliad* iv. v. 105—111.

‡ *Iliad* ii. v. 101—8.

Of boundless fragrance; oil that in the courts
 Eternal only shaken, through the skies
 Breathed odours, and through all the distant earth.
 Her whole fair body with those sweets bedew'd,
 She pass'd the comb through her ambrosial hair,
 And braided her bright locks streaming profuse
 From her immortal brows; with golden studs
 She made her gorgeous mantle fast before,
 Ethereal texture, labour of the hands
 Of Pallas, beautified with various art,
 And braced it with a zone fringed all around
 An hundred fold; her pendants triple-gemm'd
 Luminous, graceful, in her ears she hung,
 And cov'ring all her glories with a veil
 Sun-bright, new-woven, bound to her fair feet
 Her sandals elegant. Thus, full attired
 In all her ornaments, she issued forth,
 And beck'ning Venus from the other pow'rs
 Of heav'n apart, the Goddess thus bespake.

‘ Daughter belov'd! Shall I obtain my suit,
 Or wilt thou thwart me, angry that I aid
 The Grecians, while thine aid is given to Troy?

‘ To whom Jove's daughter Venus thus replied,
 What would majestic Juno, daughter dread
 Of aurn, sire of Jove? I feel a mind
 Disposed to gratify thee, if thou ask
 Things possible, and possible to me.

‘ Then thus with wiles veiling her deep design
 Imperial Juno. Give me those desires,
 That love-enkindling pow'r by which thou sway'st
 Immortal hearts, and mortal, all alike.

For to the green earth's utmost bounds I go,
 To visit there the parent of the Gods,
 Oceanus, and Tethys his espoused,
 Mother of all. They kindly from the hands
 Of Rhea took, and with parental care
 Sustain'd and cherish'd me, what time from heav'n
 The Thund'rer hurl'd down Saturn, and beneath
 The earth fast bound him and the barren Deep.
 Them go I now to visit, and their feuds
 Innumerable to compose; for long
 They have from conjugal embrace abstain'd
 Through mutual wrath, whom by persuasive speech
 Might I restore into each others' arms,
 They would for ever love me and revere.

‘ Her, foam-born Venus then, Goddess of smiles,
 Thus answer'd. Thy request, who in the arms
 Of Jove reposest the omnipotent,
 Nor just it were nor seemly to refuse.

‘ So saying, the cincture from her breast she loos'd
 Embroider'd, various, her all-charming zone.
 It was an ambush of sweet snares, replete
 With love, desire, soft intercourse of hearts,

And

And music of resistless whisper'd sounds
That from the wisest steal their best resolves;
She placed it in her hands and thus she said.
'Take this—this girdle fraught with ev'ry charm.
Hide this within thy bosom, and return,
Whate'er thy purpose, mistress of it all.

'She spake; imperial Juno smiled, and still
Smiling complacent, bosom'd safe the zone.'

Euphorbus falls thus, under the spear of Menelaus: Iliad B. xvii.

p. 452. v. 60.

'Sounding he fell; loud rang his batter'd arms.
His looks, which even the Graces might have own'd,
Blood-sullied, and his ringlets wound about
With twine of gold and silver, swept the dust.
As the luxuriant olive by a swain
Reared in some solitude where rills abound,
Puts forth her buds, and, fann'd by genial airs
On all sides, hangs her boughs with whitest flow'rs,
But by a sudden whirlwind from its trench
Uptorn, it lies extended on the field,
Such, Panthus' warlike son Euphorbus seem'd,
By Menelaus, son of Atreus, slain
Suddenly, and of all his arms despoil'd.
But as the lion on the mountains bred,
Glorious in strength, when he hath seiz'd the best
And fairest of the herd, with savage fangs
First breaks her neck, then laps the bloody paunch
Torn wide; meantime, around him, but remote,
Dogs stand and swains clamouring, yet by fear
Repress'd, annoy him not or dare approach;
So there, all wanted courage to oppose
The force of Menelaus, glorious Chief.'

The beauty of this passage will no doubt prompt Mr. C. to revise the words descriptive of the olive's gender. He cannot possibly have had an eye to the passage in the xi. B. of the Odyssey, relating to the spirit of Tiresias; the silence there, and the beauty obtained by it, are founded on very different principles.

With the following ample scene between Achilles, Lycaon, and Ateropæus, we conclude our extracts from the Iliad. B. xxi. p. 553. v. 119.

'Such supplication the illustrious son
Of Priam made, but answer harsh received.
'Fool! speak'st of ransom? Name it not to me.
For 'till my friend his miserable fate
Accomplish'd, I was somewhat giv'n to spare,
And num'rous, whom I seized alive, I sold.
But now, of all the Trojans whom the Gods
Deliver to me, none shall death escape,
'Specially of the house of Priam, none.
Die, therefore, even thou, my friend! What mean
Thy tears unreasonably shed and vain?
Died not Patroclus, braver far than thou?
And look on me—see'st not to what an height

My stature tow'rs, and what a bulk I boast?

A king begat me, and a Goddess bore.

What then! A death by violence awaits

Me also, and at morn, or eve, or noon

I perish, whensoever the destin'd spear

Shall reach me, or the arrow from the nerve,

• He ceas'd, and where the suppliant kneel'd, he died,

Quitting the spear, with both hands spread abroad

He sat, but swift Achilles with his sword

'Twixt neck and key-bone smote him, and his blade

Of double edge sank all into the wound,

He prone extended on the champain lay

Bedewing with his sable blood the glebe,

'Till, by the foot, Achilles cast him far

Into the stream, and, as he floated down,

Thus in wing'd accents, glorying, exclaim'd.

• Lie there, and feed the fishes, which shall lick

Thy blood secure. Thy mother ne'er shall place

Thee on thy bier, nor on thy body weep,

But swift Scamander on his giddy tide

Shall bear thee to the bosom of the sea.

There, many a fish shall through the chrystal flood

Ascending to the rippled surface, find

Lycaon's pamper'd flesh delicious fare.

Die Trojans! 'till we reach your city, you

Fleeing, and slaught'ring, I. This pleasant stream

Of dimpling silver which ye worship oft

With victim bulls, and fete with living steeds

His rapid whirlpools, shall avail you nought,

But ye shall die, die terribly till all

Shall have requited me with just amends

For my Patroclus, and for other Greeks

Slain at the ships while I declined the war.

• He ended, at whose words still more incensed

Scamander means devised, thenceforth, to check

Achilles, and avert the doom of Troy..

Meantime the son of Peleus, his huge spear

Grasping, assail'd Asteropæus son

Of Pelegon, on fire to take his life.

Fair Peribœa, daughter eldest-born

Of Accessamenus, his father bore

To broad-stream'd Axios, who had clasp'd the nymph

In his embrace. On him Achilles sprang.

He, newly risen from the river, stood

Arm'd with two lances opposite, for him

Xanthus embolden'd, at the deaths incensed

Of many a youth whom, mercy none vouchsafed,

Achilles had in all his current slain.

And now, small distance interposed, they faced

Each other, when Achilles thus began.

• Who art and whence, who dar'st encounter me?

Hapless the fires whose sons my force defy.

• To whom the noble son of Pelagon,

Pelides,

Cowper's *Translation of Homer.*

Pelides, mighty Chief! Why hast thou ask'd
My derivation? From the land I come
Of mellow-soil'd Pæonia far remote,
Chief leader of Pæonia's host spear-arm'd;
This day hath also the eleventh ris'n
Since I at Troy arriv'd. For my descent,
It is from Axius river wide-diffused,
From Axius, fairest stream that waters earth,
Sire of bold Pelegon whom men report
My sire. Let this suffice. Now fight, Achilles!

So spake he threat'ning, and Achilles rais'd
Dauntless the Pelian ash. At once two spears
The hero bold, Asteropæus threw,
With both hands apt for battle. One his shield
Struck but pierced not, impeded by the gold,
Gift of a God; the other as it flew
Grazed his right elbow; sprang the sable blood;
But, overflying him, the spear in earth
Stood planted deep, still hung'ring for the prey.
Then, full at the Pæonian Peleus' son
Hurl'd forth his weapon with unsparing force
But vain; he struck the sloping river-bank,
And mid-length deep stood plunged the ashen beam.
Then, with his faulchion drawn, Achilles flew
To smite him; he in vain, meantime, essay'd
To pluck the rooted spear forth from the bank;
Thrice with full force he shook the beam, and thrice,
Although reluctant, left it; at his fourth
Last effort, bending it he sought to break
The ashen spear-beam of *Æacides*,
But perish'd by his keen-edg'd faulchion first;
For on the belly at his navel's side
He smote him; to the ground effused fell all
His bowels, death's dim shadows veil'd his eyes,
Achilles ardent on his bosom fix'd
His foot, despoil'd him, and exulting cried.

Lie there; though River sprung thou find'st it hard
To cope with sons of Jove omnipotent.
Thou said'st it, a mighty River is my sire—
But my descent from mightier Jove I boast;
My father, whom the Myrmidons obey,
Is son of *Æacus*, and he, of Jove.
As Jove all streams excels that seek the sea,
So, Jove's descendents nobler are than theirs.
Behold a River at thy side—Let Him
Afford thee, if he can, some succour—No
He may not fight against Saturnian Jove,
Therefore, not kingly *Acheloius*,
Nor yet the strength of Ocean's vast profound,
Although from him all rivers and all seas
All fountains and all wells proceed, may boast
Comparison with Jove, but even He
Astonish'd trembles at his fiery bolt,
And his dread thunders rattling in the sky.

On opening the *Odyſſey*, we preſent the reader with the interview of Ulyſſes and his mother in the ſhades, and the deſcription of Tyro's amour with Neptune. *Odyſſ. B. xi. p. 254.*

' She ſaid ; I ardent wiſh'd to claſp the ſhade
Of my departed mother ; thrice I ſprang
Toward her, by deſire impetuous urged,
And thrice ſhe ſitted from between my arms,
Light as a paſſing ſhadow or a dream.
Then, pierced by keener grief, in accents wing'd
With filial earneſtneſs I thus replied.

My mother, why elud'ſt thou my attempt
To claſp thee ; that ev'n here, in Pluto's realm,
We might to full ſatiety indulge
Our grief, enfolded in each other's arms ?
Hath Proſerpine, alas ! only diſpatch'd
A ſhadow to me, to augment my woe ?

Then, inſtant, thus the venerable form.
Ah, ſon ! thou moſt afflicted of mankind !
On thee, Jove's daughter, Proſerpine, obtrudes
No airy ſemblance vain ; but ſuch the ſtate
And nature is of mortals once deceaſed.
For they nor muscle have, nor fleſh, nor bone ;
All thoſe (the ſpirit from the body once
Divorced) the violence of fire conſumes,
And, like a dream, the ſoul flies ſwift away.
But haſte thou back to light, and, taught thyſelf
Theſe ſacred truths, hereafter teach thy ſpouſe.

Thus mutual we conſerr'd. Then, thither came,
Encouraged forth by royal Proſerpine,
Shades female num'rous, all who conſorts, erſt,
Or daughters were of mighty chiefs renown'd,
About the ſable blood frequent they ſwarm'd,
But I, conſid'ring ſat, how I might each
Interrogate, and thus reſolv'd. My ſword
Forth drawing from beſide my ſturdy thigh,
Firm I prohibited the ghoſts to drink
The blood together ; they ſucceſſive came ;
Each told her own diſtreſs ; I queſtion'd all.

There, firſt, the high born Tyro I beheld ;
She claim'd Salmoſneus as her ſire, and wife
Was once of Cretheus, ſon of *Æolus*.
Enamour'd of Enipeus, ſtream divine,
Loveliſt of all that water earth, beſide
His limpid current ſhe was wont to ſtray,
When Ocean's God, (Enipeus' form aſſumed)
Within the eddy-whirling river's mouth
Embraced her ; there, while the o'er-arching flood,
Uplifted mountainous, conceal'd the God
And his fair human bride, her virgin zone
He looſ'd, and o'er her eyes ſweet ſleep diffuſed.
His am'rous purpoſe ſatiſfied, he graſp'd
Her hand, affectionate, and thus he ſaid.

Rejoice in this my love, and when the year

Shall

Shall tend to consummation of its course,
 'Thou shalt produce illustrious twins, for love
 Immortal never is unfruitful love.
 Rear them with all a mother's care; meantime,
 Hence to thy home. Be silent. Name it not.
 For I am Neptune, shaker of the shores.

So saying, he plunged into the billowy deep.
 She, pregnant grown, Polias and Neleus bore,
 Both, valiant ministers of mighty Jove.'

The visit of *Hermes* to *Calypso*, and her abode, are thus described—
Odyss. B. v. p. 110.

'He ended, nor the *Argicide* refused,
 Messenger of the skies; his sandals fair,
 Ambrosial, golden, to his feet he bound,
 Which o'er the moist wave, rapid as the wind,
 Bear him, and o'er th' illimitable earth,
 Then took his rod with which, at will, all eyes
 He closes soft, or opens them wide again.
 So arm'd, forth flew the valiant *Argicide*.
 Alighting on *Pieria*, down he stoop'd
 To ocean, and the billows lightly skim'd
 In form a sea-mew, such as in the bays
 Tremendous of the barren deep her food
 Seeking, dips oft in brine her ample wing.
 In such disguise o'er many a wave he rode,
 But reaching, now, that isle remote, forsook
 The azure deep, and at the spacious grot,
 Where dwelt the amber-tressed nymph arrived,
 Found her within. A fire on all the hearth
 Blazed sprightly, and, afar-diffused, the scent
 Of smooth-split cedar and of cypress-wood
 Odorous, burning, cheer'd the happy isle.
 She, busied at the loom, and plying fast
 Her golden shuttle, with melodious voice
 Sat chaunting there; a grove on either side,
 Alder and poplar, and the redolent branch
 Wide-spread of Cypress, skirted dark the cave,
 There many a bird of broadest pinion built
 Secure her nest, the owl, the kite, and daw
 Long-tongued, frequenter of the sandy shores.
 A garden-vine luxuriant on all sides
 Mantled the spacious cavern, cluster-hung
 Profuse; four fountains of serene lymph
 Their sinuous course pursuing side by side,
 Stray'd all around, and ev'ry where appear'd
 Meadows of softest verdure, purpled o'er
 With violets; it was a scene to fill
 A God from heav'n with wonder and delight.
Hermes, heav'n's messenger, admiring stood
 That sight, and having all survey'd, at length
 Enter'd the grotto; nor the lovely nymph
 Him knew not soon as seen, for not unknown
 Each to the other the immortals are,

How far soever sep'rate their abodes.
 Yet found he not within the mighty chief
 Ulysses; he sat weeping on the shore,
 Forlorn, for there his custom was with groans
 Of sad regret t' afflict his breaking heart,
 Looking continual o'er the barren deep.
 Then thus Calypso, nymph divine, the God
 Question'd, from her resplendent throne august.*

With the subsequent passage of Ulysses' stratagem in the cave of Polypheme, we shall dismiss the *Odyssy*, and add a few observations.
Odyss. B. ix. p. 207.

* Cyclops! thou hast my noble name inquired,
 Which I will tell thee. Give me, in return,
 The promised boon, some hospitable pledge,
 My name is * Outis; Outis I am call'd
 At home, abroad, wherever I am known.

So I; to whom he, savage, thus replied.
 Outis, when I have eaten all his friends,
 Shall be my last regale. Be that thy boon.

He spake, and, downward sway'd, fell refupine,
 With his huge neck assant. All-conqu'ring sleep
 Soon seized him. From his gullet gush'd the wine
 With human morsels mingled, many a blast
 Sonorous issuing from his glutted maw.

Then, thrusting far the spike of olive-wood
 Into the embers glowing on the hearth,
 I heated it, and cheer'd my friends, the while,
 Left any should, through fear, shrink from his part.
 But when that stake of olive-wood, though green,
 Should soon have flamed, for it was glowing hot,
 I bore it to his side. Then all my aids
 Around me gather'd, and the gods infused
 Heroic fortitude into our hearts.

They, seizing the hot stake rasp'd to a point,
 Bored his eye with it, and myself, advanced
 To a superior stand, twirl'd it about.

As when a shipwright with his wimble bores
 Tough oaken timber, placed on either side
 Below, his fellow-artists strain the thong
 Alternate, and the restless iron spins;

* * Clarke, who has preserved this name in his marginal version, contends strenuously, and with great reason, that Outis ought not to be translated; and in a passage which he quotes from the *Acta eruditiorum*, we see much fault found with Giphanius and other interpreters of Homer for having translated it. It is certain that in Homer the word is declined not as *ἄνθρωπος*, which signifies no man, but as *ἄνθρωπος*, making *ἄντῳ* in the accusative, consequently as a proper name. It is sufficient that the ambiguity was such as to deceive the friends of the Cyclops. Outis is said by some (perhaps absurdly) to have been a name given to Ulysses on account of his having larger ears than common.*

So, grasping hard the stake pointed with fire,
 We twirl'd it in his eye; the bubbling blood
 Boil'd round about the brand; his pupil sent
 A scalding vapour forth that singed his brow,
 And all his eye-roots crackled in the flame.
 As when the smith an hatchet or large axe
 Temp'ring with skill, plunges the hissing blade
 Deep in cold water, (whence the strength of steel)
 So hiss'd his eye around the olive-wood.
 The howling monster with his outcry fill'd
 The hollow rock, and I, with all my aids,
 Flew terrified. He, plucking forth the spike
 From his burnt socket, mad with anguish, cast
 The implement all bloody far away.
 Then, bellowing, he sounded forth the name
 Of ev'ry Cyclops dwelling in the caves
 Around him, on the wind-swept mountain tops;
 They, at his cry flocking from ev'ry part,
 Circl'd his den, and of his ail enquired.

What grievous hurt hath caused thee, Polypheme?
 Thus yelling to alarm the peaceful ear
 Of night, and break our slumbers? Fear'st thou lest
 Some mortal man drive off thy flocks? or fear'st
 Thyself to die by cunning or by force?

Them answer'd, then, Polypheme from his cave.
 Oh, friends! I die; and Outis gives the blow.

To whom with accents wing'd his friends without.
 If no * man harm thee, but thou art alone,
 And sickness feel'st, it is the stroke of Jove,
 And thou must bear it; yet invoke for aid
 Thy father Neptune, sov'reign of the floods.

So saying, they went, and in my heart I laugh'd
 That by the fiction only of a name,
 Slight stratagem! I had deceived them all.*

If translation be chiefly written for those who cannot read the original, it is, we apprehend, self-evident, that Polyphemes charging *Outis* with an attempt on his life, and the departure of his associates in consequence of this information, must remain a problem to those who do not understand the Greek. To them *Outis* is the name of somebody, and why that should pacify the giants who came to assist the Cyclops, appears unsatisfactory, if not inconceivable. Clarke, when he adduces the passage from the *Acta Eruditorum*, which censures Gyphanius for having translated *Outis*, *Nemo*, would have done well if he had adduced other reasons in support of his opinion, (if indeed he coincided in opinion with that passage) than grammatical subtilties. The separation of *ev-d* can be no reason why the brethren of Polypheme should depart; his destruction remained a call equally urgent for their assistance, whether it was carrying on by fraud or force. In Homer, whenever a

* * *Outis*, as a name, could only denote him who bore it; but as a noun, it signifies no man, which accounts sufficiently for the ludicrous mistake of his brethren.*

man is asked after his name, he replies, they call me so, or my mother has given me such a name; and this is always in the accusative. Ulysses, to deceive Polypheme, consults probability and the customary reply to a question after a name, and therefore calls himself *Outin*, not *Outina*, to escape the suspicion of the Cyclops; but well furnished, or Homer at least for him, that his enemy would pronounce his name in the nominative, if he should be asked who was his destroyer. If the deception be puerile, it is to be considered, that no sense can be obtained without it, and on whom it is practised; on something worse than a solitary barbarian not trained up in social craft; it is exerted on a monster of mixed nature, unacquainted with other ideas than the immediate ones of self-preservation, brutal force, and greedy appetite. The whole fiction is indeed one of those which Longinus calls dreams, but the dreams of Jupiter; and the improbabilities of the component parts vanish in the pathos, and the restless anguish of curiosity which overwhelms us in the conduct of the tale*.

That the translation of the word *καραυς*, in the celebrated passage of Sisyphus, should have met with indulgence from those who insist on the preservation of *Outis*, may not be matter of surprize, because, as Mr. C. observes, 'it is now perhaps impossible to ascertain with precision what Homer meant by the word *καραυς*, which he uses only here and in the next book, where it is the name of Scylla's dam.' We give it up too, though not willingly, because the ancients appear to have been as ignorant of the being so called as ourselves, some of whom, by cutting the word into two, attempted to make it rather an attribute of the stone itself, than the effect of some external power: but from *him*, we are more surprized at the observation on the word 'ἀναιδής' in the same passage, as 'also of very doubtful explication.' Is it not the constant practice of Homer to diffuse energy by animating the inanimate? has he forgotten the maddening lances, the greedy arrows, the roaring shores, the groaning earth, the winged words, the cruel brags, and a thousand other metaphors from life? and if these occurred not to his memory, the observation of *Aristotle* on the passage in question, as quoted by Clarke, might have removed all doubts about the true sense of the word *ἀναιδής* when applied to a rock.

Mr. Cowper, in his interpretation of many words and expressions of dubious explication, has generally chosen that sense which seemed most to contribute to the perspicuity of the passage: thus in *Iliad* iv. v. 306—seq., when Nestor instructs his troops before the battle, he has in our opinion adopted the best and only sense, though rejected by Clarke with more subtlety than reason. Thus he has substituted the word

* *Voss*, the admirable translator of the *Odyss.* in German hexameters, well aware that the question here lay not between grammar and license, puerility of conceit, or dignity of fiction, but between sense and nonsense, without deigning to notice the contest of commentators, has rendered *οὐτις* by "Niemand" in the first instance, and afterward varies it with "Keiner."

"Niemand ist mein Name; denn Niemand nennen mich alle.

"Niemand würgt mich, ihr Freund,' arglistig! und keiner gewaltsam!

"Wenn dir denn keiner gewalt anthut ———"

"monster".

'monster' for the epithet *αἰμαμακτός*, Iliad xvi. 329, with sufficient propriety, whether that word be expressive of enormity of dimension, or untameableness of disposition: in both which senses it occurs in Pindar*. We might enlarge on the terms *ἀμνησχιτῶνας*; *τροπαί* 'Ἡλιάοιο; *ὀρθοθυρή*; and a variety of others equally disputed or obscure, but as they will be sufficiently recognized by the scholar, whilst the unlearned reader is enabled to pass smoothly over them, we shall just observe, that the interpretation of the proverbial passage in Odyss. viii. v. 351,

Διίλαι τοι δειλὸν τε καὶ ἰγγραὶ ἐγγυασθῆαι
'I am a suitor, lame security,'

is the happiest instance of the superiority of plain sense over learning merely intricate.

When, in Odyss. iv. v. 73, Telemachus describes the mansion of Menelaus, Mr. C., with all the translators, renders 'ἤλεκτρον' amber, 'contrary to the explanation of Pliny, who defines electrum to be gold, containing a fifth part of silver, and quotes the Homeric passage†. Amber ornaments, we believe, are not mentioned by Homer in the singular. Thus in Odyss. xviii. 294-5, the golden necklace presented by Eurydamachus, is called 'ἤλεκτροισιν ἱερμῖον, inlaid with amber drops.

Homer, Odyss. xi. v. 579-seq., places two vultures by the sides of Tityus, who entered his entrails, and tore his liver by turns, and adds to enhance the terror of the image:

ὃ δ' ἤν' ἀπαμύνετο χεῖροι,

'he had not hands to rescue him,' entranced, no doubt, or chained to the ground. This Mr. C. translates

'— Two vultures on his liver prey'd
'Scooping his entrails; nor sufficed his hands
'To fray them thence'—

why not, if he had a hand for each vulture, unless we suppose him chained or entranced?

Odyss. xix. 389. Ulysses removes from the light of the hearth into the shade, lest the nurse, who had already discovered a striking resemblance in his shape, voice, and limbs, to those of her lost master, by handling his thigh, and seeing all at once the scar on it, should be

* The first, in ΠΥΘ. A. v. 28.

γὰρ τε καὶ ποτόν κατ' αἰμαμακτόν.

The second in ΠΥΘ. Γ. v. 57-8.

Περὶ κασιγνητῆν μοῖν

Θυοῖσιν αἰμαμακτῇ:

where the scholiast explains it by *ἀκαταμαχῆος*, and the notes deduce it from a compound of the A *ἐπιτακτῆ* and *μαίμων*: a derivation more probable than that of our translator from *αἶμα* and the Doric *μακος*; unless we suppose that Homer made use for his substantives of the Ionic, and for his compound adjectives of the Doric dialects!

† Plin. L. xxxiii. C. 4. 'Electro auctoritas, Homero teste, qui Menelai regiam auro, electro, argento, ebore fulgere tradit.' Helen, he continues, consecrated a cup of electrum at Lindos 'mammæ suæ mensura'; and adds 'Electri natura ad lucernarum luminæ clarius argento splendere.'

convinced that he could be no other, and betray him. This Mr. C. translates thus : P. 453.

- Ulysses (for beside the hearth he sat)
- Turn'd quick *his face* into the shade, alarm'd
- Left, handling him, she should at once remark
- His scar, and all his stratagem unveil.'

He, who unacquainted with the rest should read these lines, would either conclude, that the nurse had not looked at the face before, or that the scar was in the face. Minerva had taken care that Ulysses should not be discovered by his countenance, making identity vanish into mere resemblance, but as the scar in such a place, without a miracle, could belong only to Ulysses, he attempted to elude the farther guesses of the nurse, by having his thigh washed in the dark.

Odyss. viii. 400. Euryalus, eager to appease Ulysses for the affront offered to him, addressed Alcinous his chief.

Τοι δ' αὐτ' 'Ευρυαλός ἀπαμειβέλο, φωνήσας τε
'Αλκίνοος κρηϊοί—

But Mr. C. turns Alcinous into his father :

- When thus Euryalus his *fire* address'd.

The sons of Alcinous were Laodamas, Halius, and Clytóneus.

When Mr. C. Odyss. xi. v. 317-seq. tells us that Alomena bore Megara to Creon, he says surely what Homer has not said *, who mentions Megara as the daughter of Creon, and one of the women Ulysses *saw*, and not as the sister and wife of Hercules together.

But enough. Of similar observations, perhaps more might be added. These at least will show the attention with which we have compared copy and original. If, among the emendations of a future edition, they be not passed over as cavils, or treated as nugatory, our purpose will be fully answered. It would be difficult to determine in which of the two poems Mr. C. succeeded best, we however incline to decide in favour of the *Odyssey*. The prevalent mixture of social intercourse, domestic manners, and rural images, with the scenes of terror and sublimity, as upon the whole it renders that poem more pleasing, though not more interesting than the *Iliad*, and what we would call a poem for all hours, appears to us to have been more adapted to the mild tones of our translator, than the uninterrupted sublimity and pathos of the *Iliad*. In parting from both, we congratulate the author on the production, and the public on the acquisition of so much excellence. We contemplate the whole in its mass as an immense fabric, reared for some noble purpose : on too near an approach, not perhaps of equal beauty, with parts left rough that might have been smoothed to neatness, and others only neat that might have been polished unto elegance ; blemishes that vanish at a proper distance : by uniform grandeur of style, the whole strikes with awe and delight, attracts now the eyes of the race who saw it rise, and, secure of duration from the firmness of its base and the solidity of its materials, will command the admiration of posterity.

Z. Z.

* Την δε μετ' 'Αλκμήνης 'ΙΔΟΝ—
Και Μιγαρήν (sc. ΙΔΟΝ) κρηϊοτος υπερθυμοιο θυγατρα
Την ιχην Αμφιτρωνιος υιος—

METAPHYSICS.

ART. II. *Elements of the Philosophy of the Human Mind.* By Dugald Stewart, F. R. S. Edinburgh. Professor of Moral Philosophy in the University of Edinburgh. 4to. 566 pages. Price 1l. 1s. in boards. Strahan and Cadell. 1792.

IN order to form a just estimate of the value of metaphysical inquiries, it is of importance to consider the objects upon which they are employed. These have been classed under the two general heads of being and of mind.

Being as such, abstracted from actual existence, Aristotle made a subject of distinct discussion; and no inconsiderable part both of his metaphysics and logic is occupied in ascertaining its nature, properties, and relations. These inquiries have since been pursued with infinite diligence and subtlety, and spread out into innumerable ramifications, by philosophers and schoolmen; and even at this day there are not wanting learned men, who value those speculations as the highest exercise of human genius, and the foundation of all science. Others, however, (and we confess ourselves to be of the number,) are disposed to consider these inquiries as nothing more than disputations concerning the meaning of terms, and therefore as more properly belonging to philology than to philosophy.

The other part of metaphysics, that which treats of mind, is unquestionably a real branch of philosophy; and, provided it be confined to such inquiries as are within the limits of the human faculties, is of high importance. It cannot be questioned, that this is the case with respect to those inquiries which are employed upon the powers and operations of the human mind, with a view to ascertain and arrange those facts, respecting the intellectual and moral nature of man, which are known by consciousness and observation, and by means of these to discover those general laws of mind, the knowledge of which may be of infinite use in the conduct of life.

This branch of metaphysics was not wholly neglected by the ancients; but has been much more thoroughly and accurately studied by the moderns. It has particularly engaged the attention of the schools of North Britain, whence many elaborate treatises have of late years been sent forth, which, if they have advanced some doubtful theories, have at the same time contributed very essentially towards the extension of intellectual science. To the names of Hume, Hutcheson, Reid, Smith, Cairns, Gerard, Beattie, &c. we are now to add that of Stewart; who, in the work which at present comes before us, has given a view of the intellectual powers of man, highly valuable on account of the ingenious and accurate discussions which it contains, the pertinent illustrations with which they are enlivened, and the classical purity of style in which the whole is written. Such is the variety and importance of the matter contained in this volume, that we should not do justice to our readers, if we did not give a full account of the work. This, therefore, we shall

without further preamble proceed to do in the following analysis.

Introduction.—The most satisfactory and useful branch of metaphysics is the study of the phenomena of mind. This study is perfectly distinct from all hypothetical researches into its nature and essence. The operations of the human mind are the result of a small number of simple faculties, or principles of action, which are the general laws of our constitution, and hold the same place in the philosophy of mind, that the general laws we investigate in physics hold in that branch of science. In both cases, the laws which nature has established are to be investigated only by an examination of facts, and in both cases, a knowledge of these laws leads to the explanation of an infinite number of phenomena. If we proceed no farther than facts for which we have the evidence of our own consciousness, our conclusions will be no less certain than those of physics. Inattention to the proper limits of philosophical inquiry, and a disposition to explain intellectual and moral phenomena, by the analogy of the material world, have retarded the progress of the philosophy of mind.

This branch of philosophy is of extensive utility. All the pursuits of life, whether they terminate in speculation or action, are connected with that general science, which has the human mind for its object. Among the numerous advantages, to be expected from a successful analysis of the principles of the human mind, one of the principal is, that it would necessarily throw much light upon the subject of intellectual and moral education. It is only upon a philosophical analysis of the mind, that a systematical plan can be founded, for cultivating the various principles of our nature, both speculative and active, so as to bring them to perfection, and for assisting us in the management of early impressions and associations, in order to secure it against the influence of prevailing errors. Education can never be systematically directed to its proper object, till we have obtained not only an accurate knowledge of the general principles of our nature, and of the laws which regulate their operations, but an explanation of the various modifications and combinations of those principles, which produce that diversity of talents, genius, and character, we observe amongst men. Many inconveniences and mischiefs have arisen from a partial and injudicious cultivation of the mind. Happiness, which is the end of all education, can only be attained by preserving that balance among all the faculties, principles, and capacities of the human mind, which shall give them such a degree of relative strength, as appears to be agreeable to the intentions of nature. To how great a degree of perfection the intellectual and moral nature of man is capable of being raised by cultivation, it is difficult to conceive. But the effect of early continued and systematical education, in the case of those children who are trained for the sake of gain to feats of strength and agility, justify, perhaps, the most sanguine views which it is possible for a philosopher to form with respect to the improvement of the species. In order to secure the mind, on the one hand, from the influence of

of prejudice, and on the other, from a tendency to unlimited scepticism, it is necessary that it should be able to distinguish the original and universal principles and laws of human nature, from the adventitious effects of local situation. An accurate acquaintance with the human mind would produce more rational and useful system of logic than has been hitherto framed; whence would arise, a precise and steady idea of the objects presented to our inquiry in the several sciences; a clear view of the relation in which the several objects of scientific investigation stand to each other, and to the practical purposes of life; proper rules of investigation adapted to the different sciences; and artificial aids to the intellectual faculties, both in the pursuit and the communication of knowledge. The philosophy of the mind must also be of great use in ascertaining the principles and rules of those arts, in which we not only employ the intellectual faculties as instruments, but operate on the mind as a subject; which is the case in all the fine arts, and in the more serious art of legislation.

Chap. 1. *Of the powers of external perception.*—Various theories have been formed by philosophers, to explain the manner in which the mind perceives external objects. In the formation of these theories, their authors have been influenced by some general maxims of philosophizing borrowed from physics, and by an indistinct but deep rooted conviction of the immateriality of the soul. To the former is to be ascribed the general principles of all these theories which teach, that in order to explain the intercourse between mind and distant objects, it is necessary to suppose the existence of something intermediate, by which its perceptions are produced. To the latter the various metaphysical expressions of idea, species, shadows, phantasms, images, which, while they amused the fancy with some remote analogy to the objects of the senses, did not directly revolt against our reason, by presenting to us any of the tangible qualities of bodies. In the order of inquiry, the *phenomena* of vision first engaged the attention of philosophers, and suggested to them the greater part of their language with respect to perception in general, whence the modes of expression, fanciful with respect to sight, are unintelligible, and self-contradictory, with respect to the other senses.

It seems now pretty generally agreed among philosophers, that there is no instance in which we are able to perceive a necessary connection between two successive events, or to comprehend in what manner the one proceeds from the other as its efficient cause. In natural philosophy, when we speak of one thing as the physical cause of another, we only mean that the two are constantly conjoined, so that when we see the one we may expect the other. The vulgar notion of cause and effect, as implying a necessary connection between physical events, has given rise to the maxim commonly received among philosophers, that one body cannot be the cause of motion in another place at a distance from it, unless there be a connection between them by means of some intervening medium. But the relation of cause and effect is as inexplicable in the case of contiguous

bodies as in any other, and no one has yet discovered any necessary connection between impulse and motion. It is not ascertained, that one body may be the efficient cause of the motion of another body placed at a distance from it; but we have as good reason to believe this may be possible, as to believe that any one natural event is the efficient cause of another. Nevertheless, it appears from the ordinary modes of expression, that men have been commonly inclined to suppose an intervening medium, by means of which a distant object communicates an impulse to the organs of sense. And they have not only made use of the theory of impulse to account for the connexion between the senses and their objects, but have imagined, that the impression on the organs of sense is communicated to the mind in the same manner, and supposed the mind *present* to the matter from which the last impression is communicated. Others have been led by the same train of thinking to suppose, that the mind, when it perceives any external object, quits the body, and is present to the objects of perception. The fact is, the production of motion by impulse is not more explicable than that of gravitation, or of the intercourse between the mind and external objects of perception. Nay, the possibility of an actual contact has of late been denied, and those effects, which are commonly ascribed to impulse, have been said to arise from a power of repulsion, extending to a small distance round every element of matter.

The mind is so formed, that certain impressions, produced on our organs of sense by external objects, are followed by correspondent sensations; and that these sensations are followed by a perception of the existence and qualities of the bodies by which the impressions are made. All the steps of this process are equally incomprehensible; and for any thing we can prove to the contrary, the connexion between the sensation and the perception, as well as that between the impression and the sensation, may be both arbitrary. At any rate, the consideration of these sensations, which are attributes of mind, can throw no light on the manner in which we acquire our knowledge of the existence and qualities of bodies. It is therefore external objects themselves, and not any species or images of these objects, which the mind perceives. The doctrine of images or ideas, as the immediate objects of perception, being dismissed as merely hypothetical, the question concerning the origin of our knowledge becomes a mere question of fact, concerning the occasions on which the mind is first led to form those simple notions, which are the elements of knowledge; a question which cannot be solved without understanding the nature and operation of those faculties of the mind, with which the formation of our different simple notions is connected.

Chap. 11. *Of attention.*—A perception may pass through the mind without our being able to recollect it the next moment. A clock, for example, may strike in the same room with us, and therefore be really heard, and yet, if we be deeply occupied in any speculation, we may be unable, immediately afterwards, to recollect whether we heard it or not. This want of recollection would be universally ascribed to a want of attention. There

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seems therefore to be a certain effort of the mind, upon which memory in some measure depends, which we call attention. Perhaps this act of the mind consists in the effort which we make to detain the idea or perception we wish to remember, and to exclude the other objects that solicit our notice. Of the reality of this operation, and of its connexion with memory, every one must be satisfied from his own consciousness. By means of this principle, we may account for the wonderful effect of practice in the formation of habits in mechanic operations. It has been supposed, that in the case of a performer on the harpsichord, an equilibrist, and the like, voluntary actions by habit pass into automatic ones; but this would imply the existence of some law of our constitution hitherto unobserved by philosophers. The truth seems to be, that, in consequence of association of ideas, the different steps of the process present themselves successively to the thoughts without recollection, and with a degree of rapidity proportioned to the length of our experience; so as to save us entirely the trouble of hesitation and reflection, by giving us every moment a precise and steady notion of the effect to be produced. Actions originally voluntary probably always continue so, although, in operations become habitual by long practice, we may not be able, on account of the rapidity of the operation, to recollect every different volition. An expert accountant can sum up, almost with a single glance of the eye, a long column of figures, and though he do not recollect every step of the process, doubtless each of the figures passes through his mind during the operation. When an equilibrist balances several rods upon various parts of his body, both the attention and the eye are directed successively to the different equilibriums, but pass from one object to another with such velocity, that the successive observations and the subsequent volitions cannot be recollected. Attention differs from consciousness, in that the one is an involuntary state of the mind, the other a voluntary act; the one has no immediate connexion with memory, but the other is so essentially subservient to it, that without some degree of it, the ideal perceptions which pass through the mind seem to leave no traces behind them. It is matter of common experience, that we are convinced of truths without being instantly able to explain the grounds of our conviction. Some mens judgments, by habit, are so rapid as to be apparently intuitive: others reason more deliberately, and in their private speculations even make use of words formed into regular sentences as instruments of thought. The former find a difficulty in recollecting and communicating the train of thought which has determined their judgment, which is not experienced by the latter. It requires a long habit of reflection to render such efforts of attention easy, as are necessary to the distinct recollection of the reasoning upon which our judgments are founded. The human mind seems incapable of attending at the same instant, to more than one object; in the case of the equilibrist it is certain that the acts of attention, however rapid, are successive, because they are accompanied with different movements of the eye; and in all other cases, the facts may be explained

explained upon the supposition of a rapid succession of thought and volition, without supposing any two acts of the mind to be co-existent,

Chap. III. *Of conception.*—Conception is that power of the mind which enables it to form a notion of an absent object of perception, from a sensation which it has formerly felt. Memory differs from conception as it implies an idea of the past time; imagination, as it expresses the power of combining our conceptions. We can conceive the objects of some senses much more easily than those of others; visible objects, for example, more easily than audible. The power of conceiving visible objects, depending on the association of ideas, may be improved by habit: a talent for lively description chiefly depends, at least as far as sensible objects are concerned, upon the degree in which the describer possesses the power of conception. This power presents to the mind the most impressive particulars, and is therefore perhaps more favourable to description than is perception. It has been said, that conception is attended with no belief of the existence of its object. Perhaps the reverse of this is the truth; for when imagination is very lively, we are inclined to ascribe to its objects a real existence, as in the case of dreaming, or of madness. Where the conception is more feeble, the belief is momentary, but real: a painter who conceives the face of his absent friend in order to draw his picture, for the moment believes him before him. In judging of the tangible qualities and existence of objects by the eye, we make use of conceptions, which have long been associated by habit with the original perceptions of sight. When conceptions are rendered steady and permanent by being strongly associated with any sensible impressions, they command our belief no less than our actual perceptions. In dramatic representations of scenes of distress, and in looking down from the battlements of a tower, we have a general conviction, that there is no ground for the feeling of distress or terror we experience; but the momentary influence of lively conception is so powerful, as to produce those feelings before reflection has time to come to our relief.

Chap. IV. *Of abstraction.*—The power of abstraction is that which enables us to consider certain qualities or attributes of an object apart from the rest: or it is that power, which the understanding has, of separating the combinations which are presented to it. Without this power of attending separately to things which our senses present to us in a state of union, we could never have had an idea of number. To reckon successively the number of a flock of sheep, presupposes that the generic name of sheep is given to certain objects possessing some common attributes, which are considered by abstraction, that is, without attending to the rest. The power of abstraction is subservient both to imagination and to reasoning; but with this difference, that when imagination is employed in forming new combinations, the poet, or painter, must be able to contemplate the circumstances abstracted, as separate objects of conception; but we can reason concerning one property of an object abstracted from the rest, while at the same time we find it impossible to conceive

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it separately. We can reason, for instance, upon length, though no human understanding can conceive of length without breadth. This power may be exercised upon an individual object. If I had never seen more than one rose, I might still think of its colour without attending to any other of its properties.

Philosophers have supposed, that in all our intellectual operations there exist in the mind certain ideas, distinct from the mind itself, and that these ideas are the objects upon which our thoughts are employed. Of the existence of such objects of thought in the mind, there is no proof. However, while that theory was received, it became a natural question, what is the immediate object of our attention; when we are engaged in any general speculation, what is the nature of the idea corresponding to a general term. The Platonists and Pythagoreans taught that universal ideas have an existence independent of the human mind, and that an idea consists in that essence which is common to the individuals which compose a genus, and which, notwithstanding its inseparable union with many individuals, is itself one and indivisible. Aristotle contented himself with saying, that all individuals are composed of matter and form, and that it is in consequence of possessing a common form, that different individuals belong to the same genus. He held, that as individual natures were perceived by the senses, so the general idea, essence, or form, was perceived by the intellect. Plato held, that ideas existed separately from eternity in the divine mind; Aristotle, that forms cannot exist without matter. In the scholastic ages, the Aristotelian doctrine, that ideas, or forms, are from eternity inseparably united to that matter of which things consist, was at first generally received: Roscelinus and Abelard taught that there are no existences in nature corresponding to general terms, and that the objects of our attention in all our general speculations are not ideas, but words. Hence the sects of the realists and nominalists.

It is evident, that, with respect to individuals of the same genus, there are two classes of truths: the one particular, relating to each individual apart; the other general, deduced from their common qualities, and applicable to all of them. The latter may be conveniently expressed in general terms, forming propositions which comprehend as many particular truths as there are individuals comprehended under the general terms: such truths may be obtained, either by attending to one individual, in such manner that our reasoning may involve no circumstances but those which are common to the whole genus; or, laying aside the consideration of things, by means of the general terms with which language supplies us. The former is analogous to the use of a diagram in geometry, the latter to the use of symbols in algebra. Our reasoning is more likely to be just in the latter method, as the judgment will, in that case, be less liable to be warped by casual associations. That idea, or form, which the ancients considered as the essence of the individual, is nothing more than the quality, or qualities, in which it resembles other individuals of the same class, and in consequence of which a generic name is applied to it. The possession

sion of this quality is essential to its classification with that particular genus; but it does not follow, that it is more essential to its existence as an individual, than other qualities which we are accustomed to regard as accidental. This quality forms its nominal, not its real essence. So far as our speculations consist of that process of the mind which is properly called reasoning, they may be carried on by words alone: every process of reasoning is perfectly analogous to an algebraic operation. But as in algebra, so in other branches of science, it is necessary sometimes to lay aside the use of general signs, and have recourse to particular examples or illustrations, in order to correct and limit our general conclusions. To a want of attention to this circumstance, many of the speculative absurdities current in the world may be traced. The ambiguity of terms is another fruitful source of error in reasoning; but this forms no exception to the general doctrine, that in all the sciences reasoning may be carried on entirely by the use of signs, without attending, during the time of the process, to the thing signified.

The point in dispute between the nominalists and realists coincides precisely with a question which has been agitated in our times. Hobbes, Leibnitz, Berkeley, and Hume, have espoused the doctrine of the nominalists.—That of the realists has been revived by Dr. Price in his treatise on morals; but he writes upon the subject with much obscurity. ‘When abstract truth is contemplated, is not (says he) the very object itself present to the mind?’ toward what is the attention directed? The answer is, that when we reason concerning classes or *genera*, the objects of our attention are merely signs, except when, through accidental associations, our attention is turned towards some individual. If even in the case of individuals, we have no reason to believe the existence of any object of thought in the mind distinct from the mind itself, we can, certainly, have no reason to suppose any such object, when the mind is employed in general speculation. Without the use of language we should never have been able to extend our speculations beyond individuals. In making use of language as an instrument of thought, we shall be liable to error in reasoning on account of the present imperfect state of language. The project of an accurate philosophical language is not perhaps wholly chimerical. The new nomenclature which has been introduced into chemistry, furnishes an illustration of the effect of appropriated and well defined expressions in aiding the intellectual powers; and the period is probably not far distant, when similar innovations will be attempted in some of the other sciences.

If the subjects of our reasoning be general, that is do not relate merely to individuals, words are the sole objects on which our thoughts are employed. According as these words are comprehensive or limited in their signification, the conclusions we form will be more or less general; but this does not affect the intellectual process; it may therefore be laid down as a proposition that holds without any exception, that, in every case in which we extend our speculations beyond individuals, language is not only an useful auxiliary, but is the sole instrument by which

which they are carried on. The characteristic distinction between the speculations of the philosopher and the vulgar is, that the conclusions of the former are more comprehensive than those of the latter, in consequence of the habitual employment of more comprehensive terms. Hence appears the great utility of language: the same faculties, which, without the use of signs, must necessarily have been limited to the consideration of individual objects and particular events, are by means of signs fitted to embrace, without effort, the most comprehensive theorems. Language in reasoning has an effect, similar to that of the mechanic powers in natural philosophy.

Men are liable to great errors, both in speculation and in the conduct of affairs, in consequence of a hasty assumption, and a rash application of general principles. The ancients, forgetting that *genera* and *species* are arbitrary creations, which the human mind forms by withdrawing the attention from the distinguishing qualities of objects, and giving a common name to their resembling qualities, they conceived universals to be real existences, or to be the *essences* of individuals; and hoped, by attending to these essences, to penetrate the secrets of the universe, without submitting to the study of nature in detail. But upon this foundation a rapid progress in knowledge may be made by the help of general terms. For want of these, men first taught moral truths in fables, or in proverbial instances; at length, as they improved in speculation, they detached the moral from the fable, and stated it in the form of a general proposition. The progress of human reason is, in a great measure, owing to the introduction of general terms and propositions. By these means classification becomes more comprehensive, knowledge is diffused, and the discoveries, which in one age were confined to the studious and enlightened few, become in the next the established creed of the learned, and in the third, form a part of the elementary principles of education. This remark affords a delightful prospect with respect to the condition of mankind in future ages, as they point out a boundless provision, made by nature, for a gradual improvement in their intellectual capacities.

Among those who are accustomed to the exercise of their intellectual powers there are two classes, whose habits of thought are remarkably distinguished from each other; the one, men of business, or men of detail; the other, men of abstraction, or philosophers. That turn of mind, which is favourable to philosophical pursuits, is apt to disqualify us for applying our knowledge to practice. On the contrary, experience without speculation only qualifies a man for the established routine of business. Men, in preparing themselves for the duties of active life, should avoid the opposite extremes, arising, on the one hand, from habits of abstraction and generalization carried to excess, and on the other, from a minute, exclusive, and unenlightened attention to individual objects. In exercising the important art of legislation, the statesman should equally avoid a rash and precipitate application of general principles, and a negligent or perverse inattention to them; for it is only by a wise pursuit of those enlarged views which these afford, that the errors and infelicities which have so long subsisted in civil society can be re-

moved, and that the pleasing idea of the progressive improvement of mankind can be realized.

As it was impossible to do justice to this important work, without a further analysis than could be comprehended in a single article; we must postpone our view of the remainder of it, which treats of the association of ideas, of memory, and of imagination, to a future number.

TRAVELS.

ART. III. *Travels through Arabia, and other Countries in the East, performed by M. Niebuhr, now a Captain of Engineers in the Service of the King of Denmark.* Translated into English by Robert Heron. With Notes by the Translator; and illustrated with Engravings and Maps. In two Vols. 8vo. 893 pages. Price 12s. boards. Edinburgh, printed for Morrison and Son, at Perth. London, Vernor. 1792.

PERHAPS no country in the world has undergone fewer changes than Arabia. Having never been conquered, it has none of those monuments of successive subjugation with which other countries abound. Its language has been spoken from time immemorial, and nearly resembles that which we have been accustomed to regard as of the highest antiquity. The simplicity of manners, and freedom of spirit, which distinguished the ancient Arabs, still subsists; and, except so far as their customs have been changed by grafting the religion of Mohammed upon the superstition of their ancestors, the Arabs retain their ancient character, perhaps, more perfectly than any other people. On this account, Arabia is a country which particularly invites attention, as affording many objects of curiosity. Nevertheless it has hitherto, from various causes, been but little known. The ancients, having never been able to penetrate into this country with their arms, were ignorant of its state and history. And, through an apprehension of the inconveniences and danger of travelling in Arabia, it has been seldom visited by moderns. This country, therefore, affords ample materials for the notice of an industrious and intelligent traveller. And to this character Mr. Niebuhr, the original author of these travels, is unquestionably entitled. His publication, for the most part the fruit of his own attentive observation and diligent inquiry, is an important addition to the stock of geographical information; and the British public is indebted to Mr. Heron, for presenting it in an English dress.

The first volume of this work contains a narrative of Mr. N.'s voyage from Copenhagen to Alexandria, a description of Egypt, and a relation of his journey from Cairo to Suez, from Suez to Mount Sinai, and thence through the country of Arabia. The second volume gives a general view of the extent and the divisions, the revolutions, and the government of the country; particularly describes its several provinces, its independent states, and its wandering tribes; and gives many curious and amusing details relating to the religion and character of the Arabians, their
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manners and usages, their language and sciences, their agriculture, and the natural history of the country. The work concludes with a relation of a voyage from Mokha to Bombay, and thence to Surat, and some general remarks on the Hindoos and Perses.—It would be easy to select interesting passages from the author's tour through Egypt; but as his principal object was to explore the present state of Arabia, our extracts shall consist of a small portion of the valuable and entertaining information, which Mr. N.'s travels afford relating to that country. Concerning the inhabitants of Loheia, a considerable town on the banks of the Red sea, or Arabian gulph, Mr. N. relates the following particulars.

' Vol. 1. p. 256.—From all that we saw, and from all that befel us in this city, we judged the inhabitants to be curious, intelligent, and polished in their manners. All were eager to see the Europeans, and the wonders which they performed. After we had employed a porter, those who had no other pretext upon which they might obtain admission to us, pretended to consult our physician. One asked him to feel his pulse, and to tell him what medicines or regimen he stood in need of; while another enquired, how it came that he could not sleep?

' We had one opportunity of learning their ideas of the benefits to be derived from medicine. Mr. Cramer had given a scribe a vomit, which operated with extreme violence. The Arabs being struck at its wonderful effects, resolved all to take the same excellent remedy; and the reputation of our friend's skill thus became very high among them. The Emir Bahr, or inspector of the port, sent one day for him; and as he did not go immediately, the Emir, soon after, sent a saddled horse to our gate. Mr. Cramer, supposing that this horse was intended to bear him to the Emir, was going to mount him, when he was told, that this was the patient he was to cure. We luckily found out another physician in our party. Our Swedish servant had served among the hussar troops in his native country, and in that service, had learned some knowledge of the diseases of horses. He offered to cure the Emir's horse, and succeeded. The cure rendered him famous, and he was often sent for afterwards, to human patients. The Arabian physicians extend their care equally to men and horses, and even to all other creatures.

' When we shewed our microscopes to Emir Farhan at the custom-house, the other Arabs were all astonished as well as he, to see the size of the insects so much magnified. A servant, who saw one of those magnified insects, said that they were the growth of Europe, and that those of Arabia were, in comparison, exceedingly diminutive. But nothing surprised the people of distinction more, than when they saw through a telescope, a woman walking: they could not conceive how it happened, that although she appeared topsy-turvy, yet her under garments did not turn about her ears, and exclaimed repeatedly, *Allah Akbar*, God is Great.

' The children, observing that we gathered insects, brought great numbers, which they asked us to buy. Those who were grown up, shewed also many indications of a turn for industry;

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which if properly directed and encouraged, might render this people a commercial nation.

Two Arabs came, one day, to see us eat. The one was a young nobleman of Sana, who had received a good education; the other a man of some consequence, from the province of *Hachsan*, where few strangers are ever seen, and the greatest simplicity of manners still prevails. When we invited them to dine with us, the latter earnestly replied, "God preserve me from eating with infidels who believe not in God." When I asked him some particulars concerning his country, he replied, "What is my country to you? Do you want to conquer it?" He was astonished at every thing he saw, our spoons, our plates, our forks. He asked some simple questions, which excited laughter. He then went out in a passion, and his companion from Sana had some difficulty to persuade him back. When he came back, he saw whole fowls before us, which surprised that sober Arab not a little, as he imagined that we had eaten too much before. When, at last, he saw Mr. Von Haven about to carve one of these fowls, he stepped forward, and seized him by the arm, saying, with a peevish tone, "What! wilt thou eat still?" He then went out in a rage, and would not return. The young man from Sana apologized for him, and begged us to excuse the simplicity of his countryman.

Mr. Baurenfiend and I sometimes diverted ourselves with playing on the violin, which led such as happened to overhear us, to think us musicians. A rich merchant sent for us to come with our instruments to his house. We refused, because the Arabs look with contempt upon musicians by profession. The merchant, being old, and not able to walk so far, mounted an ass, and came with two servants supporting him, to our house, in order to gratify his curiosity, by seeing and hearing us. He was very polite, and assured us, that he had no aversion to Christians; for, that a diversity of religions was tolerated by God, the Creator of all. After some conversation, he expressed a wish to see our violins, and hear us play upon them. We played some solemn tunes, which are more to the taste of the Orientals, than our gayer music. He seemed to be pleased, and offered each of us half a crown at parting. The Arabs refuse no presents, however small, and he was not a little surprised when we declined accepting his money; especially as he could not conceive what inducements any person could have to learn music, if not to gain by it.

This merchant was one of those few who wear their beards dyed red; a custom which seems to be disapproved by the more judicious Arabs. His reason to us was, that a red beard was handsomer than a white one; but others told us, that he had the weakness to think to conceal his age by this silly disguise. He told us, that he was above seventy years of age; but his acquaintance affirmed that he was not under ninety. We had observed of the Mussulmans in general, however, that they seldom know their own age exactly. They reckon by the most remarkable incidents in their lives, and say, I was a child when such an event

event happened, or when such a one was governor of the province or city.'

In the province of Yemen, in which Mr. N. says that travellers are as little exposed to danger as in any part of the world, he found coffee-houses standing in the open country, and intended, like our inns, for the accommodation of travellers; but they are merely huts, scarcely furnished with a *serfir*, or long seat of straw ropes, and afford no other refreshment but *kischber*, or a hot infusion of coffee berries. In several of the villages, which were numerous, he found *mansales*, houses where travellers are received and entertained gratis. The city of Beit el Fakih, we are told, owed its rise to a saint called Achmed ibn Musa, who was a great worker of miracles. The following is the most wonderful which he performed.

P. 271.—'A Turkish pacha, who had been for twenty years captive in Spain, where he was bound with maffy and ponderous chains to two large stones, had long invoked, in vain, the aid of several different saints. At last, he bethought him of the great Achmed, and invoked him also in his turn. The saint stretched out his hand from his tomb; and, at that very instant, the pacha arrived from Spain, bearing with him his stones and chains. The miracle took place on the evening of the anniversary festival of the saint, in the presence of many witnesses. Such a miracle, of so late a date, and performed so publicly, they consider as proved by the most unexceptionable evidence.'

As a proof of the ignorance of the Arabs with respect to astronomy, our author relates, (p. 344) that 'when the pilgrims arrive on mount Haraphat, in the neighbourhood of Mecca, all the Moslems celebrate a festival, called *Arafa* or *Korban*, for which an immense quantity of cattle, oxen, and sheep are killed. Every body believed that this festival was to begin on the 22d of June; and, as it lasts three days, during which no provisions are brought in from the country, all had provided sheep, sugar, and flour for their entertainment during that time. Meanwhile, a courier arrived from Sana, with information that the new moon had appeared a day sooner than she was expected, and that the feast must be celebrated on the 22d of June.'

When Mr. N. and his companions arrived at Sana, the residence of the imam's court, they were introduced to the imam with great ceremony.

P. 398.—'The hall of audience was a spacious square chamber, having an arched roof. In the middle was a large basin, with some *jets d'eau*, rising fourteen feet in height. Behind the basin, and near the throne, were two large benches, each a foot and an half high: upon the throne was a space covered with silken stuff, on which, as well as on both sides of it, lay large cushions. The imam sat between the cushions, with his legs crossed in the eastern fashion; his gown was of a bright green colour, and had large sleeves. On each side of his breast was a rich filleting of gold lace, and on his head he wore a great white turban. His sons sat on his right hand, and his brothers on his left. Opposite to them, upon the highest of the two benches, sat

sat the vizier ; and our place was on the lower bench. On the two sides of the hall, sat many of the principal men about court.

We were first led up to the imam, and were permitted to kiss both the back and palm of his hand, as well as the hem of his robe. It is an extraordinary favour, when the Mahometan princes permit any person to kiss the palm of the hand. There was a solemn silence through the whole hall. As each of us touched the imam's hand, a herald still proclaimed ; " God preserve the imam !" All who were present repeated those words aloud after him. I was thinking at the time, how I should pay my compliments in Arabic, and was not a little disturbed by this noisy ceremony ; but I had afterwards time to recollect myself.

As the language spoken at the court of Sana, differs greatly from that of Tehama, the only dialect of the Arabic tongue with which we were familiarly acquainted, or could speak tolerably, we had brought our servant whom we had hired in Mokha, to be our interpreter. The vizier who had resided long in Tehama, did the same service for the imam. Our conversation, consequently, could not be either very long, or very interesting. We did not think proper to mention the true reasons of our expedition through Arabia ; but told the imam, that wishing to travel by the shortest way to the Danish colonies in the East-Indies, we had heard so much of the plenty and security which prevailed through the dominions of the Imam, that we had resolved to see them with our own eyes, that we might describe them to our countrymen. The imam told us, we were welcome into his dominions, and might stay as long as we pleased. After repeating the ceremony of kissing the imam's hands, and hearing the repeated acclamations of the spectators, we now retired in the same order in which we had come in.

The imam sent us, after our return home, to each a small purse containing ninety-nine *Komassir*, two and thirty of which make a crown. This piece of civility might perhaps appear no compliment to a traveller's delicacy. But, when it is considered that a stranger, unacquainted with the value of the money of the country, obliged to pay every day for his provisions, is in danger of being imposed upon by the money-changers, this care of providing us with small money will appear to have been sufficiently obliging. We therefore accepted the present, although we had resolved not to be in any degree chargeable to the Arabs.

The following particulars related of Mecrami, the present schiech or chief of the principality of Nedsjeran, may be added to the innumerable examples which the history of mankind affords, of the power of superstition over an ignorant people.

Vol. II. p. 60.—Schiech Mecrami enjoys through Arabia the reputation, no less of a profound theologian, than of a valiant warrior. His religious opinions differ essentially from those of the standing sects among the Mussulmans. He honours Mahomet as the Prophet of God, but looks with little respect on his successors and commentators. Some of the more sensible Arabs say, that this schiech has found means to avail himself of heaven, even in this life ; for, to use their expression, he sells paradise by the yard, and assigns more or less honourable places in that mansion according to the sums paid him. Simple, superstitious persons actually purchase assignments upon hea-

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ven, from him and his procurators, and hope to profit by them: A Persian, of the province of *Kirman* too, has lately began to issue similar bills upon heaven, and has gained considerably by the traffic. The people of the East appear to approach daily nearer to the ingenious invention of the Europeans in these matters.

'The knowledge of many secrets, and, among others, of one for obtaining rain when he pleases, is likewise ascribed to this schiech. When the country suffers by drought, he appoints a fast, and after it a public procession, in which all must assist, with an air of humility, without their turbans, and in a garb suitably mean. Some Arabs of distinction assured me, that this never fails to procure an immediate fall of rain.'

Our traveller speaks of a new religion having appeared in the province of Nedsjed, which has already produced a revolution in the government of Arabia, and will probably hereafter influence the state of this country still further.

P. 131.—'The founder of this religion was one Abd ul Wahheb, a native of Aijzene, a town in the district of El Ared. This man, in his youth, first studied at home those sciences which are chiefly cultivated in Arabia; he afterwards spent some time at Basra, and made several journeys to Bagdad, and through Persia.

'After his return to his native place, he began to propagate his opinions among his countrymen, and succeeded in converting several independent schiechs, whose subjects consequently became followers of this new prophet.'

P. 134.—'As I had no opportunity of becoming acquainted with any of the disciples of this new religion, I can say nothing positive with respect to its tenets. I had a conversation upon this head, indeed, with an Arabian schiech, who had been accustomed from his youth to travel with merchants through all Arabia, and had visited the principal cities in Nedsjed. This Bedouin schiech, who appeared to be an intelligent man, gave me the following account of the religion in question.

'Abd ul Wahheb taught, that God is the only proper object of worship and invocation, as the creator and governor of the world. He forbade the invocation of saints, and the very mentioning of Mahomet, or any other prophet, in prayer, as practices favouring of idolatry. He considered Mahomet, Jesus Christ, Moses, and many others, respected by the Sunnites in the character of prophets, as merely great men, whose history might be read with improvement; denying, that any book had ever been written by divine inspiration, or brought down from heaven by the angel Gabriel. He forbade, as a crime against Providence, the making of vows, in the manner of the Sunnites, to obtain deliverance from danger.

'This account of the schiechs does not entirely accord with what was told me by some Sunnites, of the doctrines of Abd ul Wahheb. But, upon this head, it would be unfair to give credit to the disciples of a superstitious sect, whose false opinions are all combated by the new religion.'

From the account given of the Bedouins; or wandering Arabs, we extract the following particulars.

P. 159.—'The genuine Arabs disdain husbandry, as an employment by which they would be degraded. They maintain no domestic animals

animals but sheep and camels, except perhaps horses. These tribes which are not of a pure Arab race live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing. The former tribes, distinguished as noble by their possession of camels, are denominated *Abu el Abaar*; and the second *Moedan*. The latter are esteemed a middle class, between genuine Arabs and peasants. I have heard some tribes mentioned contemptuously, because they kept buffaloes and cows. The *Moedan* transport their dwellings from one country to another, according as pasturage fails them; so that a village often arises suddenly in a situation where, on the day before, not a hut was to be seen.

The genuine Bedouins, living always in the open air, have a very acute smell. They dislike cities, on account of the fetid exhalations produced about them. They cannot conceive how people who regard cleanliness, can bear to breathe so impure air. I have been assured, by persons of undoubted veracity, that some Bedouins, if carried to the spot from which a camel has wandered astray, will follow the animal by smelling its track, and distinguish the marks of its footsteps, by the same means from those of any other beasts that may have travelled the same way. Those Arabs, who wander in the desert, will live five days without drinking, and discover a pit of water by examining the soil and plants in its environs. They are said to be addicted to robbery; and the accusation is not entirely unfounded; but may be laid equally to the charge of all nations that lead an erratic life. The *schiechs* ride continually about on their horses or dromedaries, inspecting the conduct of their subjects, visiting their friends, or hunting. Traversing the desert, where the horizon is wide as on the ocean, they perceive travellers at a distance. As travellers are seldom to be met with in those wild tracts, they naturally draw nigh to those whom they discover, and are tempted to pillage the strangers when they find their own party the strongest. Besides, travellers passing through these deserts go generally in caravans; and a single person, or a small party, has a singular and suspicious appearance, which is a temptation to the Bedouins.

In Arabia, as in other thinly inhabited countries, robbery is practised; but the Arabian robbers are not cruel, and do not murder those whom they rob, unless when travellers stand upon the defensive, and happen to kill a Bedouin, whose death the others are eager to revenge. Upon all other occasions they act in a manner consistent with their natural hospitality. Upon this head I have heard some anecdotes, which it may not be amiss to introduce here.

A Mufti of Bagdad, returning from Mecca, was robbed in Nedjed. He entered into a written agreement with the robbers, who engaged to conduct him safe and sound to Bagdad for a certain sum, payable at his own house. They delivered him to the next tribe, those to a third; and he was thus conveyed from tribe to tribe, till he arrived safe at home.

An European, belonging to a caravan which was plundered, had been infected with the plague upon his journey. The Arabs, seeing him too weak to follow his companions, took him with themselves, lodged him without their camp, attended him till he was cured, and then sent him to Basra.

• An

* An Englishman, who was travelling express to India, and could not wait for the departure of a caravan, hired two Arabs at Bagdad, who were to accompany him to Basra. By the way he was attacked by some Schiechs, against whom he at first defended himself with his pistols; but, being hard pressed by their lances, was forced to surrender. The Arabs, upon whom he had fired, beat him till he could not walk. They then carried him to their camp, entertained him for some time, and at last conducted him safe to Basra. When Mr. Forskal was robbed by the Arabs in Egypt, a peasant, who accompanied him, was beaten by the robbers, because he had pistols, although he had made no attempt to defend himself with them.

* The pillaging of the caravans is not always owing merely to the propensity which the Arabians have to robbery. Their pillaging expeditions are commonly considered by themselves as lawful hostilities against enemies who would defraud the nation of their dues, or against rival tribes, who have undertaken to protect those illegal traders.

* In one of those expeditions, a few years since, undertaken against the bacha of Damascus, who was conductor of the Syrian caravan to Mecca, the tribe of *Anase*, which gained the victory, showed instances of their ignorance, and of the simplicity of their manners. Those who happened to take goods of value knew not their worth, but exchanged them for trifles. One of those Arabs having obtained for his share a bag of pearls, thought them rice, which he had heard to be good food, and gave them to his wife to boil, who, when she found that no boiling could soften them, threw them away as useless.

In treating of the manners of the Arabs, our traveller contradicts the general notion of the Europeans concerning the state of marriage among them. Rich voluptuaries sometimes make use of the legal indulgence of marrying four wives; and it sometimes happens that a man marries a number of wives as a commercial speculation, to make profit of their labour. But an Arabian in moderate circumstances seldom marries more than one wife; and the Arabian women enjoy a great deal of liberty, and often a great deal of power in their families. Of the domestic life of the Arabs the following is our author's account.

* P. 220.—Arabia affords no elegant or splendid apartments for the admiration of the traveller. The houses are built of stone, and have always terrace roofs. Those occupied by the lower people are small huts, having a round roof, and covered with a certain herb. The huts of the Arabs on the banks of the Euphrates are formed of branches of the date tree, and have a round roof covered with rush mats. The tents of the *Bedouins* are like those of the *Kurdes* and *Turcomans*. They have the aspect of a tattered hut. I have formerly remarked, that they are formed of coarse stuffs prepared by the women.

* The palaces and houses of Arabians of rank display no exterior magnificence. Ornaments are not to be expected in the apartments of men who are strangers to all luxury, except what consists in the number and the value of the horses, servants, and arms which they keep. The poor spread their floors with straw mats, and the rich with fine carpets. No person ever enters a room, without having first put off his shoes. A Frenchman boasts of having maintained the honour of his nation, by wearing his shoes in the governor of Mecca's hall of audience.

audience. It is just such another boast, as if an Arabian envoy should vaunt of trampling on the chairs of an European lord.

The men of every family always occupy the fore part of the house, and the women the back part. If the apartments of the men are plain, those of the women are, on the contrary, most studiously set off with decorations. Of this I saw a specimen in a haram, which was nearly finished for a man of rank. One room in it was wholly covered over with mirrors; the roof, the walls, the doors, the pillars, presented all so many looking glasses. The floor was to be set with sofas, and spread with carpets.

Arabians, in circumstances which admit not of their having separate apartments for the females of the family, are careful, whenever they carry a stranger into the house, to enter before him, and cry *Tarik*, retire. Upon this notice, given by the master of the house, the women instantly disappear, and even his very best friends see not one of them. A man must, indeed, deny himself this sight; for it is reckoned highly impolite to salute a woman, or even to look her stedfastly in the face. To avoid receiving strangers in their houses, shopkeepers and artificers expose their wares, and follow their respective trades, in the open streets.

The retired life of the women disposes them to behave respectfully to the other sex. I met a Bedouin lady, who, purely out of respect, left the road, and turned her back upon me; and I saw her do the same to other men. I several times have seen women kiss the hands of a man of distinction, or kneel to kiss his feet.

The great often have in their halls basons with *jets d'eau*, to cool the air. I have mentioned that which we saw in the Imam of Sana's hall of audience. The edges of the bason were coated with marble, and the rest of the floor was covered with rich carpets.

As the people of the East wish to keep their floors very clean, they spit very little, although they smoke a great deal. Yet to spit is not reckoned a piece of impoliteness. I have seen some persons of rank use a spitting-box, and others spit on the bottom of the wall, behind the cushions on which they sat.

As the floors are spread with carpets, and cushions are laid round the walls, one cannot sit down, without inconvenience, on the ground; and the use of chairs is unknown in the East. The Arabians practise several different modes of sitting. When they wish to be very much at their ease, they cross their legs under the body. I found, indeed, by experience, that this mode of sitting is the most commodious for people who wear long clothes, and wide breeches, without any confining ligatures. It seems to afford better rest, after fatigue, than our posture, of sitting upon chairs. In presence of superiors, an Arab sits with his two knees touching each other, and with the weight of the body resting upon the heels. As in this position a person occupies less room than in the other, this is the posture in which they usually place themselves at table. I often tried it, but found it extremely uneasy, and could never accustom myself to it. In many parts of Arabia, there are long, low chairs, made of straw mats; but they sit cross-legged on them, as well as on the carpets.

The life which the Arabians lead in their houses, is so vacant and unvaried, that they cannot help feeling it irksome. Their natural vivacity prompts them to seek amusements out of doors. They fre-
quent-

quent coffee-houses and markets, and are fond of assembling in public meetings as often as possible. Yet they have not the same means of diversion as other nations. What I have formerly said concerning the amusements of the inhabitants of the East, respects the Arabians only in part. They are often obliged to take up with sedentary and domestic amusements, which to Europeans appear very insipid.

It is, no doubt, to divert the tedium of a sedentary life, that the people of the East make so much use of tobacco. The Arabians, notwithstanding the natural dryness of their constitution, and the warmth of their climate, smoke still more than the inhabitants of the northern provinces of Asia. They use the long Persian pipe, which I have already described. A custom peculiar to Arabia, is, that persons of opulence and fashion carry always about them a box filled with odorous wood. They put a bit of this wood into any person's pipe, to whom they wish to express particular respect; and it communicates to the tobacco a fragrant smell, and a very agreeable taste.

I never saw the Arabians use opium, like the Turks and the Persians. Instead of taking this gratification, they constantly chew *Kaad*. This is the buds of a certain tree, which are brought in small boxes from the hills of Yemen. Persons who have good teeth chew these buds just as they come from the tree: For the use of old men it is first brayed in a mortar. It seems to be from fashion merely that these buds are chewed; for they have a disagreeable taste; nor could we accustom ourselves to them. I found likewise that *Kaad* has a parching effect upon the constitution, and is unfavourable to sleep.

The lower people are fond of raising their spirits to a state of intoxication. As they have no strong drink, they, for this purpose, smoke *Hafschich*, which is the dried leaves of a sort of hemp. This smoke exalts their courage, and throws them into a state in which delightful visions dance before the imagination. One of our Arabian servants, after smoking *Hafschich*, met with four soldiers in the street, and attacked the whole party. One of the soldiers gave him a sound beating, and brought him home to us. Notwithstanding his mishap, he would not make himself easy, but still imagined, such was the effect of his intoxication, that he was a match for any four men.

A great variety of other curious articles of information are contained in these volumes. What we have selected will be sufficient to assure the reader, that he will be amply repaid for the trouble of perusing the whole work. The translator has executed his task with ability.

O. S.

ART. IV. *A Voyage to Madagascar, and the East-Indies.* By the Abbe Rochon, Member of the Academies of Sciences of Paris and Petersburg, Astronomer of the Marine, Keeper of the King's Philosophical Cabinet, Inspector of Machines, Money, &c. &c. Translated from the French. Illustrated with an accurate Map of the Island of Madagascar. To which is added, a Memoir on the Chinese Trade. 8vo. 475 pages. Price 7s. Robinsons. 1792.

As we have already given a detailed account of the abbe Rochon's voyage to Madagascar, (see Analyt. Rev. vol. xi. p. 128.) from the original, we shall take no farther notice of that article.

The memoir here annexed to it, on the Chinese trade, is the production of Mr. Brunel, and deserves some degree of attention.

He commences by stating, that in an age, when the preponderance of states is regulated by their commerce, an object of so much importance cannot be too highly appreciated. France, by the fertility of her soil, and the mildness of her climate, is rendered in some measure independent of other countries, but as the fictitious wants of a polished nation must be supplied by somebody, he thinks that it would be ridiculous to abandon the Indian trade, although it has created more 'new wants,' than 'real riches.'

In order to enable his countrymen to carry on an advantageous commerce with China, he endeavours to inspire them with just ideas concerning the money, productions, &c. of that extensive empire.

Although there are rich mines of gold and silver, we are told that they are not allowed to be opened, 'for fear, no doubt, of causing too great a circulation of money.' But this reason being too *subtle* to be readily comprehended by the people, 'it is exhibited to them under a more engaging aspect, and the specious motive of humanity: it is, as we are told, that the lives of the subjects of the empire may not be sacrificed.' The current money among the Chinese, consists entirely of *caches* and halfpence, and of these there are two sorts, one of brass, and one of copper: they are both mixed with *toutenag*, but the alloy being much less in the halfpence, they are of more value. Bars of gold and silver, procured in consequence of an intercourse with other nations, are made use of in the payment of large sums, and clipped with an instrument, in order to ascertain the exact amount.

The weights are the *pic*, *caty*, and *tael*: the first corresponds to our hundred weight, the second, to our pound, and the third, to our ounce.

The *cob*, or ell, contains one foot, eight inches, three lines; the *tabi*, or foot, is divided into ten inches.

Calculations are made, not by means of a pen, but with a board, called *soïon pan*, having small wooden balls strung upon it, at certain distances, two of which are at the top, and five at the bottom.

It is here asserted, in express contradiction to several other travellers, that the tea is prepared, or cured, by being spread upon *metal plates*, placed over a moderate fire, which occasions them to acquire that shrivelled appearance which they have when brought to Europe.

China ink is a composition of fish-glue, ox-gall, and lamp black. It is considered, by the natives, as an excellent remedy for spitting of blood, and is kept in their mouths in the same manner as lozenges by the Europeans.

Quicksilver is a natural production of this part of Asia, but the old French East-India company prohibited its importation in their vessels 'for fear of accidents.'

Porcelain was used in China before the year 424 of the christian era, and since that period, it has been gradually brought to its present degree of perfection. There are some connoisseurs, who set a high value on the most trifling utensils of this kind, provided they have been manufactured some hundred years back, and there are not wanting those among their countrymen, who turn this circumstance to their profit.

'A method [says Mr. B.], has been lately discovered of imitating the ancient porcelain, or at least, that of considerable antiquity. Pieces of this kind are generally very thick and heavy. They are first dipped in common mixed with yellow oil, which gives them when

baked,

baked, a sea green colour: they are then baked a second time, in a very fat kind of liquor made from capons and other meat, after which they are put into a dirty sewer for two or three months; and at the end of that time, they resemble porcelain made three or four hundred years ago, which was the period when pieces of that colour were esteemed by the Chinese. These false *antiques* resemble the real ones, in not resounding when struck, and in producing no humming noise when applied to the ear.

While enumerating the articles that will be sure to find a ready sale in China, the author thus expresses his sentiments respecting the slave trade:

‘I shall pass over in silence a branch of commerce, which humanity, reason, and philosophy have shewn to be odious; without, however, having been able to triumph over prejudices, habitude, and the self-interestedness of a few individuals. When shall we have the happiness not to be acquainted with slavery in our colonies?’

This volume is respectably translated. We understand that the abbe Rochon published a second part, which he has since thought proper to suppress.

ART. V. *A Fortnight's Ramble to the Lakes in Wiltshire, Lancashire, and Cumberland.* By a Rambler. 8vo. 267 pages. Price 5s. in boards. Hookham and Co. 1792.

IN deciding upon the merit of any literary performance, regard ought unquestionably to be paid to the author's views and pretensions. To sit down with the gravity of a philosopher to inspect a work, which professes no higher end than amusement, or to ‘furl the wrinkled front’ of criticism over the casual production of sportive humour, or the extemporary effusion of taste and sentiment, would be highly absurd. This Rambler pretends to nothing more, than to copy from his journal the minutes of a pleasant tour to the Lakes, the sole object of which was to contemplate nature. Without following any written guide, he gives free scope to his own fancy and feelings; his living portraits are the cottagers with whom he conversed; and his landscapes are light sketches of the grand and beautiful scenes through which he passed. The gaiety and good humour with which he writes, will, with a good humoured reader, be admitted as an atonement for every defect in the piece, except such palpable violations of grammar as that which occurs in the following sentence, ‘such honour has that idol wealth on the minds of *we* poor mortals;’ or such expressions of low humour as have *escaped* the author in his description of a Margate Hoy, and of a drunken old woman at Patterdale. We shall copy our traveller's account of his visit to the lakes of Buttermere and Crummock: P. 192.

‘After ordering some dinner at a small ale house, we got a son of Crispin to attend us to the cascade; the road we took was very uneven and boggy, with a number of beau traps: as we ascended we gained a full view of both Buttermere and Crummock lakes, separated by good land and a deep river; there are two small islands upon the latter, and at the bottom the country looks fertile; it is about two miles to the water-fall, and we found it an uncomfortable task. But mountain troubles vanish the instant you behold the object of a walk.—My ears first caught the mellow sound, and after clambering over a rough wall,

we came suddenly upon the cause of it. I was lost in admiration in one of those *vacant* delights, in which the mind thinks of nothing but what is before it, and makes you feel yourself more than man; I required a tap over the shoulder to return to mortality—I received it, and I thus feebly describe the cause of it.

Scale-Force waterfall is two hundred feet perpendicular, except where it flushes over a small jut; the steep on both sides is covered with variety of moss, fern, ash, and oak, all fed by the constant spray, and flourish in indescribable verdure; the delicacy of the effect is heightened by being in a narrow chasm, a hundred yards in the rock, before it rushes into the lower fall, at the point of which you have the grand view: clamber up the left side and look into the first basin, and, although you may be wet with the spray, you cannot help feeling the solemnity of this deep, this musical abyss, enchanting as verdure and melody can make it; and although there has been no rain for nine days, it far exceeds any thing of the kind I ever saw, and the boasted one at Coö in Germany sinks below comparison.

I suppose we saw it in the best state it could be received in; had it been after rain, it might have filled us with astonishment; but what would have become of the verdure of the sides?—the foam would have nearly covered them: as we saw it, every part was in unison with the music it created; the mind comprehended it, and carried away one of the most inimitable scenes that ever enriched the fancy of man, or graced the pencil of a Moore.

On asking the guide the names of different hills, he said in this valley we call them so and so—"but other guides have gi'en um seek * fine names, we do naw recollect um, bu we mun naw contradict um, as they thinken umselfes cleverer folks than we are."

We met a rosy boy with a satchel on his back; he was going to one of the householders for a slated time. The poor live amongst the farmers in proportion as they are assessed, and they are always treated like one of the family; the only pauper at present is the little alien; his mother knew her frailties too well, and was too honest to swear to a father, therefore the villagers have taken the boy amongst them, and are going to send him to school.

They said with concern until a fortnight ago they have had no regular schoolmaster these two years; in short, since the period of chusing their clergyman was taken from them.

The chapel and the school serves for both purposes, and I could almost reach the roof with my head; the inhabitants time out of mind used to appoint their own clergyman, and he was generally chosen with full consent; perhaps it was the very poorest livelihood in the kingdom, even with the addition of queen Ann's bounty; but it was a vehicle for a minor priest to get superior orders, and there never was a want of candidates: they now say they have lost their right, at any rate they are afraid to claim it, as they are more in dread of the great eagle of the north than the eagles which build in their mountains;—they think it a judgment upon them for unanimously voting *à contre* at a contested election; but whatever may be the reason, they are left to go to heaven as quietly as they can;—the schoolmaster, without being a parson, officiates as such, and a clergyman, from Lorton, the

parish church, comes over about once in six weeks to administer the sacrament, which may be the means of preserving the bounty:—in this forlorn manner is the service performed in the village of Buttermere;—luckily it could not have happened in a village where it appears less wanted, but as good harmless people always regret the loss of a good custom, they regret it.'

In the course of the tour we meet with two or three poetical attempts; but they scarcely rise to the point of mediocrity. As the author speaks of his 'old brother soldiers,' we conclude that he belongs to the military profession. O. S.

M E D I C I N E.

ART. VI. *Memoirs of the Medical Society of London, instituted in the Year 1773. Vol. III. 8vo. 612 pages and six plates. Price 8s. boards. Dilly. 1792.*

IN the preface to the volume before us, (which has been unusually long in appearing) we are informed, that this society has resolved, in order to facilitate the communication of their papers, to publish them in future in numbers, four of which are to constitute a volume. The first number upon this plan, we understand, is already in the press.

We shall now proceed, agreeably to the plan of our work, to analyse the papers of which the present volume consists.

Article 1. *A case of original deafness, with the appearances on dissection.* By J. Haighton, Surgeon, F. M. S.—This ingenious physiologist observes that the vital parts, and the organs of sense, are more perfectly formed, and exist in a higher degree of perfection at the time of birth, than the other parts of the body. If this was not the case with the former, he thinks, they would be unfit for performing those offices which are absolutely necessary for the preservation of life. After giving the history of the case in a clear and perspicuous manner, Mr. H. relates the appearances on dissection, in which nothing particular was observed before the examination of the seventh or auditory pair of nerves. The *portio mollis* of this pair, which is properly considered the true auditory nerve, was found remarkably small, even scarcely half its usual size. The *portio dura* of the same pair of nerves seemed in every respect natural. Nothing preternatural occurred in the *meatus auditorius*, *membrana tympani*, the cavity of the *tympanum*, or the two apertures leading from it. The figures of the bones of the tympanum, and their relative situation, were natural and proper.—The only cause of deafness was found to be in the labyrinth, which was perfectly formed; but 'instead of containing water, was filled with a solid caseous substance.' The remarks, which Mr. H. makes upon this interesting case, seem judicious: he thinks, that the organ of hearing, instead of being divided into external and internal, might, with greater propriety, 'be distinguished into parts preparatory to the impression of sound, and parts more immediately subservient.' Under the first class he ranks every part except the labyrinth; under the

second he considers the labyrinth and its contents. In the case before us, the former of these classes appeared perfect; but the latter or labyrinth, was the part which alone was concerned in the complaint, not from any imperfection in its form, or failure in the performance of its office, but from the nature of its contents. For there was no fluid of any kind found in the labyrinth, but its place was occupied by a solid substance, 'which being incapable of receiving so perfect a vibratory motion, was unable to produce its proper effect on the immediate organ.' The diminution of size in the auditory nerve, he supposes rather an effect than the cause of deafness.

Art. II. *A remarkable instance of recovery of sight, by the dispersion of a cataract, which had occasioned blindness in one eye for eleven years. The case described, with hints grounded on it as to the mode of cure in similar complaints.* By James Ware, Surgeon, F.M.S. It has generally been supposed by chirurgical writers, that that opacity of the crystalline humour which is called a cataract could not be removed, but by the operation of either couching or extraction. In the case before us, however, we are presented with a proof of the disease being removed without any operation, merely from the accidental occurrence of inflammation in the eye, in consequence of taking cold. The remarkable change which took place in the eye of the patient, whose case the author here relates, and the great utility of the inflammation in promoting this desirable event, he thinks, may lead practitioners to inquire how far it may be safe and expedient to employ art in order to raise an inflammation, as the first step to a cure in similar cases of blindness; and if this be found a safe measure, to consider what means are the best calculated to produce this end. 'Could the experiment [says he] be tried, without incurring further danger to the patient, it might issue in the establishment of a mode of cure, which, whilst it was equally efficacious, would undoubtedly appear less formidable than the operation now commonly advised under complaints of this nature.' In the supplement to the preceding paper, the author gives two additional cases of cataracts similar to that which has been described, 'in both of which the opacity was dissipated, and the patients recovered their sight, without submitting to any chirurgical operation.' The cases which Mr. W. has here brought forward, certainly deserve the serious consideration of surgeons.

Art. III. *Influenzæ descriptio, auctore Gulielmo Falconer, M.D. F.R.S. et C.M.S. uti nuper comparebat in urbe Balboniæ, Mens. Julio, Augusto, Septembri, Ann. Dom. 1788.*—After giving a description of the symptoms which attended this disease, Dr. F. presents us with his method of treating it, which seems to differ little from that which has been pursued by other practitioners. He informs us, that antimonial medicines were of little service, except when joined with ipecacuanha, in which state he ventured to administer them, even when there was a great difficulty of swallowing. Bleeding was highly useful and necessary, and required to be repeated two or three times, and sometimes oftener. Clysters were more useful than cathartic medicines. Astringent and

and tonic gargles were also of much service. After the disease had continued some time, wine became necessary, and was very agreeable to the taste of the patient as well as strengthening. Much advantage was likewise derived from inhaling the vapour of boiling water with vinegar. Blisters did not seem to produce much good; but embrocations of sp. ammon. cum cal. viv. and olive oil, were of great use when applied to the throat. Topical bleeding, by means of leeches, from the throat and fauces, afforded considerable relief. Opium was not found useful in this disease by our author; but a nourishing diet, free air, &c. were highly necessary. In some cases, suppurations took place, which seemed to afford a considerable mitigation of all the symptoms. We cannot see any reason for clothing this unimportant case in a Latin garb.

Art. iv. *An account of the epidemic catarrh, (termed influenza) as it appeared at Northampton, and in the adjacent villages, in 1775; with a comparative view of a similar disease, as it was observed in London and its environs, in 1782.* By Anthony Fothergill (of Bath,) M. D. F. R. S. and C. M. S.—This epidemic made its first attack about the middle of November, 1775, and soon became very general. Those who were most in the open air, were generally first seized with it. After giving a minute history of the progress and symptoms of the disease, Dr. F. remarks, that its attacks varied very much in different habits: some persons pursued their usual employment, and quickly recovered without any medical assistance; others were obliged to be confined to their beds for several days, and to have recourse to medicine. Those who were subject to pulmonic weakness, from whatever cause, suffered the most severely. Young children were less affected than those of riper years, and generally recovered sooner than adults. Persons of both sexes between eighteen and thirty six, of irritable habits, were frequently brought into great danger from the violence of the cough. Some falling down in the fit, and lying some time in a state of insensibility or suffocation. Others were seized with effusions of blood from the lungs; and some irritable females, during the period of menstruation, underwent such fits of coughing, as to be thrown into universal convulsions. Many instances of palsies and sudden deaths occurred during this epidemic constitution. Rheumatisms were frequent, and other chronic diseases were aggravated. In the treatment of this complaint, our author seems to have followed the cooling antiphlogistic plan. With respect to the cause of the epidemic, Dr. F., after examining many different opinions concerning it, seems to think, that we must content ourselves for the present 'with referring it to certain *miasmata* generated in the air, whose nature is wholly unknown, and concerning whose qualities we must be obliged to suspend our judgment, till the history of the atmosphere is better understood.' Having thus exhibited the leading features of the influenza of 1775, he next contrasts it with that of 1782, on which he makes some useful and pertinent observations.

Art. v. *History and dissection of a fatal case, attended with a painful affection of the head.* By J. C. Lettsom, M. D., &c.; with
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the dissection by J. Ware, Surgeon and F. M. S.—The chief circumstances worthy of our notice in this paper are, that, upon dissection of the body after death, two hard bony substances were found enveloped in the duplicature of the falciform process, nearly in the middle, between the *os frontis* and *occiput*, and almost as low as the *corpus callosum*. These bony substances rather resembled portions of the *cranium*, forced by accident from their natural position, than morbid ossifications of soft parts; as the substance of them, instead of being of a loose pliable texture, as in original depositions of bony matter, was found to be as hard as the surface of the *tibia*. This patient had had a fall from an horse about twenty years before, by which the skull was supposed to have been fractured; it is therefore probable, the author thinks, that the hard pieces of bone which have been noticed, had been broken off from the internal *lamina* of the *cranium* at the time of the fall.

ART. VI. *A case of an extraordinary irritable sympathetic tumor.* By C. Bisset, M. D. and F. M. S. In this case of tumour, we meet with very little to entitle it to notice. The tumour was situated on the left leg, a little above the *malleolus externus*, was of an oval form, and about the size of a filbert. It was highly irritable, and had a violent periodical pain making its onset daily, which seemed to be connected with the state of pregnancy. After incision had been tried without producing the desired effect, the tumour was successfully removed by the application of caustic.

ART. VII. *Case of violent pains in the penis, and neighbouring parts.* By James Bureau, Surgeon, and F. M. S.—This case was attended with a remarkably obdurate pain in the *penis*, particularly round the *corona glandis*, which extended to the bulb of the *urethra*, the *inguina*, the *pubis*, and even affected the *testes*. It came on after having had a connexion with a woman of suspicious character. The pain frequently went off, and as frequently returned again, several times in the day. After taking a great many different medicines, and using a great variety of applications to the part without any alleviation of the pain, the patient found himself suddenly and considerably relieved by having contracted a virulent gonorrhœa. After the inflammatory state of the gonorrhœa was gone off, he again felt a violent return of the pain, though much diminished in violence.

ART. VIII. *On the effects of compression of the arteries in various diseases, and particularly in those of the head; with hints towards a new mode of treating nervous disorders.* By Caleb Hillier Parry, M. D. C. M. S. (Bath.)—This is a very ingenious and valuable paper; but which our limits will scarcely allow us to examine so fully as the subject of it deserves. The case which led our author to the discovery of the use of compression of the arteries, in nervous complaints, is here related with great minuteness and perspicuity. Having in vain sought the aid of almost all the measures which have generally been pointed out by experience, as affording relief in disorders of the nervous kind, Dr. P. was at last furnished with the conclusions he had long wished for, from reflecting upon, and observing the order of the symptoms in the case here stated. He had remarked, that the fits of delirium were preceded

preceded by a sense of fulness and throbbing pain in the head, accompanied with great heat and flushing about the head and neck, and a sense of bursting in the throat and upper part of the thorax. He considered these symptoms as signs of too great a quantity of blood being forced through the carotid arteries into the brain, and to the outside of the head. He therefore naturally concluded, that, if the cause were removed, the effect would cease. To effect this purpose, he applied a tight pressure, by means of his thumb, to the right carotid artery a little below the larynx, upon the first attack of delirium, when the brow was contracted into an immovable frown. 'No sooner was the pressure made, (continues Dr. P.) than the austerity of the countenance disappeared, and the patient was restored to the perfect use of her senses and powers of reasoning. At the same time the head-ache, and the undue sensibility with regard to light and sound, which had always taken place in the intervals of the paroxysms, were altogether wanting, and the patient declared, that in every respect, she was free from complaint.' Having thus fully satisfied himself as to the effect of this pressure, he gradually removed his hand. 'The frown in an instant returned on the countenance, and every mark of delirium immediately succeeded.' This experiment the author tells us has since been repeated some hundreds of times with the utmost certainty of success. After remarking upon some other symptoms which were removed by this pressure, he says, it has been found nearly or totally to remove hemicrania of the side on which the compression is made, also nervous and bilious head-achs, vertigo, noises in the head, the sense of heat in the same part, the mental agitations of nervous patients, &c. As soon as Dr. P. had discovered this method of removing these different symptoms, and had thence concluded, that they were owing to an undue determination of blood to the brain, he was led to inquire from what source this preternatural determination was derived. This he had found to originate from a palpitation of the heart, that invariably follows the remote causes which he has here mentioned. This palpitation he has since also found to be the cause of a great number of nervous affections. Several circumstances relating to the compression of the carotid arteries are next fully stated; after which the author observes, that the view which he has given of excessive determination of blood to different parts, points out the method of practice commonly to be followed in such cases. 'It consists (he thinks) in the use,

1st, Of those means which diminish the undue action of the heart and arteries in general.

2d. Those which repress the excessive action of the arteries of the affected part; and,

3d. Those which excite or restore determinations to other parts of the arterial system.'

Under the first head he ranks the 'avoiding of all general stimuli, whether external or internal; low diet, general blood-letting, saline refrigerants, and a set of remedies which diminish arterial irritability; such as medicines producing nausea, opium, henbane,

henbane, aconite, hemlock, tobacco, fox-glove, lead, and perhaps arsenic, zinc, and copper. Of the second class are topical bleeding, other evacuations, and cold. Of the third are rubefacients, friction, vesicatories, electricity, heat, cold, purgatives, diuretics, diaphoretics, sialogogues, &c. 'This system of practice [continues the author] I have tried, and with a success much greater than that which I had long experienced from the remedies commonly employed.' In the supplement to the above paper, Dr. P. has given an account of three other cases which have fallen under his care, and in which compression of the arteries was highly serviceable. Notwithstanding the facts which the ingenious author of these papers has brought forward in support of the advantage resulting from compression of the arteries in the cure of nervous disorders, we are fearful his expectations are too sanguine.

ART. IX. *A case of an obstinate quartan ague, of five months continuance, cured by electricity; in a letter to the Medical Society.* By Thomas Fowler, of Stafford, M. D. C. M. S. and Member of the Royal, Medical, and Physical Societies of Edinburgh.—The obstinacy of this case of ague was such as to resist the powers of bark, arsenic, volatile-alkali, and many other remedies, but it was effectually removed by receiving ten or more smart shocks of electricity at a time through the arms and thorax, from a ten ounce vial, whenever the least symptom of an accession of the fit was perceived; and which was continued every time until the patient was impressed with fear, and began to sweat; he was then put to bed, and the sudorific effect promoted by small tepid wine whey. This ague was of the quartan type, and of long continuance; and Dr. F. supposes, that the influence of fear had the chief share in the cure.

ART. X. *Case of an abscess of the breast successfully treated.* By W. Farquharson of Edinburgh, M. D. and C. M. S.—In this paper we have the history of a case of abscess which formed on the left side of the breast, and which pointed between the sixth and seventh ribs, about half way between the sternum and spine. It seemed to originate in consequence of falling into a river when over heated. When opened, a considerable quantity of pus was discharged, which immediately relieved the patient, but afterwards much difficulty attended the keeping the wound sufficiently open, and thereby preventing the formation of fresh collections of matter. The cyst which had contained the matter, was at last effectually healed, by gradually withdrawing a long leaden canula which had been introduced for the purpose.

ART. XI. *A case of diseased liver.* By Abraham Ludlow, M. D. C. M. S. of Bristol.—This paper will afford a very striking instance of the deceitful appearances of convalescence which sometimes take place in violent visceral affections. For though in this patient's case there was a considerable accumulation of fluid in the substance of the liver, and a destruction of a portion of the right lung, yet at one period of his disorder he appeared to be in a state of recovery.

Art.

ART XII. *Of tetanus, and of convulsive disorders.* By James Currie, M. D. of Liverpool. This is a communication highly deserving the notice of practitioners. Dr. C. remarks, that for this fatal disease several new remedies have lately been proposed, each of which in its turn has, in some degree, shared the confidence of the public. Of opium, mercury, the cold bath, and wine, the author has here given his experience. In a practice of nine years, he has seen seven cases of this disease, two of which were idiopathic, and five the consequence of wounds. In the two cases of idiopathic tetanus, Dr. C. observes, that opium, though it did not effect a cure, contributed much to alleviate the disease and prolong life. Mercury, he says, had little effect. The success of the cold bath was sudden and complete, not being lessened by bad effects of any kind. In the author's opinion, much of the benefit, so suddenly derived from the cold bath, depends upon plunging the patient into the water while the convulsion is upon him; and from the suddenness and completeness of its application. For this reason, he seems to prefer immersion in water, to its affusion. Our author's experience of the effects of the cold bath, however, in cases of tetanus arising from wounds, is by no means so satisfactory as in the idiopathic kind. Yet, even in cases of this disease, originating from wounds, if the cold bath fail, Dr. C.'s success with wine given in large quantities should afford us some encouragement. Dr. C. has likewise found the cold bath a most excellent remedy in the convulsions of children; whether proceeding from worms or other causes. In early infancy, however, he thinks, it should be employed with caution, as by tempering the water when the weather is cold, or pouring it upon the patient instead of immersing him in it. In this valuable paper the medical reader will find many other judicious practical observations.

ART. XIII. *A case of extra-uterine gestation of the ventral kind: including the symptoms of the patient from the earliest period of pregnancy, to the time of death, (fifteen months) with the appearances upon dissection.* By William Turnbull, A. M. F. M. S., Surgeon.—For a particular account of this case of extra-uterine gestation, we must refer our readers to the 13th volume of our Review, page 411.

ART. XIV. *On the submersion of animals; its effects on the vital organs; and the most probable method of removing them.* By Charles Kite, Member of the Corporation of Surgeons in London, corresponding Member of the London Medical Society, and Surgeon at Gravesend in Kent.—The writer of this memoir thinks it extremely necessary, in order to the improvement of the means of recovering persons seemingly dead, that a particular and minute attention should be paid to the real state of the vital parts, after the suspension of respiration has taken place. Though much has been advanced on this subject, there still remains a difference of opinion respecting it, which has induced Mr. K. to enter into the inquiry more fully. He first takes for granted, that the suspension of life in drowned animals depends upon the operation

operation of the water on the lungs; and then investigates the manner in which this effect is produced; and which he finds to take place, either by the water entering the trachea, or by suspending the action of respiration. However, from the experiments of Dr. Goodwyn and others, the author seems inclined to the latter opinion. The stoppage of respiration, he suspects, may act powerfully upon the system in two ways at the same time—which are, that, if the lungs be quite empty of air, the chemical action of the air on the blood immediately ceases; and, that the blood is prevented from passing through the lungs. Which of these circumstances causes death, Mr. K. thinks will be determined by the question—‘Whether the suspension of the action of respiration induces a stoppage of the circulation, and its necessary consequences—*chemically*, by depriving the blood of certain properties which it should acquire from the air, in its passage through the pulmonary vessels, or, *mechanically*, by obstructing the passage of the blood through the lungs?’ With respect to the want of the chemical change of the properties of the blood, as causing the cessation of respiration, the author concludes from the results of various experiments, ‘*that the left sinus venosus, auricle, and ventricle, do not cease to contract in consequence of the phlogisticated state of the blood in their cavities—That the intellectual operations do not cease—That sensation and voluntary motion are not suspended—And that the external signs of life do not disappear in consequence of the sinus and auricle ceasing to contract.*’—On the whole, this writer finds the sinus, auricle, and ventricle, to continue to contract forcibly for some time after the blood has become of a black colour, and appears saturated with phlogiston; and even for some time after the external signs of life have disappeared. Nay, the author is persuaded, that in many instances the black colour of the blood depends on some other circumstances than the want of the action of the air; and, ‘that the black blood *does* possess a sufficiently stimulating quality to excite the action of all parts of the heart.’ From the whole of his observations, he therefore draws this conclusion: ‘*That the suspension of the action of respiration does not induce a stoppage of the circulation and its necessary consequences, by chemically depriving the blood of certain properties which it should acquire from the air in its passage through the lungs.*’ He next proceeds to the other mentioned cause of death; and, after having made many ingenious experiments to determine the matter, he observes, ‘That only a very small quantity of blood can pass through the lungs when they are in a state of perfect expiration. That the impediment to the passage of the blood through the lungs is materially lessened by their being in a state of full inspiration. That the difference in the length of time which an animal will live with collapsed and distended lungs, is in the proportion of fifty to the former, and one hundred and thirty to the latter.’

Having premised these observations, he inquires into the state and degree of distention of the trachea of those animals which have been killed by drowning; after which he makes this conclusion: ‘That the lungs of drowned animals are in a state of perfect

perfect and complete expiration; and consequently, that only a small quantity of blood can pass to the left sinus and auricle.* Thus, having traced the consequences of the suspension of respiration to the mechanical congestion of blood in the right side of the heart and lungs, Mr. K. goes on to remark the manner in which this congestion may be the cause of death; which, he thinks, must be by producing its final effect either on the heart, the lungs, or the brain. On this subject he concludes, 'from the external appearances of the body, from the state of the brain as it appears on dissection, and from the consequences that must ensue from the congestion of the great veins, that it is evident that the brain must be in a state of compression; and that, from the manner in which we know the brain to be affected by compression, we may conclude, *that those who die by drowning, die in consequence of an apoplexy, or a compression of the brain.*' He, however does not doubt, but that the suspension of the action of respiration is the first and original cause of death. From all this he thinks it plain, that the first, principal, and great intention for the restoration of life is the removal of the compression of the brain; and of the distention of the right auricle and ventricle and of the great veins connected with them. The manner in which this is to be effected is next brought forward. The chief means which the author recommends seem to be, the attempting artificial respiration, and bleeding from the external jugular veins. Heat should, he thinks, be applied in the most gradual manner, and should not be great. After noticing several other remedies, he closes his paper by observing, 'that neither stimuli applied to the different organs of sense, nor irritating medicines thrown into the stomach and bowels, can produce any effect while sensation and voluntary motion are suspended; but that they are capable of producing much advantage, if applied when the principle of sensibility is in some measure returned.'

ART. XV.* *A description of four cases of the gutta serena, cured by electricity; To which is added two cases of the like nature, in which the chief means of cure was a mercurial snuff: with incidental remarks annexed to the cases.*—By James Ware, Surgeon. After giving the histories of the four cases of gutta serena contained in this paper, Mr. W. remarks, that great advantage may be derived from the proper application of electricity in cases of this kind; and that its want of success has often originated from the injudicious and improper use of it, rather than from its want of efficacy. After noticing several causes of blindness which are very deserving of the attention of practitioners, Mr. W. observes, that a dilated pupil has been considered by most writers, as a symptom particularly characteristic of gutta serena; and that it generally accompanies those cases in which electricity has been found useful. Other instances of blindness, the author remarks, are frequently occurring, in which, instead of a dilatation, a contraction of the pupil is the only change which takes place in the

* All the articles from this to the commencement of the appendix, are wrongly numbered,

eye. In cases of this description, the obstruction is mostly preceded by severe pain, and sometimes an evident opacity in the crystalline capsule. Here also electricity is of service, but a medicine more to be depended upon, is *hydrargyrus muriatus* given in small doses. In cases of the common gutta serena, much relief has been obtained by the use of a mercurial snuff. Two cases of this kind are given in the conclusion of this useful paper.

(To be continued.)

T O P O G R A P H Y.

ART. VII. *Tableau politique, religieux, & moral de Rome, & des Etats Ecclésiastiques; accompagné de Notes analogues au Sujet, et à la nouvelle Constitution de la France, &c. A political, religious, and moral Description of Rome, and of the ecclesiastical States, accompanied with Notes analogous to those Subjects, and to the new Constitution of France. By Maurice Lévêque. 8vo. 370 pa. Paris. Imported by Bosse. 1791.*

SEVERAL of our modern travellers have given us descriptions of the paintings, the statues, the medals, and the antiquities of all kinds with which Rome abounds; their whole attention has indeed been confined to the study of the fine arts, and as it were, absorbed in it: the religion, the morals, the policy, the government, and the genius of the inhabitants, seem to have been entirely overlooked, and perhaps were, in some measure, unknown to them. The reason of this omission is plain: They for the most part visited the metropolis of the papal dominions, either as artists, or as amateurs, and traversed the patrimony of St. Peter with too great rapidity to acquire that knowledge, which a long residence, and laborious and uninterrupted investigation can alone procure. After living upwards of four years, either in the capital of the pope's dominions, or in the circumjacent country, Mr. L. thought himself qualified to attempt the present work; and, whatever objections may be made to his political or religious opinions, it must be at least acknowledged, that he appears to have paid great attention to the subject, and made use of much industry in the course of this undertaking.

Chap. 1. *History of ancient and modern Rome; its present state; the power of the popes and cardinals.*—The humble origin of this celebrated city, its continual wars, its frequent checks in the early parts of its annals, its subsequent victories, and its extensive conquests, are sufficiently known. The revolutions in its government were no less remarkable, for the sovereign power passing successively from the kings to the patricians, and from the patricians (in a limited sense) to the people, at last devolved upon the emperors. After having been long a prey to the horrors of anarchy, civil war, and sanguinary proscriptions, the mistress of the world seemed to breathe under Augustus; but the cruel despotism that stained the reigns of Tiberius, Caligula, Claudius, and Nero his successors, soon convinced their subjects, that they had exchanged a tumultuous liberty for the most horrid and degrading

grading slavery. It is to be observed, however, that the grandeur, magnificence, and even the population of this city, increased under the sanguinary empire of its tyrants, and the finest monuments of its splendour date their origin from the time of the emperors.

Rome still retained all the prerogatives of the capital of the empire, until the reign of Constantine, who transferred his residence to Byzantium *, since called Constantinople, from the name of its second founder.

In this event, which gave a mortal blow to its glory, originated the power of the popes, who acquired, under the shadow of religion, and by means of the profelytes to christianity, an authority which the emperors had lost by their absence. The division of the empire, the feebleness of the western portion, its invasion by the northern nations, the consequent ruin and destruction of Italy, and more especially of Rome, taken and sacked seven different times by them, afforded new opportunities to its bishops for extending their dominion over the minds of a disheartened people, and of acquiring, by means of their zeal, some degree of claim to the public gratitude. Nevertheless, after being freed from the rule of the Ostrogoths by the arms of Justinian, Rome still recognised the sovereignty of the emperors of the east, until the ambitious Astolfus, having extended the kingdom of Lombardy, aspired to the conquest of that city which had been once looked upon as the capital of the world; and there is but little doubt, that he would have succeeded in this ambitious enterprise, if Stephen II., at that time pope, had not armed the usurper Pepin in his defence, who, after conquering the Lombards, conferred the *exarchate* of Ravenna on the holy father. This was the first *real* title to temporal sovereignty that the church can boast.

Charlemagne, who was crowned emperor by Leo III., exercised at Rome, not only in person, but by means of commissioners, all the rights of sovereignty. *Lewis le Debonnaire*, a feeble prince, the heir of his power, but not of his great qualities, confirmed the donations of his father and his uncle, and even added to them that of this city and several other territories, over which, however, he still reserved the sovereign autho-

* This circumstance gave rise to the pretended donation of the city of Rome to pope Sylvester, and the declared attachment and protection afforded by Constantine to the cause of christianity served to give credit to this fable, of which our simple ancestors were so long the dupes.

The bold and ingenious answer which this *monkish fraud* furnished to a Venetian ambassador is well known.

A pope, with whom he happened to have some dispute concerning the rights of the republic, desired him to produce the title by means of which Venice claimed the sovereignty of the Adriatic gulph. "Your holiness," retorted the minister, "will find it recited on the back of the act recognising the donation of the emperor Constantine."

city, one of the privileges of which was that of confirming the election of the popes, before their consecration. His pusillanimous descendants suffered themselves to be despoiled of this right, of the title of emperor, of Italy, of Germany, and even of France itself.

After this, the popes disposed of the imperial crown, as they were led, either by their interest or their inclinations. It was conferred by John XII. on Otho the great, king of Germany, who transmitted it to his successors, to whom it became a source of wars and calamities rather than of real power; for, after purging the *holy see* of the simony and debauchery with which it had been long stained by the unworthy pontiffs, they became the victims of the fanatical ambition of Gregory VII., who pretended to dispose of the kingdoms of the earth in the same manner as of the blessings of heaven, and to render all Christian kings the vassals and the tributaries of St. Peter. These absurd pretensions had but too many faithful partisans in the persons of his successors, and more especially in Innocent III. and Boniface VIII. They divided and intimidated nations by means of their intrigues and their excommunications, and seemed to have been on the eve of establishing an empire equally extensive, and infinitely more absolute than that of the ancient Romans.

But while the pontiffs were thus giving law to the christian world, they were scarcely masters of their own capital, on account of the frequent seditions and insurrections of the inhabitants. Their removal for the space of seventy years to Avignon was a mortifying circumstance, but not such as could correct the factious disposition of the modern Romans.

It was not until the reign of Alexander VI., who was seconded in his ambitious designs by Cæsar Borgia, a son worthy of such a father, that the inhabitants of the capital evinced a spirit of submission. Julius II., profiting by the crimes of his predecessor, extended the dominion of the popes, embellished the metropolis of the christian world, and laid the foundation of the church of St. Peter. Leo X., the protector of the fine arts, continued this great enterprise, which his successors have completed with incredible magnificence.

Earlier than the beginning of the fifteenth century, we cannot justly fix the epoch of the solid and peaceable establishment of the temporal authority of the popes, and the embellishment of modern Rome, to which no one contributed more than Sixtus Quintus, who, on account of the wonders that immortalised his short reign of five years, should be ranked among the great men whose names ought to be handed down to posterity.

Clement VIII. reannexed Terracina to the domains of the church, which have not since received any augmentation; but, on the other hand, they have been preserved (excepting Avignon) by the popes his successors. The greatest part of these, and especially Paul V., have been eager to adorn the capital with palaces, churches, fountains; in fine, with every thing that is excellent in the fine arts, which, joined to the inestimable treasure of its antiquities, has rendered it the most instructive school in the world.

world for artists, and an object of curiosity and admiration to all persons of taste.

The following quotation will not tend to raise our admiration of an ecclesiastical government.

‘ This country, the finest, the most varied, and the most fertile in all Italy, which is peopled with eighteen hundred thousand inhabitants, and washed on one side by the Adriatic, and on the other by the Tuscan sea ; this country, so favoured by nature, languishes beneath the debasing yoke of sacerdotal despotism. A priest unites, in his own person, the executive, legislative, and spiritual powers, and in so absolute a degree, that he can act in the most arbitrary manner, in respect to the most important concerns of either religion or the state, without even convoking a consistory, or the assembly of cardinals, who are the ordinary counsellors, and as it were, the senate of the Roman church.

‘ It is in vain, in order to restrain the unlimited authority of the rulers whom they themselves appoint, that the latter have often obliged them, before their election, to subscribe certain oaths, which they thought proper to administer ; almost all of them, *by virtue of the power of the keys*, the symbol of their spiritual jurisdiction, have forgotten, while popes, those engagements which they entered into as cardinals.

‘ But although this be a *theocratic* government in its nature, (that is to say, the most absolute that can be imagined, on account of the association of the unlimited powers, which are acknowledged to be derived from God only,) yet it has been long considered as the most feeble in Europe, and abuses, instead of being repressed, continue daily to be propagated, and even to be perpetuated through the fear of innovation. But it is of little importance to the cardinals and prelates, that the state should remain destitute of industry, knowledge, riches, and even of defence, provided these opulent tenants for life find no obstacle to their desires, for they are enriched with the spoils of the people, and they enjoy all the lucrative places in the administration, to the utter exclusion of the laity, whom they carefully keep at a distance, as the indolence of their tempers inclines them to avoid all competition with men who are more active and more interested in the happiness and prosperity of society than themselves.

‘ This is the true source of that lethargic languor spread over the whole political body ; this is the cause of the deplorable state of the sciences, agriculture, manufactures, and commerce ; of the annihilation of the military art, of the imperfection, and even of the want of execution in regard to the laws.

‘ What traveller of sensibility but experiences the most melancholy sentiments in traversing Rome, and the ecclesiastical states ! The wreck and ruin which he encounters at every step, unceasingly recal the ideas of desolation and destruction : Yet those precious remains, however shapeless they may appear, still attest the magnificence and the grandeur of the illustrious country of the Scipios and the Cæsars. But it is in vain that we would seek among the modern inhabitants for one of those virtues which rendered the ancient Romans so celebrated ; they have disappeared,

without leaving a single vestige behind them : Their vices only remain, and these multiply as the distance from their source increases, thanks to the absurd nature of a destructive government, which, after the dominion of ten centuries, has contrived to annihilate a country, formerly peopled by heroes.'

Chap. 11. *Of the consistories, congregations, tribunals, and considerable dignities at the disposal of the court of Rome.*—The laity, we are told, are not here held in any estimation ; they are looked upon as *profane* ; churchmen only are respected ; every place of trust, all honours and employments whatever, are lavished upon them ; the departments of justice, of the finances, and even of war, are within their immediate inspection and control. Under the names of cardinals and prelates, they compose the different councils in which every thing that concerns either religion or the state is discussed ; they superintend the multitude of civil, political, and ecclesiastical tribunals, which are more numerous here than in any other kingdom in Europe ; they are also the principal agents of the sovereign authority, in which they participate more or less ; some as legates, others as governors, nuncios, &c.

The consistories, some of which are open, and some secret, are assemblies of cardinals convoked by the pope, in order to deliberate in his presence ; in these the canonization of such of the faithful as have distinguished themselves by a holy and devout life is debated upon and declared, &c. The *congregation* superintends the civil and political department. The object of the holy office or inquisition is, to maintain the purity of the faith ; and this is zealously seconded by a tribunal called the *index*, the business of which is to censure, and to proscribe all suspicious books.

The congregation entitled *della propaganda fide* is intended to watch over the missionaries, whom it sends forth to preach the gospel among infidel nations, and to terminate those controversies which, to the disgrace of religion, have so often divided our modern apostles. It has a press under its direction for the different foreign languages, and a college where young men of different countries are instructed in theology.

'What,' says our author, 'has this pretended zeal for the glory and propagation of our faith produced ? It has occasioned torrents of blood in Japan, whence we have been chased as perturbators, and as enemies ; it has excited the most dangerous troubles in the empire of China, from which it has shut us out ; it has authorised the frightful carnage, and all the atrocities which the Spaniards have committed in the new world ; in short, it still serves as a pretext for the traffic in, and the slavery of the negroes. Who is it that will not shudder at the recapitulation of all these horrors ? Is it possible to stifle the wish, that our religion, the basis of which is mildness, peace, and charity, may at length cease to veil the crimes of avarice and ambition ? May the light of sound philosophy put a period to the fanaticism of foreign missions, the transient success of which has been no less fatal to humanity, than that of those disastrous croisades, during which our barbarous ancestors shed so much blood !'

Besides,

Beside these, there is an infinite variety of tribunals, such as *dei consui, dei computi, dei gravami, &c.* One called *dei baroni* is for the express purpose of obliging the *barons* to pay their debts; it is here asked, why its jurisdiction does not extend to the obligations contracted by the cardinals and prelates? and it is then sarcastically added, that the 'privilege of dying insolvent, is among the ecclesiastical immunities!'

Chap. III. *Of the ordinary tribunals of justice.*—If the administration of justice depended upon the number of tribunals, the people of Rome would have less cause of complaint than those of any other city in the world. These courts, with an indulgence highly hurtful to commerce, grant terms of two, three, and four years, to all debtors without distinction, for the payment of their obligations. They are also suspected of corruption.

In criminal cases, a great number of advocates and attorneys gratuitously undertake the defence of prisoners; and we are told, that out of an hundred criminals convicted of murder, more than ninety are saved from condign punishment by quirks of law, or the indulgence of the judges.

Chap. IV. *Of the police.*—There is not any city in Christendom, where the public safety is less attended to, or where crimes are committed with greater impunity, than in this metropolis. This is occasioned by the inexperience of the magistrates; the bad choice of those employed under them; the great number of places of asylum; the infinite variety of privileges and protectors; the negligence of the sundry means pointed out by prudence; and the multiplied, and almost infinite division of concurrent authorities. The cardinal Albani was one day reproached with affording his protection to unworthy objects: 'To whom else should I give it?' replied his eminence: "honest men have no occasion for it!"

Chap. V. *Of crimes and punishments.*—Assassinations are very frequent here, and yet capital punishments are very rare. During the space of four years, our author says, that he only saw two criminals put to death. The brotherhood of *St. Jean de Polonois*, composed for the most part of persons of distinction, attend and comfort the culprits; the prince Corsini is generally very active on these occasions. The populace often exclaim at an execution, that the wretch just launched into eternity, has suffered less on account of his crimes, than from the want of protection; they also entertain an opinion, that the victims of public justice go straight to paradise!

Chap. VI. and VII. *Temperature and influence of the climate.*—The beauty, serenity, and excellence of this climate are well known. The prevalent and disagreeable winds are the south-east and north, called *sirocco* and *tramontana*; the first is justly characterised by Horace in two words, *plumbeus auster*. On an average of twenty-five years, the births in this city amount annually to 5,165, and the deaths to 6,926.

Chap. VIII. *Agriculture.*—The cultivation of the earth, in which the true and solid riches of a state consist, is looked upon as dishonourable in the ecclesiastical dominions; it is but little

wonder therefore, that the wines, olives, silk, &c., should be of an inferior quality.

Chap. ix. *Of the money current at Rome.*—The coins that pass current here puzzle the stranger, and even the native, on account of their variety. Since the fabricature of *assignats*, or *cedolas* as they are called, money of all sorts has begun to disappear. These *cedolas* are actually at a discount of five per cent, as the bank of the *Holy Ghost*, after obliging the bearer to wait for two or three hours, sends him away with a couple of crowns upon account!

Chap. x. *Of provision.*—We are told, that the price of provision is as high here as at Lyons, Nantz, and several other great towns in France. The productions of the kitchen-garden are of an inferior quality; fish, which is not very excellent, is sold at a *paul* per pound, except on fast days, when the price is doubled. The beef is better than is generally supposed, and one species of veal, called *vitella mongana*, is excellent.

Chap. xi. and xii. *Of the commerce, manufactures, &c.*—The manufactures in general are of an inferior nature; and instead of being exported to foreign countries, are not sufficient for home consumption. The present pontiff, very much to his honour, has established two manufactures of fine cloth, and one of printed callico.

The *mont de piete* lends money upon *pledges* to the amount of nine Roman crowns, for eighteen months, without any interest whatever. All sums above this pay five per cent. per annum. If not redeemed, or if the interest be neglected to be paid, the pledges are sold, but the difference, if any, is not accounted for. This establishment is carried on for the advantage of the government, which draws large sums from the profits of it.

Chap. xiii.—xvi. *Of the fine arts, sciences, belles lettres, actors, singers, church music, &c.*—So much has been already said by English travellers on these subjects, that we decline any mention of them.

Chap. xvii. *Of the inquisition.*—This tribunal, here termed *il santo officio*, is far from being severe in the exercise of its functions. It is principally occupied in inflicting a slight castigation upon blasphemers; in punishing confessors who seduce their penitents; &c. It also from time to time shuts up pretended male and female saints who presume to *smuggle* miracles, without a regular licence.

Chap. xviii.—xxiv. *Of monks, hospitals, festivals, processions, &c.*—Almost one fourth of the whole city is occupied with convents and monasteries; the number of monks dressed in white, black, brown, gray, and mixed colours, is inconceivable. The mendicant friars profit of the popular credulity by means of miraculous images, &c.

Rome abounds with a variety of hospitals and charitable establishments; in *la Trinita dei peligrini*, pilgrims, convalescents, &c. are entertained during three days and nights. Vagabonds of all kinds are fed and nourished here, not only by the alms which they extort from the passengers, but also by the food they receive daily

daily at the gates of the convents. The common cry among them is, 'who will give something in charity to a poor cripple, for repeating a charming prayer to his great saint?' There is no country in the world where there are so many festivals ordered to be observed as here; consequently, there is no city where there are so many days devoted to idleness, and, what is often worse, to gaming and debauchery.

Chap. xxv—xxx. *Of lotteries, cards, &c. and of a variety of customs.*—All ranks of people here are addicted to games of chance. The lottery, which produces full one third profit, is drawn once a month, in a place called *Monte Citorio*; twenty-five maidens are portioned out of the profits of this establishment. The modern Romans are exceedingly lazy and indolent; they remain in bed until nine in the morning, and regularly sleep after dinner. The young women are very beautiful, cunning, and rapacious; the married ones extravagant, profuse, and, according to common report, not very scrupulous as to their chastity.

Chap. xxxiv. *Conclusion, and advice to the Romans.*—We are here shocked at being informed of the disgusting and depraved taste of many of this inhabitants of the capital, and astonished at the numerous and shameful abuses in the government, to which all of them are obliged to submit, and under which they languish; their very vices perhaps may be fairly traced to this source.

We shall conclude this article with an address to them by the author.

'The name which you bear, and the country which you inhabit, will perhaps some day recal to your memory the liberty, the glory, and the grandeur of the ancient Romans. Their example is seductive, but beware of a transport of indiscretion, and think first, whether you possess the virtues of those heroes whom you are desirous to imitate. It would be improper either to flatter or to deceive you, in regard to your present situation. You possess all the prejudices of ignorance, joined to all the vices of corruption; and what is still worse, there is no longer any public spirit among you. How then can you be fit for a republic? What will happen to you if you should aspire to such a species of government? Your provinces would be dismembered, your cities would be violated, and the most frightful anarchy would reign among you, clothed under the forms of democracy, aristocracy, and oligarchy, which would soon degenerate into so many different species of tyranny, and would leave you no other hope, or resource, save in conquest or in slavery. But if I advise you against too sudden a change, I must at the same time say, that the government which you now groan under, is far too bad to be permitted to subsist; yet, in changing for a better, you ought to choose one more analogous, and less disproportioned to your powers and your faculties. Study the constitution of France, that sublime constitution, so conformable to the fundamental maxims of the evangelist, without fearing the anathemas of the Inquisition; and when Pius vi. is no more, then Romans! dismiss your prelates; disband the members of your sacred college; and tell your cardinals that you dare to be free. Demand of Leopold one of his sons to govern you, and may that young prince,

prince, imitating the sage example displayed by his father while grand duke of Tuscany, resuscitate virtue and knowledge, cultivate morality, protect commerce, encourage agriculture, and patronise letters, the sciences, and philosophy.'

We have compared the present with a respectable work, entitled 'The Temporal government of the Pope's State, (See Analyt. Review, Vol. II. page 421. Art. v.) and find a perfect coincidence between them on every subject of importance. o,

ART. VIII. *A Geographical Chart of Europe; describing its Territorial and Political State; the new Constitutions of France and Poland; and the new Divisions of Russia. The whole neatly printed with a small Type, so as to be contained on four large Sheets of fine Paper, printed on one Side, and so contrived, that the Subject of each is complete, in Order that the Sheets may either be kept separate, or the four joined together upon Canvas as a Chart. By T. Jameson, M.D. Surgeon in his Majesty's Navy, &c. Price 7s. 6d. in Sheets, 15s. on Canvas and Rollers. Faden. 1792.*

THE editor's account of this chart, which appears to us very just, is as follows.

'By this chart a knowledge of all important facts is acquired without loading the memory; by its comparative view of every interesting particular, much political information is obtained in a little time; and by its geographical descriptions, the different maps of Europe are concisely illustrated.'

The following is the arrangement of its heads.

1. The grand divisions of Europe into kingdoms, empires and republics, with their area in square miles, extent, and density of population.
2. The boundaries of each country.
3. The subdivisions into provinces, governments, or counties.
4. Three of the chief towns in each province, with the distance of the capital towns from London.
5. The latitude and longitude of the principal town of each province.
6. The rivers, lakes, or gulfs on which each town is situated.
7. Three of the principal ports and commercial towns, either upon the sea-coast or navigable rivers of each subdivision.
8. A description of the seas, bays, gulfs, straits, lakes, and rivers of each country.
9. A description of the most remarkable mountains and capes.
10. The number of inhabitants of each state, their character and literature.
11. The climate, soil, produce, manufactures, and commerce.
12. The government and judicial power.
13. The religion and establishment of the church.
14. The finances in revenue and public debt.
15. The armed force by land and sea.
16. The circulating specie and imaginary monies; with tables to change foreign monies into sterling.
17. The whole territories in every part of the world belonging to each European power, with the reigning sovereign and the time the reign commenced,

L A W.

ART. IX. *A Letter to Charles Earl Stanhope, on his late Pamphlet respecting Juries.* 8vo. 31 pages. Price 1s. Owen. 1792.

It is asserted in this letter, which is said to have been originally intended as a dedication, that lord Stanhope combines in his own conduct 'the height of democratical turbulence with the extreme of aristocratical imbecility.'

A variety of low and *personal* abuse is also poured forth against this nobleman; indeed the whole is a gross violation of decency and good manners.

If it should be asked, what crime had brought down the vengeance of the author upon the head of the earl? the reply seems to be, that he defended the rights of the people, when the question respecting the power of a jury, in cases of libel, was discussed in the house of peers!

D. M.

ART X. *Summary Hints for remedying various Defects in the Laws of Arrest and Imprisonment for Debt.* 8vo. 29 pages. Pr. 1s. Ridgway. 1792.

It is here contended, that, although the law of the land should be permitted to interpose for the enforcement of just, and the prevention of unjust dealing between man and man, there are certain limits, beyond which it is evidently incompatible with the genius of a well regulated constitution, to allow this interposition to extend. After complaining, that our courts of judicature are uniformly governed by the *letter* rather than the *spirit* of our municipal code, the author proceeds to point out a variety of defects in our present system of jurisprudence.

The first is the intolerable grievance, to which every person residing in England (not protected by privilege) is exposed, of being arrested at the suit of a fictitious plaintiff.

The second, The confinement of an insolvent debtor in jail, till the *whole* claim, for which he has been arrested, is discharged.

The third, The want of a regulation to permit the debtor to stipulate the liquidation of the debt by means of installments.

The fourth, The excessive disproportion between the costs chargeable on the action against an imprisoned debtor, and the primitive amount of the debt, for which the suit has been instituted.

Under this head the following case is adduced from the report of the society of the Thatched House Tavern.

'One Gaskin, a leather-dresser, was once detained in the jail at Worcester, for costs amounting to *three pounds, eleven shillings, and four pence*, after the debt of *five shillings*, on which they had been raised, had been paid; and remained in custody there, till the *Thatched-House society*, upon scrutinizing the allegations contained in his petition to them, and ascertaining their credibility, interfered in his behalf.'

A fifth defect in the laws of arrest and imprisonment for debt is, that they do not comprise any regulations respecting those receptacles vulgarly, though not improperly, termed 'spunging houses.'

Beside the above, a variety of other hardships of an inferior nature are brought before the public, such as the inability of the

the prisoners to pay the jail fees, or bring their cause to a trial, and also the circumstances, that in some provincial jails they are not entitled to the *grants* decreed by the lords' act.

We shall conclude an article so interesting to humanity, in the words of the author :

' If ever there was a subject on which the minds of mankind could with propriety become intent and animated—if ever there was a subject that singularly claimed the attention of the legislature—if ever there was a subject by which party notions and variances could not be inflamed—and if ever there was a subject that was intimately connected with the preservation of social union, tranquility, and happiness in a state, it is the inefficiency of our laws of arrest and imprisonment for debt. I am no advocate for speculative changes in governments, but where the evils that debase them are too flagrant to elude detection and animadversion, it would be criminal to connive at them, or suffer them to remain unredressed.'

ART. XI. *A Disquisition upon the criminal Laws; shewing the Necessity of altering and amending them: with a Plan of Punishment whereby Offenders might be rendered serviceable to the Community. The Existence of Witches investigated; and how far a Doctrine of Fate is consistent with God's moral and religious Government of the World. Also Reflections upon Duelling, Suicide, the French Revolution, &c. &c.* By the Rev. E. Gillespy, Curate of Blisworth, Northamptonshire. 8vo. 71 pages. Price 2s. 6d. Northampton, Dickey and Co. London, Strachan. 1792.

Mr. G. [not only denies the right of any human being to lay violent hands upon himself, but also questions the right of society 'to take away the lives of our fellow-creatures' for stealing 'a little temporary property.'

' Who would have imagined [says he] in the primitive ages of society, that taking property to the amount of twelve pence would take away their lives? that breaking down the mound of a fish-pond, whereby the fish might be destroyed, would destroy themselves? that cutting down a tree in a garden or orchard, would oblige them to be hanged upon a fatal tree; and that associating with persons called gypsies, would exclude them totally from society, and send them into a state of eternity, and to associate with the happy or miserable in the other world? These, and many more, are certainly instances of too great severity, and a disgrace to the community of which we are members.

' Ought a man's life to be put upon an equality with that of a fish? or is it worth no more than twelve pence? This made Sir Henry Spelman complain long ago, when money was at above twice its present value, that whilst every thing had risen in its nominal value, the life of man had continually grown cheaper.'

The author very humanely insists, that, instead of putting felons to death, we should oblige them to work for the benefit of that community they have injured by their depredations.

s.

ART.

BIOGRAPHY.

ART. XII. *Essays on the Lives and Writings of Fletcher of Saltoun, and the Poet Thomson: Biographical, Critical, and Political. With some Pieces of Thomson's never before published.* By D. S. Earl of Buchan. 8vo. 280 pages. Price 5s. sewed. Debrett. 1792.

THE earl of Buchan has long been known as an independant, upright, and useful citizen; a zealous friend to freedom; and an active supporter of the rights of Britons and of men. As an author, the public has been already indebted to him for an interesting account of the life, writings, and discoveries of lord Napier, the celebrated inventor of logarithms. He now confers a new obligation both on the political, and on the literary world, by the biographical sketches which compose this volume. In the former of these essays, the noble earl presents his readers with the history of a character distinguished in the annals of freedom; in the latter, he gratifies literary curiosity with the communication of several original papers of one of our most celebrated poets.

Andrew Fletcher of Saltoun, born in 1653, and educated by Dr. Burnet, afterwards bishop of Salisbury, early in life connected himself with the earl of Argyle, in opposition to the duke of Lauderdale's administration, and the arbitrary designs of the court. In 1683, he, with Robert Baillie of Jerviswood came into England, in order to concert measures with the friends of freedom, and was admitted to the secrets of lord Russel's council. Not finding it safe to remain in Britain, in 1685 he visited the Hague to assist at the deliberations of the exiles from Britain, in opposition to the measures of James II. He afterwards joined the duke of Monmouth, on the principles of the duke's manifestos in England and Scotland, particularly on the promise of the permanent security of civil and political liberty, and of the protestant religion, and the calling of a general congress of delegates from the people at large to form a free constitution. Being disappointed in this enterprize, he fled to Spain, and afterwards entered as a volunteer in the Hungarian war, where he distinguished himself by his military talents. His love of liberty induced him soon to repair to the Hague; where he joined the groupe of his countrymen who were attached to the interests of the Prince of Orange, most of whom were refugees from England or Scotland. But his political principles were too high and refined, to accept of the privilege granted by James's act of indemnity to return to his country and estate, when under the dominion of disguised despotism, sanctified by a venal parliament.

In the convention, which met in Scotland after the revolution for the settlement of the new government, Fletcher made a distinguished figure. He was the contriver and mover of the act of the Scottish parliament to stop any settlement of the crown, until the constitution was formed, and the rights of the people secured. He was also a strenuous but unsuccessful advocate for a national militia. His words on this subject are: p. 50.

A good and effective militia is of such importance to a nation, that it is the chief part of the constitution of any free government. For though, as to other things, the constitution be ever so slight, a good militia will always preserve the public liberty. But in the best constitution that ever was, as to all other parts of government, if the militia

militia be not upon a right foot, the liberty of that people must perish."

"The Swiss," says he, "at this day are the freest, happiest, and the people of all Europe who can best defend themselves, because they have the best militia."

P. 52.—In the year 1703, [proceeds his lordship] we find Fletcher great in the debates concerning the fixing the succession to the crown of Scotland, in the event of queen Anne's dying without issue; which he strenuously and successfully urged the parliament to determine before they should think of granting any supplies to the crown. It was even resolved, that the successor to the crown after queen Anne, should not be the same person that was king or queen of England, *unless the just rights of Scotland* should be declared in parliament at London, and fully settled independent of English interests and councils; and what is remarkable, that wise and excellent, but seemingly very strong rule of the French constitution, that the king or queen should *not* have the power of engaging the nation in war without the consent of parliament, was determined upon by the parliament of Scotland; in the support and preparation of which law, and others for the security of Scottish freedom, Mr. Fletcher had a considerable share, and had great influence by the power of his fervent and manly eloquence. "Prejudice and opinion," said he, "govern the world, to the great distress and ruin of mankind; and though we daily find men so rational as to charm by the disinterested rectitude of their sentiments in all other things, yet, when we touch upon any wrong opinion of theirs with which they have been early prepossessed, we find them more irrational than any thing in nature, and not only not to be convinced, but obstinately resolved not to hear any reason against it. These prejudices are yet stronger when they are taken up by great numbers of men, who confirm each other through the course of several generations, and seem to have their blood tainted, or, to speak more properly, their animal spirits influenced by them. Of these delusions, one of the strongest and most pernicious has been a violent inclination in many men to extend the prerogative of the prince to an absolute and unlimited power. And though in limited monarchies all good men profess and declare themselves enemies to all tyrannical practices, yet many even of these are found ready to oppose such necessary limitations as might secure them from the tyrannical exercise of power in a prince, not only subject to all the infirmities of other men, but, by the temptations arising from his power, to far greater."

On the style of Fletcher's eloquence lord Buchan thus remarks.

P. 57.

Fletcher was by far the most nervous and correct speaker in the parliament of Scotland, for he drew his style from the pure models of antiquity, and not from the grosser practical oratory of his contemporaries; so that his speeches and his language will bear a comparison with the best speeches of the reign of queen Anne, the Augustan age of Great-Britain, far superior to the meretricious, inflated, metaphorical style of our modern orators; from which remark I must set down Mr. Charles Fox, member for Westminster in the present parliament, as a wonderful exception. In many respects Fox resembles Fletcher; and may he close his career so as to deserve an equal character!

Of Fletcher's parliamentary eloquence several specimens are given, in his speeches on the question of the settlement of the Scots crown delivered in the Scots parliament in 1703.—But we must proceed to the second part of this volume, in which our attention is called to the life and writings of Thomson.

After a general eulogy on poetry, concerning which the writer speaks rather in the rapturous style of admiration, than in the sober language of criticism, he proceeds to relate a few particulars concerning the early period of Thomson's life. Thomson passed his infancy and early youth in the picturesque and pastoral country of Tiviotdale. He was cherished by sir William Benner, sir Gilbert Elliot, and other neighbouring gentlemen. The following anecdote is told relating to the first presentation of a copy of his *Seasons* to sir Gilbert Elliot. P. 184.

Thomson sent him a copy of the first edition of his *Seasons*, which sir Gilbert shewing to a relation of the poet's who was gardener at Minto, he took the book, which was finely bound, into his hands, and having turned it round and round, and gazed on it for some time, sir Gilbert said to him, "Well, David, what do you think of James Thomson now? There's a book that will make him famous all over the world, and his name immortal!" "Indeed, sir," said David, "that is a grand book! I did not think the lad had had ingenuity enough to have done such a neat piece of handicraft."

Although Thomson met with these and other friends, their countenance did not supersede the necessity of his going to seek his fortune in London.—From this time our biographer, in the room of narrative, substitutes a few original papers, which have been preserved in his own collection, or in the hands of Thomson's descendants. These are, in poetry; Verses on the death of his Mother; An Elegy on the death of Aikman, the Painter; and An Epistle to Dr. De la Cour in Ireland, on his Prospect of Poetry; with two or three other small pieces: in prose, two Letters to Mr. George Ross; a Letter to lord Lyttelton; to his Sister; to Mr. Paterson of the Leeward Islands; to the Sister of his Amanda at Bath; and a humorous Epistle to a Friend on his Travels. In all the pieces of poetry may be traced the genius and style of Thomson. The most finished poem is the following. P. 190.

THOMSON'S ELEGY ON THE DEATH OF AIKMAN THE PAINTER.

Oh could I draw, my friend, thy genuine mind,
Just, as the living forms by thee design'd,
Of Raphael's figures none could fairer shine,
Nor Titian's colours longer last than mine.
A mind in wisdom old, in lenience young,
From fervent truth where every virtue sprung;
Where all was real, modest, plain, sincere;
Worth above show, and goodness unsevere:
View'd round and round, as lucid diamonds throw
Still as you turn them a revolving glow;
So did his mind reflect with secret ray,
In various virtues, heav'n's internal day,

Whether

Whether in high discourse it soar'd sublime,
 And sprung impatient o'er the bounds of time,
 Or wand'ring nature through with raptur'd eye,
 Ador'd the hand that turn'd yon azure sky :
 Whether to social life he bent his thought,
 And the right poise of mingling passions fought,
 Gay converse blest'd ; or in the thoughtful grove
 Bid the heart open ev'ry source of love.
 New varying lights still set before your eyes
 The just, the good, the social, or the wise.
 For such a death who can, who would, refuse
 The friend a tear, a verse the mournful muse ?
 Yet pay we just acknowledgment to Heaven,
 Though snatch'd so soon, that Aikman e'er was giv'n,
*A friend, when dead, is but remov'd from sight,
 Hid in the lustre of eternal light :*
*Oft with the mind he wonted converse keeps
 In the lone walk, or when the body sleeps
 Lets in a wand'ring ray, and all elate
 Wings and attracts her to another state ;
 And when the parting forms of life are o'er,
 May yet rejoin him on a happier shore.*
 As those we love decay, we die in part,
 String after string is sever'd from the heart ;
 Till loosen'd life at last—but breathing clay,
 Without one pang, is glad to fall away.
 Unhappy he who latest feels the blow,
 Whose eyes have wept o'er ev'ry friend laid low,
 Dragg'd ling'ring on from partial death to death,
 And dying, all he can resign is breath.'

The sentiment of the last lines is particularly touching, and the language strongly expressive.

The letters are the natural and easy productions of a lively humour, or of a friendly and affectionate heart. But they were evidently never intended for publication ; we shall copy the letter to his sister. P. 206.

* *Thomson's Letter to his Sister, Mrs. Jean Thomson, at Lanark.*

* Hagley, in Worcestershire,

October 4th, 1747.

* MY DEAR SISTER,

* I thought you had known me better than to interpret my silence into a decay of affection, especially as your behaviour has always been such as rather to increase than to diminish it. Don't imagine, because I am a bad correspondent, that I can ever prove an unkind friend and brother. I must do myself the justice to tell you, that my affections are naturally very fixed and constant ; and if I had ever reason of complaint against you (of which, by the bye, I have not the least shadow), I am conscious of so many defects in myself, as dispose me to be not a little charitable and forgiving.

* It gives me the truest heartfelt satisfaction to hear you have a good kind husband, and are in easy contented circumstances : but were they otherwise, that would only awaken and brighten my tenderness towards

towards you. As our good and tender-hearted parents did not live to receive any material testimonies of that highest human gratitude I owed them (than which nothing could have given me more pleasure), the only return I can make them now, is by kindness to those they left behind them. Would to God poor Lizzy had lived longer, to be a farther witness of the truth of what I say, and that I might have had the pleasure of seeing once more a sister who so truly deserved my esteem and love. But she is happy, while we must toil a little longer here below: let us however do it cheerfully and gratefully, supported by the pleasing hope of meeting yet again on a safer shore, where to recollect the storms and difficulties of life will not perhaps be inconsistent with that blissful state. You did right to call your daughter by her name, for you must needs have had a particular tender friendship for one another, endeared as you were by nature, by having passed the affectionate years of your youth together, and by that great softener and engager of hearts, mutual hardship. That it was in my power to ease it a little, I account one of the most exquisite pleasures of my life.—But enough of this melancholy, though not unpleasing strain.

I esteem you for your sensible and disinterested advice to Mr. Bell, as you will see by my letter to him: as I approve entirely of his marrying again, you may readily ask me, why I don't marry at all? My circumstances have hitherto been so variable and uncertain in this fluctuating world, as induce to keep me from engaging in such a state; and now, though they are more settled, and of late (which you will be glad to hear) considerably improved, I begin to think myself too far advanced in life for such youthful undertakings, not to mention some other petty reasons that are apt to startle the delicacy of difficult old bachelors. I am, however, not a little suspicious, that was I to pay a visit to Scotland (which I have some thoughts of doing soon), I might possibly be tempted to think of a thing not easily repaired if done amiss. *I have always been of opinion, that none make better wives than the ladies of Scotland;* and yet who more forsaken than they, while the gentlemen are continually running abroad all the world over? Some of them, it is true, are wise enough to return for a wife.—You see I am beginning to make interest already with the Scots ladies. But no more of this infectious subject.—Pray let me hear from you now and then; and though I am not a regular correspondent, yet perhaps I may mend in that respect. Remember me kindly to your husband, and believe me to be

Your most affectionate brother,

JAMES THOMSON.

(Addressed) To Mrs. Thomson in Lanark.

The noble author adds an account of a festival in honour of Thomson, held at Ednam-hill, on the twenty-second of September 1791, together with the Eulogy which he delivered on that occasion, when he crowned the first edition of the Seasons with a wreath of bays. Of the taste or eloquence of this performance we can say little; it is rather a familiar and petulant censure of Dr. Johnson, than an elegant and elaborate Eulogy on Thomson. The lines written by Robert Burns for this occasion are worth preserving. P. 247.

ADDRESS

ADDRESS TO THE SHADE OF THOMSON.

On crowning his Bust with a Wreath of Baye.

- While virgin Spring, by Eden's flood,
Unfolds her tender mantle green ;
- Or pranks the fod in frolic mood,
Or tunes Eolian strains between ;
- While Summer with a matron grace
Retreats to Dryburgh's cooling shade,
Yet oft delighted stops to trace
The progress of the spiky blade ;
- While Autumn, benefactor kind,
By Tweed erects her aged head,
And sees, with self-approving mind,
Each creature on her bounty fed ;
- While maniac Winter rages o'er
The hills whence classic Yarrow flows,
Rousing the turbid torrent's roar,
Or sweeping wild a waste of snows ;
- So long, sweet port of the year,
Shall bloom that wreath thou well hast won,
While Scotia with exulting tear
Proclaims that 'Thomson was her son.'

Thomson's highest merit, in the judgment of our author, was his attachment to the cause of political and civil liberty. We shall close this article with his remarks on this subject. P. 214.

• A free constitution of government, or what I would beg leave to call the *autocracy* of the people, is the panacea of moral diseases, and after having been sought for in vain for ages, has been discovered in the bosom of truth, on the right hand of common sense, and at the feet of philosophy ; the printing press has been the dispensary, and half the world have become voluntary patients of this healing remedy.

• It is glorious for Thomson's memory that he should have described the platform of a perfect government, as Milton described the platform of a perfect garden—the one in the midst of Gothic institutions of feudal origin, and the other in the midst of clipped yews and spouting lions.

• Eighteen years after Thomson's death the late lord Chatham agreed with me in making this remark ; and when I said, " But, sir, what will become of poor England, that doats on the imperfections of her pretended constitution ? " he replied, " My dear lord, the gout will dispose of me soon enough to prevent me from feeling the consequences of this insatiation : but before the end of this century either the parliament will reform itself from within, or be reformed with a vengeance from without." Pythonick speech, speedily to be verified !

His lordship adds, (p. 217.) Though I have not the transcendent honour of being a member of the British parliament, let not the powerful despise my sayings—I am the voice of one crying in the wilderness of politics—*Make straight your ways, for the empire of delusion is at an end.*
Or. 2.

THEOLOGY.

ART. XIII. *The Power of Grace illustrated, in six Letters from a Minister of the Reformed Church to John Newton, Rector of St. Mary Woolnoth, London.* Translated from the Original Latin by William Cowper, of the Inner Temple, Esq. Fools Cap 8vo. 179 pages. Price 2s. 6d. sewed. Johnson. 1792.

THESE letters, Mr. Newton informs us in the preface, are published at the desire of the writer, who is a minister of the reformed church on the continent, so called, in distinction from the Lutheran, but, at his own request, his name and place of abode are carefully concealed. He appears to be a man of some intellectual powers and sensibility of mind, and to have made no inconsiderable progress in literature considering his youth, having been born in the year 1764, and the narrative terminating in 1789. His great object is to show, by what means and degrees he is now become a zealous and successful preacher of that faith he once laboured to destroy.

We cannot enter, however, upon an analytical abridgment of the narrative, consisting of a succession of very minute and common incidents, interspersed with those reflections which a thinking mind, wholly devoted to religion, naturally gives into. It commences with his going to school at the age of six, and thence carries him on to the academy, and finally, to the university and to manhood, incidentally noticing the nature and progress of his studies, and comprehending a detail of a fixed and ardent passion, which, like that of his friend Mr. Newton, as described in his own narrative, was instrumental in his religious conversion, although not equally fortunate in the conclusion; the object of Christodulus's affections (such is the signature) having been snatched from him by a premature death. We are told, that, after having given way to sophistical and sceptical reasonings about the Divine Being and the truths of the christian religion, his belief in them was at first confirmed by reading the works of J. A. Turretinus; and that, about four months after, the melancholy occasioned by the sickness and death of the lady with whom he was so deeply in love, sending him for consolation to religious books, produced what he emphatically calls his *heavenly birth*. The mode we shall give in the author's own words, as a specimen of the style, and as containing that 'evident and incontrovertible fact,' which Mr. Newton boldly challenges philosophers to controvert.

P. 92. 'In the afternoon I was employed in reading the meditations which I have mentioned of that socinianizing or sceptical writer on the truths of natural religion. I read him with a close attention, and was absorbed in the meditations that he suggested. Suddenly awakened, as I may say, out of those musings, I thought on God and his works. An idea altogether extraordinary of the glory and majesty of God struck me. I had never in such a manner represented God to myself as now. I

observed (the eyes of my understanding being enlightened) and admired in all his works to which I had adverted, his stupendous power, wisdom and goodness. I had in my mind an apprehension of the splendor of his glory and presence perfectly new to me. It was not so much a *notion* that my illuminated intellect entertained of his infinite majesty and perfections, as it was a *sense* of them; they were so present to me that I *felt* them. The glory of his infinite godhead and presence filled me with delight, and I saw so clearly his supreme worthiness of all my love and obedience, that my mind was carried by a sweet and irresistible force to love him with sincerity, and my heart, broken at the sight, abhorred its former ingratitude. I instantly conceived the purpose of a total reform in my conduct, of an universal attention to all his commandments, and to take them for my rule of life thenceforth without any exception. This appeared to me not only perfectly just and right, but easy also and pleasant. I seemed to myself to have been hitherto the blindest and most ungrateful of creatures, who had never formed to myself such views of God before, who had neither loved nor obeyed him.'

This account will be read with very different emotions and ideas by the different classes of christians, varying so much as they do from each other in their sentiments about the divine influence on the human mind. While some will immediately recognize in it the 'finger of God,' others will acknowledge nothing but the natural consequence of a course of reading upon a mind melted by sorrow, aided in its effect by a delicacy of nerve and powerful imagination—they will even venture to insinuate, what the publisher calls the 'stale cry of enthusiasm.' Let not the one, however, despise or censure the other. Upon his own grounds, the *orthodox* christian cannot justly blame a man for not comprehending or assenting to those things, which, according to his account, are objects of a *spiritual* or *supernatural sense*, if his opponent be destitute of this assumed faculty: nor will the reasoning and philosophical christian be justified in severity of censure towards those, whose *orthodoxy*, although it appear to him fanciful and inconsistent, is the result of sincere conviction, and not the mere acquiescence of custom, or the cloak of interest or hypocrisy.

Christodulus goes on to describe in a similar way, by what steps he was led into the cordial belief and reception of all the mysteries of pure Calvinism, detailing progressively the reflections and workings of his mind; and how after some disappointments he was at last comfortably settled in a cure of souls, where his narrative terminates. Here follows an appendix, consisting of an extract from a letter received since the others were sent to the press, and representing the writer as now preyed upon by a mortal indisposition, and rejoicing in the idea that his future and perfect happiness draws so near.

But it is high time to finish this article, and we shall do it by remarking, that there is an energy and perspicuity in the style, though it is frequently intermixed with puritanic phraseologies, and that, in our opinion, Mr. Newton would have done well to have availed himself of the permission given him to
alter

alter or retrench from the manuscript, in the second letter, where expressions about secret vices are too frequently obtruded on the reader's mind. Language that may *suit the hallowed retirement* of the confessional, reverberates most unpleasantly upon the public ear. It is generous to conceal the weakness of human nature—it is wise to draw a veil over its personal vices, which are but too frequently the consequence of that weakness. U U.

ART. XIV. *Strictures upon Primitive Christianity, by the Rev. Dr. Knowles, Prebendary of Ely; as also upon the Theological and Polemical Writings of the Right Rev. the Lord Bishop of St. David's, the Rev. Dr. Priestley, and the late Rev. Mr. Badcock.* By James Edward Hamilton, Esq. Part the Second. 8vo. 466 pages. Price 7s. in boards. Johnson. 1792.

OF the very singular and paradoxical opinions which this writer has advanced, and undertaken to support, the reader will find a general sketch in our account of the first volume. See Rev. for September, 1790, p. 79.

Mr. Hamilton, in the present volume, first attempts to settle the precise theological import of the terms essence, substance, hypostasis, person, &c. This he thinks himself better able to do, than when he wrote the first part of his work, having *now* perused many of the christian fathers in the original, particularly those which treat of the heresies that sprung up among the catholics after the middle of the third century.

In this explanation of theological terms, he chiefly follows Mercator's *Strictures upon Nestorius*, edited by Johannes Gernerius; Cyril's *Letters to Nestorius*; and the *Commonitorium* of Vincentius Lirinensis. He charges the learned for two or three centuries past, with entire ignorance of the theological import of the terms above-mentioned, and with a *confounded want of modesty* in their decisions; and asserts, that the true catholic faith has been lost for many centuries, not only among protestants, but even in the church of Rome. The orthodoxy of the church of England he calls a compound of manichæism, arianism, nestorianism, humanism, and catholicism.

These observations upon the ancient heresies, and the theological terms which sprung from them, are followed by strictures on Dr. Priestley's *History of the Christian Church*, of which, however, Mr. Hamilton confesses that he has only read about a *third part*. He accuses the doctor of being very imperfectly acquainted with ancient controversy, and with having *throughout the whole work* with, he believes, but a single exception, taken the part of the heretics against the catholics. He even asserts, with a want of modesty, to which *we* shall not add an epithet, concerning a work of which he has only read a third part, that he really believes there are more errors than pages, at least, when the heresies are the subjects. The particulars by which he attempts to support his allegation, we cannot detail. For these, as well as for a long list of errors detected in Mr. Gibbon's history, and in Dr. Horsley's writings (for our critic is in this way sufficiently impartial), we must refer our readers to the work. We only observe, in general, that the strictures are, for the most part, founded upon his explanation of the theological terms, substance, hypostasis, person, &c.

Mr. H. next proceeds to that which appears to be the leading design of his work, an examination of the authenticity of the writings ascribed to the first christians. Upon the testimony of Cyprian and Firmilian, he asserts, that the Gnostic heresies did not spring up, as is commonly supposed, in the apostolic age; and that the Simonians, Valentinians, and others, commonly considered as sects of Gnostics, were only different names for the first jewish believers in Jesus Christ, who, though they acknowledged his divine authority, did not confess him to be the Messiah. The tenets of these sects he maintains to have been, that Jehovah was the maker of the world, and the only object of worship, and that Jesus Christ was a mere man, who practised the jewish ritual-law. To their authority he appeals against that of the catholic church with respect to the sacred books, quoting Epiphanius, Eusebius, &c. to prove that they rejected the greater part of the Old Testament, and all the New, except the gospel according to the Hebrews, as it was at first written. In order to invalidate the evidence of the genuineness of the books of the New Testament derived from the citations of the early christian fathers, Mr. H. *conjectures*, that the leaders of the christians, while their missionaries were engaged in propagating the gospel, were busily employed, chiefly at Alexandria, in composing books and ascribing them to former ages and persons. Many of the christian writings, which are said to have appeared during the two first centuries, and several passages even in the pagan writers of this period, Mr. H. asserts to have been forged, and palmed upon the world by these ingenious impostors. Among these he reckons all the epistles of the Apostolic Fathers, the Shepherd of Hermas, the Apostolic Constitution and Canons, the Recognitions, the Clementines, &c. And though he has not yet read either Philo or Josephus, he has no doubt of being able hereafter to prove, that they are only ideal persons, and that the writings ascribed to them, are christian forgeries. Further, he affirms, and undertakes to prove, that no such persons as Justin Martyr, Irenæus, Clemens Alexandrinus, Tertullian, or any other of those usually called primitive fathers, ever existed. This bold assertion our author grounds on the allusions which he finds in almost every page to the Gnostic heresies, which, as he supposes, did not exist when these fathers are said to have written. On the same ground he pronounces the epistles of St. Paul to be spurious. With how small a portion of evidence this writer is capable of satisfying himself, the reader may judge from the following novel attempt to prove, that both Pliny's Epistle to Trajan concerning Christ, and Trajan's rescript are spurious. p. 300.

That Pliny was a man of business, and of course accurate—possessed of elegant knowledge and accomplishments—and, except in what concerned christianity, of great humanity, is the unanimous sentiment of all writers, who have spoken of him. That a person of this character should be guilty of atrocities against human beings, be their private opinions what they might, ought not to be admitted except on the most unexceptionable testimony. Yet what evidence have we of this fact laid to his charge? None; except an epistle which bears internal marks of spurioufness, independently of its giving a most favourable character of the individuals who were the objects of his barbarous bigotry. Bigots seldom speak well of those whom they persecute: in fact, if there be any favourable circumstances that ought to be mentioned by

by them they are concealed, and their errors shockingly overcharged: and it is well known that christians, in the age of which we are speaking, were not exempt from this too common human frailty: there being few vices which they have not imputed to the Gnostics, though from the well known tenets of these we ought to expect that they were a very virtuous sect. Farther, the silence of the christians concerning this letter for nearly a century, should make cautious persons apprehensive of forgery, when in those ages publishing writings with false titles is well known to have been very common. Neither were the christians, even in respect of their sacred writings, exempt from blame on this head, if we are to credit Celsus's jew (who I shall shortly shew to have been a Nazarene, or believer in Jesus), and Julian. Trypho the Jew, in Justin Martyr's Dialogue, has the same imputation against them in regard of the Old Testament, who was also a Nazarene. I shall however enter farther into particulars.

Lardner says, that "the introduction of this epistle is rather more formal than ordinary, because of the importance of the present subject of enquiry." This observation, inasmuch as it regards the *importance of the subject*, is unfounded: christianity being in the opinion of the heathens a subject of little moment; as is evinced from their almost total silence concerning it for two centuries; which fact shews, that all those edicts of Trajan, of Adrian, &c. &c. are forgeries, unless we suppose that the historians of those times omitted to notice those transactions, which engaged the attention of government so much as to demand *unusual* rescripts; than which there cannot be a more improbable supposition. Therefore if there be a more than ordinary formality in the introduction of this epistle, it will add, instead of lessening, to the strength of my arguments against its genuineness.

"Pliny to the emperor Trajan, health.

"It is customary for me, sir, to refer to you concerning all matters of which I have any doubt. For who can better resolve my doubt; or instruct my ignorance? I was *never* present at the trials of christians: therefore I am ignorant what and how far it may be customary either to punish, or to make inquest, after them. Nor have I been a little at a loss to determine, whether age or strength ought not to cause a difference in my conduct towards them; or whether it ought not to be regarded: [also] whether pardon ought not to be given to the penitent, or that it should not be of any avail to a person to cease to be a christian, who was at all a christian: [also] whether the name itself, though free of crimes, or crimes as necessarily adhering to the name, are to be punished.

"In the mean time I have followed this method, in regard of those who have been *impleaded before me* as if they were christians. I interrogated them whether they were christians. Confessing, *I again* and *again* interrogated, threatening punishment: persevering, I ordered them to be led away. For I entertained no doubt, whatever it might be that they should confess, that inflexible contumacy and obstinacy ought surely to be punished."

The next two paragraphs respect an information against christians who renounce their religion, which, according to them, had nothing to be found fault with in it. He then proceeds:

"For which reason I believed it more necessary to find out, even by torture, from two maid servants, which are called ministers, what

truth there might be in it. But *I* discovered nothing else beside a wicked and boundless superstition."

' In the *first* paragraph Pliny plainly says, that he was *never* present at trials of christians, which the *second* contradicts. Is it to be credited that the humane Pliny would have fixed upon the weaker sex in the first instance, in order to extort the secrets of the sect? Pliny proceeds: "Suspending, therefore, the judicial proceeding I have recourse to you for advice: for the matter appeared to me worthy of deliberation, on account of the number of persons in danger of suffering. For many of every age, of every order, and even of both sexes, are and will be accused. For the contagion of this superstition has not only overrun the cities, but even the towns and country, which it appears can be stopped and corrected. It is very evident, that the temples, which were already almost forsaken, begin to be frequented, and the sacred solemnities, after a long intermission, are revived: and victims are every where a selling, for which for some time it was very difficult to find a purchaser. From hence it is easy to imagine what a multitude of men may be reclaimed, if the penitent are pardoned." Would one believe after this that the province of Pontus, which adjoined Bythinia, and which was comprehended in the propretorship of Pliny, should in somewhat less than a century and a half after contain only seventeen christians! Compare Lard, vol. vii. p. 287, note *d*, last ed. Vol. ii. p. 1. *Heathen Test*, first ed, with vol. iii. p. 33, last ed. and vol. iv. p. 498, *Heathen Test*. first ed.

' I will not enter into the particulars of Trajan's rescript, but only observe, that "he desires that christians were not to be sought after; but that if they were brought before Pliny, that they should be punished." To make use of the strong and very proper language of Tertullian; "O absurd sentence! to forbid, as *innocent*, that they should be sought after; and, as *wicked*, to command them to be punished." The absurdity of it, considering Tertullian's great acuteness, and of his having been bred up to the law, ought naturally to have suggested to him, had he not been an enthusiastic bigot, that it must be spurious.

' I trust, therefore, that when the intelligent reader considers and reflects upon the entire relation—its incompatibility with the character of a humane or intelligent man, and a man of business too—and also, upon the clear testimony of Tertullian, acquitting Trajan of persecution, as well as all the other emperors of whom the heathen spake *well* of, that he will place to the number of christian forgeries both the letter and rescript of Trajan and Pliny.'

This writer's opinions are, as he himself appears sensible, *sufficiently* novel. Perhaps (for he seems open to conviction, and certainly has not yet ransacked the subject to the bottom), upon further inquiry into the history of gnosticism he may learn, that christian gnosticism was the offspring of pagan gnosticism, and sprung from the Alexandrian, and oriental philosophy in the apostolic age. If so, he will discover, that he has prematurely submitted the result of his inquiry on these important subjects to the public eye, and will not wonder if his lucubrations should be thrown by with those of 'the learned but wily jesuit, the celebrated Pere Hardouin, who advanced the extraordinary notion, that the writings of all the ancient authors, except six, were forged between the end of the 13th century, and the taking of Constantinople by the Turks, about the middle of the 15th.'

ART. XV. *The Predictions of Christ and the Apostles concerning the End of the World. Strictures on a Sermon preached before the University of Cambridge, May 23, 1790. By Thomas Edwards, LL.D. By the Rev. G. A. Thomas, M.A. Rector of Woolwich, Kent. 8vo. 48 pages. Price 1s. Johnson. 1792.*

MR. T., in these strictures, undertakes to solve several difficulties which Dr. Edwards finds in the scriptures. In solution of the difficulty arising from the obscurity of the language of the scriptures, he remarks, that it is not so much the obscurity of the sacred writings which has caused such numberless comments, as those numberless comments have caused that obscurity; that it ought to be ascertained how far this obscurity is conducive to the wise purposes of its all-wise author; and that obscurity is by many good critics esteemed no mean beauty. In order to refute the charge of *considerable error*, which Dr. E. has brought against the writers of the New Testament, Mr. T. examines the proofs alledged in support of the opinion, that the apostles entertained an expectation of the end of the world, within their own time. In his explanation of the passages on which Dr. E. chiefly rests his argument, he nearly follows that of Mr. Nisbett*, who understands these passages as referring to the destruction of Jerusalem, and not to the day of judgment. The sum of his reply we shall give in his own words: P. 41.

'An impartial review of the writings of the apostles palpably contradicts the opinion that they expected the world to subsist but a few years longer. For whoever will be at the pains of examining their own simple history of themselves, will find, that, by founding churches on constitutions adapted to endure for ages, and, by the judicious appointment of successors, providing for the gradual propagation of a religion which comprehended very remote ages, they discovered no apprehension of universal judgment to take place within a short period, nor any expectation of the last and grand catastrophe of expiring nature. St. Paul speaks of his own death as very near (2 Tim. iv. 6.), and therefore could not expect this awful event in his own time, and also predicts other events which are totally incompatible with any expectation of an approaching dissolution of the world. So far indeed from the apostle's expecting the end of the world in his own time, he plainly intimates that it was to endure for many ages.—'God,' says he, 'hath raised us up together, that in the *ages to come*, he might show the exceeding riches of his grace.' (Ephes. ii. 6, 7) The events also which he foretold corroborate our opinion, that he conceived the world would endure for many ages, viz. the casting away of the Jews, their long continuance in unbelief, and their future restoration, together with the fulness of the Gentiles.'

P. 45. 'But when we further consider the figurative style in which the author of the prophecy, which has been the subject of the preceding pages, was accustomed to speak—the nature of pro-

* See our Rev. Vol. XIII. p. 332.

phesy itself—the utter impossibility of comprehending the full import of every expression in a language long since obsolete, and, however carefully studied, not familiarly understood—and that the language in which it now stands recorded, is not the original language in which the prophecy was delivered—the strong presumption against our Saviour's predicting an event which he (as only a wise and good man in the estimation of his worst enemies) must perceive was not likely to happen within the limits assigned for its accomplishment—and above all, the reasons why some parts of it should be obscurely uttered—we cannot be too cautious in supposing our Saviour to have predicted what was not accomplished within the time intended, which would inevitably impeach the credit of his religion. To which considerations it may be added, how far more probable it is that we should be mistaken in some few expressions contained in the epistolary writings, naturally obscure, and said, by one of their writers, to be “hard to be understood”—than that the apostles should have misapprehended their divine Master, and thereby have perpetuated a considerable error, which must impeach, if not destroy that authority, by which they were commissioned to preach the gospel to all nations, and must render their own authority very precarious.

Upon these considerations the following hypothesis may probably be preferred to the inevitable consequences of admitting the apostles to have erred in so essential a point.

H Y P O T H E S I S.

Our Saviour, in this prophecy, defines the time of the desolation of Jerusalem, and the destruction of the Jewish polity; but intends not to define the limits prescribed to the duration of the world. In metaphors and figures agreeable to the ancient prophets, he describes the prognosticating signs of the destruction of Jerusalem, from verse 3 to 28. The prophecy opens with foretelling the destruction of Jerusalem, by describing the remote signs of its approach, from verse 3 to 14—whence our Lord proceeds to describe the nearer signs of this calamitous event, and the extreme severity of those unparalleled sufferings which should be inflicted on the Jews, to verse 28. He thence proceeds to describe the total destruction of the Jewish state by strong figures, many of which are allusive to the day of judgment—the former of which events he declares shall be accomplished within the generation then existing—but as to the latter, at verse 36 (to which the figures used in the description of the former naturally led him), with consummate wisdom and integrity, he intimates that it was no part of his commission to declare the time of it—but concludes the discourse, by exhorting his hearers to such a vigilant preparation, as would suit the accomplishment of either of these two important events—the latter of which he describes in another discourse, recorded in the next chapter.

ART. XVI. *The Authenticity of the five Books of Moses considered, being the Substance of a Discourse lately delivered before the University of Cambridge.*

Cambridge. By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 4to. 16 pages. Price 1s. Cambridge, Merrill. London, Johnson.

THE author of this sensible and well-written essay, who seems well acquainted with that branch of literature necessary for the investigation of his subject, supports his hypothesis by the following arguments.—Every book written in pure Hebrew was composed either before, or about the time of the babylonish captivity, because the Hebrew ceased to be a living language during that period; and the Hebrew bible contains strong internal marks, that the period between the composition of the most ancient and the most modern books was very considerable.—The Bible contains a system of moral and ceremonial laws, which must have been as ancient as the conquest of Palestine.—Every book of the Old Testament implies the previous existence of the Pentateuch; since there are frequent allusions to it in some, and quotations from it in others; and Ezra could not have been the author of it, since he expressly ascribes the book of the law to Moses.—It was also accepted as genuine by the Samaritans as well as by the Jews, and must, of course, have been written before the division of those kingdoms.—The whole Jewish history, from the time of the settlement in Canaan to the building of the temple, presupposes, that the book of the law was written by Moses; since it is described as such in the Chronicles, the Kings, and in Joshua.

This essay concludes as follows:

‘The genuine text of the Pentateuch, therefore, proceeded from the hands of Moses; and the various charges, that have been brought against it, amount to nothing more than this, that it has not descended to the present age without some few alterations; a circumstance, at which we ought not to be surprised, when we reflect on the many thousand of transcripts, that have been made from it in the course of three thousand years.’

To the essay is prefixed a list of authors, who have written more at large on the subject.

ART. XVII. *The Danger of too great an Indulgence of speculative Opinions.* A Sermon preached at the Visitation held by the Archdeacon of Winchester, at Basingstoke, on the 7th Day of June, 1792. By the Rev. Charles Powlett, Jun. Chaplain in Ordinary to His Royal Highness the Prince of Wales, and Rector of Winslade, Hants. 4to. 19 pages. Price 1s. Salisbury, Collins. London, Bell. 1792.

THE author of this discourse expressly offers it as an antidote to the pernicious doctrines which are so diligently dispersed through the kingdom, and which are intended to shake from their foundations both civil and religious establishments. The proper antidote against pernicious doctrine is unquestionably sound reason. We therefore naturally expected to find in the body of the discourse a logical refutation of the arguments by which these pernicious doctrines have been supported. But, instead of this, we meet only with vague declamation on the danger, absurdity

furdity and impiety of indulging speculative opinions, and against the new philosophy which is gone forth, 'to disturb the establishments of ages.' The author laments that the age of humility is gone, and is succeeded by the age of speculation. Faith, he defines to be, 'a belief of those things which we cannot understand:' he ridicules the idea of discoveries in religion as a gross absurdity: yet, after all, he disclaims all intention of imposing unnecessary restraints on the minds of the people, and exhorts them to exercise their reason to its fullest extent, and thoroughly to investigate the truths of their religion.—What is this, but saying in the same breath, speculate, and do not speculate? Can any other construction be put upon these contradictory precepts than this? 'Be sure to speculate always on the right side, for while your speculations serve to keep you within the pale of established systems, they are laudable and meritorious; but as soon as they carry you beyond it, they become dangerous and impious.'

ART. XVIII. *A Sermon preached at the Triennial Visitation of the Lord Bishop of Hereford, holden at Church-Stretton in the County of Salop, on Thursday the Fifth of July, 1792.* By Joseph Plymley, M. A. Archdeacon of Salop, in the Diocese of Hereford. 4to. 26 pages. Price 1s. 6d. Shrewsbury, Eddowes. London, Longman. 1792.

It is very elaborately maintained in this discourse, that man by the mere power of reason, without the aid of revelation, is incapable of arriving at any accurate knowledge of God: or, in the author's own words, 'that the nations the best instructed were unable to establish any one commanding idea of the universal parent, any one integral account of the Almighty Being who made heaven and earth.' Having, as he conceives, settled this point (which after all that is here offered will with many still remain doubtful), Mr. Plymley infers, that the only way to arrive at distinct ideas concerning the nature, attributes, and will of God, is to have recourse to the scriptures. The authenticity of these books is, he remarks, easily ascertained. The doctrine which they teach concerning moral obligations and sanctions, is so much superior to every thing offered by the ancients on this head, as to afford a strong confirmation of their divine original. And the actual state of the world since the promulgation of christianity, has been a confirmation of the superior excellence of its moral code. Whence it follows, that it is the duty of all who enjoy the benefit of revelation, to set a high value upon their advantages, and to make the scripture the ground of their faith and practice. There is a peculiar stiffness in the language of this sermon; but its train of ideas are such, as discovers a mind enriched by erudition, and inured to reflection.

ART. XIX. *A Charge delivered to the Clergy of the Diocese of Durham, at the Primary Visitation of that Diocese, in the Year 1792.* By Shute, Lord Bishop of Durham. 4to. 137 pages. Price 1s. 6d. Bath, Crutwell. London, Payne. 1792.

THIS charge has at least one excellence; it is adapted to the times, Its leading object is, to point out to the clergy of the diocese of Durham

ham their duty with respect to those seditious writings and practices, which by attempting to excite discontents among the people, and disaffection to the subsisting government, tend to endanger the good order and tranquillity of the community.

The bishop warns his clergy of domestic and foreign enemies, who have attempted to raise ideal jealousies in the minds of the people; of innovators, who have openly avowed the most antimonarchical sentiments, indulged in the most invidious admiration of systems subversive of their own government, hazarded the most groundless projects, and built their theories, not on the basis of experience, but the visions of experiment. His lordship acknowledges, that nothing can be more salutary in itself than the principle of reform; that our constitution is the result of a succession of reforms; and that the revolution itself was only a reform: but he complains, that restless and seditious spirits assume reform as an imposing habit to effect their purposes, and make it the signal for innovation. A spirit of indefinite reform, he remarks, is pregnant with an infinity of mischief; it exposes the public mind to dangerous impressions; it promotes disaffection to the subsisting government; it tends to encourage tumult and disorder; and often degenerates from the wish to reform and improve, to the mere love of change and innovation. When seditious offences are publicly countenanced, and seditious principles begin to be formed into habits of public sentiment, the exertion of the executive authority becomes necessary; and the most effectual exertion of this authority is, to direct the current of public opinion against the writings which were intended to corrupt it. This has been wisely and effectually done by his majesty's proclamation: and it becomes the duty of christian ministers to express their gratitude by inculcating those principles of peace and public order, on which our national happiness depends, and by discountenancing those impracticable theories which tend to alienate the affections of our fellow-citizens from the laws and constitution of their country.

His lordship next adverts to the attempt which was made in the last session of parliament for obtaining a repeal of the penal statutes respecting religion; statutes which, he says, were enacted for protecting the fundamental doctrines of christianity from blasphemy and corruption. These laws are in his opinion entitled to the national support which is given them, both on grounds of political right, and religious duty. The nation at large approves these laws, and judges them to be essential to the very existence of that establishment which supports the national religion, and which is an essential part of the constitution. They are charged with persecution: but they restrain no man's private sentiments; they pretend to no control over the mind; they prescribe no other limit to public profession, but such as is equally calculated to promote peace and charity among all parties. The laws in all ages and countries have protected religion, in order to add to their own authority and efficacy. While such laws exist, men act habitually, and as it were insensibly, under the influence of their authority; but remove the law, and the charm is dissolved. The history of the last century affords full proofs of the innumerable extravagancies and impieties of that intellectual licentiousness, which originates in the unrestrained latitude of professing and propagating private opinions on the subject of religion, and is the amplest attestation

tion to the wisdom of securing the stability of religion by the provisions of civil authority.

Our diocesan proceeds to instruct his clergy to inculcate and maintain those doctrines, which the christian magistrate has guarded by the law's external sanction. He reminds them, that whatever is peculiar to christianity is doctrinal; that, divested of these peculiar doctrines, it is reduced to the cold and inefficient substance of what is called philosophy; that philosophy, which has of late years shown itself not the friend of religion, but of anarchy, conceit, and atheism. That these doctrines are unfit subjects of general instruction is an erroneous opinion: children and uneducated persons understand them as far as they are taught, or can be understood by human comprehension. If an improper use have been made of these doctrines by enthusiasts, this ought not to bring the judicious use of them into discredit. Controverted subjects cannot be declined by a minister without the desertion of his duty; but the controversial discussion of them may, and ought. A detail of the perverse disputings and objections of the enemies of our faith would not edify, but confound an unlearned congregation, and the difficulties would perhaps leave impressions on their minds not conducive to their faith, their hope, or their charity.

In conclusion, brief instructions are in this charge given respecting public discourses; in which the illustration of the scriptures in connected exposition is particularly recommended, as the best means of leading the unlearned to such an acquaintance with the word of God, as may guard them against the partial and artful misrepresentations of socinians and free-thinkers, as well as the errors of enthusiasts; and the clergy are exhorted to preserve a just sense of the importance of their character, and the necessity of diligently furnishing themselves with the previous requisites for the due discharge of their office.

We have been thus particular in reporting the substance of this charge, because it appears to us to contain many things which will afford occasion for animadversion to the friends of free discussion. Leaving the particular examination of the positions here advanced to others, we shall only ask; why, if reform be good, innovation which, judiciously conducted, is only another name for the same thing, is represented as an evil? how indefinite reform, that is going on without limit towards perfection, can be pregnant with mischief? what we are to understand by *visions* of experiment, as opposed to that firm basis of experience, which is certainly nothing else than a continued course of experiments? wherein does the exertion of executive authority in directing the current of popular opinion differ, from compelling men to think as the executive authority pleases? with what propriety can it be said, that laws which prohibit the writing, printing, teaching or advisedly speaking against certain religious tenets, prescribe no other limit to public profession, but such as is equally calculated to promote peace and charity among all parties? how is it possible, that so excellent an institution as christianity, can ever be reduced to a kind of philosophy friendly to anarchy and atheism? by what means can the common people be enlightened on controversial subjects, without a fair statement of the arguments on both sides of the question, that is without a controversial discussion? in fine, whether, if an unfavourable impression is likely to be made upon their minds by the exposure of difficulties and objections, it would not be much wiser altogether

to decline such subjects in popular discourses, especially since christian morality affords so large a field of useful instruction?

ART. XX. *A Sermon preached in the Parish Church of St. Lawrence Jewry, before the Right Honourable the Lord Mayor, Aldermen, Sheriffs, and the Liveries of the several Companies of the City of London, on Saturday the 29th of September 1792, previously to the Election of the Lord Mayor for the Year ensuing.* By the Rev. William Lucas, M. A. Chaplain to his Lordship. 4to. 24 pages. Price 1s. Robinsons, 1792.

THE greater part of this sermon turns upon the general topic of the difficulty and the importance of the office of the civil magistrate; and the considerations which religion suggests to enforce the faithful discharge of its duties. The preacher does not however close his discourse without applying it to his audience and to the times;—to his audience, by pronouncing an eulogium upon the ability, the integrity, the liberality, the diligence, and the firmness of the chief magistrate, before whom his discourse was delivered;—to the times, by pronouncing a censure upon certain men of utopian and dangerous principles, who have been openly endeavouring to kindle up the flames of civil discord.

ART. XXI. *The peculiar Advantages of the English Nation; celebrated in a Sermon, on Sunday the fourth of November, being the Anniversary of the Birth-day of King William the III.* By the Rev. C. E. De Coetlogon, A. M. 8vo. 39 pages. Price 1s. Edwards, Bond-street. 1792.

FROM the text, "He hath not dealt so with any nation," Mr. de C. discourses on the political and commercial superiority of this country over all others, and on its religious advantages, but in a style of loose declamation, which renders it impossible for us to give any connected abstract of the sermon. Some passages are marked with a pointing finger, as deserving particular notice. Among these is the following singular passage, which we are wholly at a loss how to reconcile with christian morals. P. 7.

'The philosophy of government, is one thing; the policy of government, is another. That may be very fine in philosophy, which is very false in policy. He must have made but very small acquisitions indeed in the science of men and manners, who does not know how vast the difference is between *what ought to be*, and, *what must be*. That honesty is the best policy, is a maxim in conscience and morals, we cannot but approve and commend; but it must become an universal practical principle, before it can be applied with safety as a maxim in the governments of states*.'

Is any change more to be dreaded, than the prevalence of the Machiavellian doctrine, that, in the great affairs of state, policy cannot be united with honesty?

* 'Not that the writer means to contend for that sort of policy in states which includes in it dissimulation, craft, falsehood, or misrepresentation, but that only which is necessarily implied in the terms, *privy council, cabinet, and secretary of state.*'

On the subject of religion, Mr. de C. is of opinion, that our establishment is, in point of doctrine, 'too pure and uncorrupt, to admit of any alteration without a manifest injury to its christian excellence;' and that, with respect to its liturgy and forms, there is nothing in either, that the judgment of unbiassed reason can condemn; nothing but what sound devotion may justly admire; and what the weakness of prejudice alone will ever induce us to degrade.

ART. XXII. *The Nature and Duties of the Office of a Minister of Religion: Also the Impiety, Injustice, and Absurdity of Persecution, considered in a Discourse delivered before the Congregations of the New and Old Meetings, and published at their united Request.* By David Jones. 8vo. 31 pa. Pr. 1s. Birmingham, Thompson; London, Johnson. 1792.

WE have been highly gratified with the perusal of this sensible and manly discourse; and we think it entitled to particular notice, not only because it discovers the author to be possessed of considerable talents for pulpit eloquence, but because it suggests, and forcibly urges, many important considerations tending to promote a good understanding among the different sects of christians.

Mr. J. opens his discourse with a general view of the ends for which religious societies are formed—the worship of God, and instruction in the principles and duties of religion. With respect to the manner of conducting public worship, though he thinks that either of the methods now in use may answer the essential purpose of religious edification, he gives a decided preference to that, in which each person, by means of a liturgy, bears an audible part in the service.

'In the case' (says he, p. 6.) 'where the minister is the sole mouth of the congregation, it too often happens, that the people forget that they are to worship; they are too much disposed to consider this as exclusively the business of the minister, and not at all theirs; to regard themselves merely as spectators in the scene, and no ways actors; and thus the primary, and certainly the most important of the ends for which we meet together, is, in a great measure, defeated. On the contrary, where liturgies are in use, this evil is guarded against, the people cannot possibly fall into the same mistake, and are therefore less likely to be guilty of the inattention and remissness which are the effects of it. Forms give men a better opportunity to fit themselves for the solemnity of worship, as they can familiarize themselves beforehand with the sentiments which they are going to express to their adorable creator. As the minister, even where liturgies are adopted, is at liberty before sermon to make use of free prayer, or a composed form of his own, in which he may improve recent transactions, and adapt the worship to the existing state of things, and also after sermon to suit his petitions to the subject of his discourse, that mode appears to me, in addition to the advantages peculiar to itself, to secure those likewise of that which is followed by us, while, at the same time, it guards against its inconveniences.'

With

With respect to the business of instruction, our author is of opinion, that catechetical instruction ought to be united with preaching. This he conceives to be the most effectual method of diffusing knowledge, and promoting a liberal spirit of inquiry among all classes of men. Adverting in the next place to the subject of persecution, he laments the state of degradation in which those who separate from the established religion are held by means of civil tests, which mark them out as unworthy of being trusted in the service of their country; yet he disapproves of any immediate renewal of applications for the repeal of the test laws, and thinks, that this comparatively petty object should yield to the great question of general liberty, so interesting to the community at large. From the subject of the test laws, he naturally passes on to the outrages committed against the rights of citizens, in the Birmingham riots. Here he expresses a conviction, that the friends of the church are ashamed of this method of serving her cause; and a hope, that persecution has put forth its last effort, at least in this island; and that hereafter it will be said, that it was at Birmingham it received its final check, its utter discomfiture.

The discourse concludes by earnestly recommending it to citizens of the same community, inhabitants of the same vicinity, and professors of the same religion, to cultivate cordiality. p. 28.

Cordiality among men, is the will of heaven; it is that which does them the most honour; it is the most striking proof of their wisdom, and is the only basis of the permanent happiness of society. But I shall be told, that cordiality, however valuable, is not to be expected while differences of opinion continue among men; that these must be done away, before we can hope for this inestimable blessing. If that indeed be the case, farewell cordiality; she can never be an inhabitant of earth; she can never be a resident on this unhappy planet, doomed to be the prey of eternal discord. For, survey the face of the globe, cast thine eye on its minutest divisions, and, even in the most inconsiderable of these, thou wilt look in vain for uniformity of sentiment; the shades of dialect are less varied than the shades of opinion. If persons, disagreeing, are to proceed exterminating each other, till those only holding the same views are left to see the light of heaven, of men there will remain none but tyrants and hypocrites; and of opinions, those only that are barbarous and slavish. Who is there that is not shocked at these inferences, fairly deducible from persecuting maxims? What alternative is there then, but to reject them with the abhorrence they deserve, and to allow that differences of opinion form no just cause for animosity of any kind; that though these should exult to ever so great a height, yet, while there is found among men a sense of justice, a benevolent temper, there is a basis left, not only for mutual good understanding, but for friendship and esteem.

The preface, which is long, abounds with liberal sentiments. At the same time that Mr. J. is a zealous advocate for free discussion of every kind, he gives it as his opinion, that the present is not the moment for religious controversy. He recommends it to

his fellow citizens of all religious sects, to unite in the common cause of civil liberty and public happiness.

'Let us' (says he, p. xv.) 'be less churchmen and less dissenters, and more christians; let us strive to excel in promoting public happiness. At the shrine of our country's welfare, let us make a sacrifice of our private interests, of our prejudices, and our self love. Let there be but two parties, the good and the bad, the sober and the profligate, the honest and the unprincipled. These are the only distinctions worthy of being kept up in an enlightened age. Others might appear of moment in an infant state of things; but it is time they should grow obsolete; they ought long to have been out of date. If any be ambitious to demonstrate the superior excellence of their religious notions, let this be done by a superior generosity of conduct, and a greater disinterestedness of behaviour. Let him who judges another, who calls his brother fool, and who speaks ill of his neighbour, be deemed a disgrace to his religion, and a nuisance in society, whatever be the cause he professes to support. Let wise, virtuous, and peaceable men, be entitled to due consideration, however wide their religion may be of the standard of fashion, and however short their creeds may fall of the heights of reputed orthodoxy!'

ART. XXIII. *A Sermon on the peculiar Advantages of Sunday Schools; preached in the Parish Church of St. Paul, Bedford, on Sunday, August 12, 1792, for the Benefit of the Sunday Schools established in that Town.* By A. Macaulay, M. A. 8vo. 43 pages. Price 1s. Dilly. 1792.

THE efficacy of christian principles in promoting a spirit of philanthropy, the importance of religious instruction to the common people, and the great utility of the institution of Sunday schools, are in this discourse treated on with a degree of earnest plainness, and at the same time of manly good sense, which will render it very acceptable to those who are desirous of promoting religious principles and virtuous manners among the lower classes of the people. The author is already known to the public by several writings; and we learn, from an advertisement affixed to this sermon, that he is preparing for the press, *A History of the Life of Melancthon*, including a view of the progress of the reformation in Europe from its commencement by Luther in 1517, to the peace of Augsbourg in 1555.

ART. XXIV. *The general religious Instruction of the Poor, the surest Means of promoting universal national Happiness: represented in a Sermon, preached on Sunday, September 30, 1792, at Hemel-Hempstead, Herts; for the Benefit of the Sunday Schools established in that Town, and supported by the voluntary Contributions of the Inhabitants, who thus secure to 180 poor Children the Advantages of religious Instruction.* By John Liddon. 8vo. 31 pages. Price 1s. Dilly. 1792.

THE general topic of this discourse is well illustrated, by showing the beneficial operation of the general instruction of the poor, in preventing vice and abject poverty; in teaching each individual to fill up the place which providence has assigned him; in rendering public preaching more extensively useful; in removing many of the occasions of contention and war; in collecting together all the ability
which

which God hath distributed among mankind at large, and giving it a direction for the public good; and in producing every moral excellence. The discourse is written in a plain and unaffected style.

ECCLESIASTICAL HISTORY. POLITICO-THEOLOGY.

ART. XXV. *A short History of the Persecution of Christians by Jews, Heathens, and Christians. To which are added, An Account of the present State of Religion in the United States of America, and some Observations on civil Establishments of Religion.* By A. Robinson. 8vo. 150 pages. Price 2s. Carlisle, Jollie; London, Johnson. 1792.

ONE of the most important lessons which experience has taught mankind, is the folly, as well as wickedness, of attempting to proscribe freedom of inquiry. This is an article of knowledge, for which the world has paid dearly enough, and which therefore should never be suffered to be lost, that it may not become necessary to purchase it over again at the same heavy expence. The best way to preserve it, unquestionably, is, to keep constantly within the view of mankind those facts, which show how much has been suffered, and how little has been gained, by that narrow and absurd policy, which, in order to protect opinions which have been thought essential to the support of the rights and privileges of governors, has interposed the arm of power, to murder, with the forms of law, those heretics who could not be silenced by argument. In this point of view, such publications as that now before us are exceedingly useful.

The succinct account here given of the history of persecution, from the commencement of christianity to the present day, is judiciously compiled, and interspersed with many pertinent reflections, expressed, indeed, sometimes in language glowing with indignation, but surely not beyond the occasion. The historical part of the pamphlet concludes with the following catholic reflection. P. 115.

‘The reader will here remark, that the charge of persecution is here brought home, *equally* to the papist, the protestant episcopalian, and the presbyterian.—He will draw this wise and fair conclusion, that whatever dogmatical sect, is established by law, that sect will attempt the extirpation of all other sects. He will smile when he observes the protestant persecuted by the papist, and then alledging that to persecute is the property of a false, but to *be persecuted* is the character of a true church, and then sees the protestant persecute the papist, and the papist rejoicing in suffering for the truth. He will smile when he hears the episcopalian defend the persecution of the presbyterian, and the presbyterian defend the persecution of the episcopalian; he will not think persecution the test of a true church, either in those who suffer, or in those who inflict it, but he will consider it as a good proof of one fact,—“*That he who suffers is not established, but he who inflicts persecution, is of the established church, whatever, or wherever that church be.*”

‘The philosopher will teach candour to the dogmatist, by reminding him that the world contains many and very different sects and religions, all professed by those who are the creatures and offspring of God. He will bid him join in no precipitate curses, but leave God finally to settle the difference, (for he only is able) whilst he hears the jew condemn the turk, and the turk the jew, the christian condemn both, and both condemn the christian, all of them condemn the disciples of Confucius, and Confucius’s disciples condemn them all, the tribes of

idolatrous Gentoos condemn all other religionists, and all others condemn them. In this dark confusion he will not form a hasty judgment, but looking up to the Father of all, will ascribe judgment alone to him, whose thoughts are not as man's thoughts, and who in all cases, and in every instance, "judges a righteous judgment."

The following particulars, taken from the account of the present state of religion in America, may serve to show in what degree the principles of religious liberty are adhered to in the several states. P. 125.

* In New Hampshire, where there are very few episcopalians, and where the independents are most numerous, no parish is obliged to have a minister. If a parish choose a minister, they contract with one for his support; but full liberty is still left, for every one to change his religion, and be discharged from the contract with his minister. No predominant sect is here supported by government, yet the ministers of religion are highly respectable, and find in the choice of their hearers, a liberal and abundant maintenance.

* In Massachusetts, the legislature is empowered to require of the several parishes a provision for public worship; but they *choose their own ministers*, contract with them for their support, and every man worships as he himself thinks best. In this state the most numerous sects are the independents and baptists, which rapidly increase, a few presbyterians and episcopalians are also found here, no sect, in civil or religious privileges, is before or after another.—In the province of Maine the same catholicism prevails.

* In Rhode Island, the baptists are the most numerous sect. Religious liberty is here watched with a jealous sensibility. The worshippers contract with their clergy for their salaries, but so watchful are the laws, over clerical domination, that by an excess of scrupulosity the minister cannot sue his hearers at law, for a salary which he can prove being fixed by mutual contract. It should seem, that in this state, the clergy are likely to fare ill, but to prove the fallacy of such reasoning, and to show the *generous nature of real christianity* the contrary is true. Their clergy are, notwithstanding all this seeming hardship, amply and abundantly supported, and held in great esteem.

* In Connecticut, where the most numerous sect is that of independents, each church is a separate jurisdiction, chooses its own minister, and all religions are equal in the esteem of the state.

* In the state of New York, the free exercises and enjoyment of religious profession and worship, without discrimination or preference, is secured for all men. The English presbyterians and Dutch reformed churches, are the most numerous in this state. New York is a bishop's see, but the bishop of New York has no independent salary, and is only the superintendent of a few congregations, who chuse the form of episcopal jurisdiction. An harmless bishop this!

* In New Jersey, the presbyterians are the most numerous sect, and something of illiberality prevails, for though no man is compelled to support a minister he does not choose, yet the Roman catholics are not eligible to civil offices, but every protestant is eligible. This is the more remarkable, though the less grievous, because few, if any catholics, are found in New Jersey.

* In Pennsylvania there is no compulsion in religion, each sect supports its own teachers, and every one who acknowledges a God and a Providence, is eligible to all offices of honour and profit. The quakers are the most numerous body.

• In the city of Philadelphia there are twenty-six congregations and eleven different sects;—a proof that leaving religion free, does not tend to destroy its influence; nor is this the experiment of a day, the same liberal policy has prevailed for two ages. In Delaware and Maryland the same freedom in religion is allowed.

• Virginia was first settled by episcopalians, who were bigotted persecutors, and jealous of their church, had surrounded it with immunities and endowments, and rendered their clergy luxurious and indolent. This soon opened the eyes of the people, and at the revolution, two-thirds were dissenters. Now all religions are equal, and equally protected, but the episcopalians are but few.

• In Kentucky and North Carolina all religions are equal, and all the people's choice. In the former the baptists, and in the latter the Scotch presbyterians are the most numerous sects.

• In South Carolina, a custom peculiar to that state prevails. The people elect their own clergy, but the law requires a declaration to be made by them resembling, but faintly resembling a confession of faith. "They declare that they *will do their duty*, and inculcate nothing contrary to scripture, and that they will promote peace and love." This however is needless, as their hearers are their judges, and would without this declaration, see that what they promise is performed. In Georgia, and the western territory, the fullest religious liberty is enjoyed, without preference of any sect or opinion.

• In Vermont, all sects are equal which are protestant, but the catholics and deists are not eligible to be chosen of the house of representatives.—If the system of religious liberty, which is established in the United States, be not in every respect *perfect*, it is perhaps as much so as any thing human can be. As long as they continue a civilized nation, this system must continue, for its advantages are daily more and more obvious. When we consider the excellent civil constitution of the United States, and what their religious rights are, we may justly hope, that if it be the will of heaven, that man should ever attain great excellence and great felicity, on earth, his will hath ordained that America should be the fair seat of human dignity.

• It is a happy circumstance for Europe, that if persecution be ever revived, and rage in any kingdom; in the United States of America, an asylum is offered to those of every name, who may be subjected to its ravages.

In the observations on the civil establishment of religion, Mr. Paley's doctrine on this subject is examined. Mr. R. is of opinion, that, if an order of men for religious instruction be necessary, this necessity would produce its effect, without the interposition of state authority, as in the case of physicians; but that, supposing such interposition, the ecclesiastical emoluments, provided by the state, ought not to be confined to one sect, but distributed in due proportions among all. Such a plan, he observes, would put an end to jealousies, cut off occasions of persecution, produce general moderation, aid the conservation of good morals, and favour the sincere profession of religion, the diffusion of knowledge, and the general liberties of mankind.

ART. XXVI. *An Inquiry into the Nature of Subscription to the Thirty Nine Articles. Second Edition, corrected, altered, and much enlarged; with a Preface and Index.* By George Dyer, A. B. late of Emanuel College, Cambridge. 8vo. 488 pages. Price 6s. 6d. in boards. Johnson. 1792.

OF this work, so full an account was given in our Review, Vol. viii. p. 203, on its first appearance, as would have superseded all notice of its republication, but for the changes and improvements it has obviously undergone. In the two divisions which have for their objects, '*how far subscription is consistent with the natural rights of man*, and, *with the powers of the human mind*, many corrections and additions will be found, obviously the result of deeper investigation. On the third head of inquiry, '*how far subscription is consistent with the principles of the British constitution*,' additional researches have been made, not only into British antiquities, but also into the principles and forms of modern governments, and particularly the constitution established in France. Under the question, *how far subscription to the thirty nine articles is consistent with the doctrines and precepts of christianity*, much new matter is introduced, and, in particular, remarks on the traits of *bishop Horsley*, intended to show, that certain writers, who make the highest pretensions to learning, and who treat their opponents with the greatest insolence, are not always possessed of the clearest information, or the fairest claim to the public confidence.

Mr. D. in the former edition had expressed himself in terms of great approbation of our present form of government, but, being led from conviction to change his opinion, he has renewed his discussion of the subject, and elaborately assigned the reasons of this change. Adverting in this discussion to the case of the dissenters amongst us, and observing the little reason they have to be prejudiced in favour of a certain excellent constitution, after the proscriptions and fires at Birmingham, he indulges some remarks on their oppressed situation, and expresses a wish, to which, though not dissenters ourselves, we think no good man can object,

— 'May an enlightened legislature soon find it their interest to put dissenters in possession of their just privileges!—'

He then proceeds to reflections on the practice of christian churches, and Mr. Robinson's History of Infant Baptism: These, together, make up a postscript. The controversy lately set on foot by Mr. Wakefield occupies a share of Mr. D.'s attention, and the necessity of a new translation of the scriptures is still further and pertinently urged. To obviate any charge of personal enmity in attacking the hierarchy or universities, obligations are handsomely acknowledged to the members of both, and the preface concludes with the following animated address: p. 37.

'Friends to liberty, under whatever forms ye worship the GOD of the UNIVERSE, or if negligent of forms, ye are in pursuit only of truth; for you I write: towards you I feel the sympathy that unites man to man; the impassioned respect, unabated by religious distinctions. Should such condescend to look into this work, ye will, perhaps, meet with sentiments, venerated by me, which ye may disapprove. But if, dispersed among them, ye find principles, which the loud voice of freedom, now sounding through Europe, pronounces sacred, ye will let them pass with energy to your hearts. May ye employ the most active exertions in

in the service of MAN! human efforts will, at best, appear feeble; but no effort is LOST.

A. O.

ART. XXVII. *An Address to the People of England on the Right of Protestant Dissenters to a complete Toleration.* 12mo. 24 pages. Price 2d. Johnson. 1792.

THE subject of this address has been of late so fully canvassed, and we have so frequently had occasion to lay before our readers the arguments urged on each side of the question in more copious treatises, that it is wholly unnecessary to take further notice of this small publication than to say, that it contains a concise view of the leading arguments in favour of the repeal of the test laws, with replies to the various objections against the repeal.

P O L I T I C S.

ART. XXVIII. *Oeuvres de Jerome Petion, Membre de l'Assemblée Constituante, de la Convention Nationale, & Maire de Paris:—The Works of Jerome Petion, Member of the Constituent Assembly, and of the National Convention, and late Mayor of Paris.* 3 Vols. 8vo. About 394 pages each. Price 15s. coarse, and 18s. fine Paper. Printed at Paris in the first Year of the Republic, and imported by Joseph Boffe, Bookseller, Gerrard Street. 1793.

THE name and abilities of Jerome Petion are celebrated throughout all Europe; happily too, his private is not unworthy of his public character, for his conduct throughout life is acknowledged, even by his enemies, to have been without reproach. He distinguished himself, as a man of letters, long before the revolution; and by his writings, his knowledge, and his ardent love of liberty, contributed not a little to that memorable event. A bold, masculine, and energetic mind like his, did not wait in silence for the present epoch, in order to speak the language of reason and of philosophy; some years previous to the capture of the Bastille, he expressed his abhorrence of the abuses that had crept into the French government, and unveiled the radical defects, that disgraced the civil and political institutions of his country. But this was not all, for he, at the same time, pointed out the remedies, and while he demonstrated the propriety of one simple and uniform law for the whole empire, he insisted on the necessity of a free constitution, the basis of which he developed to his fellow citizens.

The first two volumes contain his miscellaneous pieces, without including, however, any of his pleadings as an advocate; the third is entirely composed of his speeches in the National Convention. We shall notice each in its regular order.

Vol. 1. *A plan for preventing child murder.*—This was the first work, not merely professional, composed by our author. He begins by lamenting, that the judicial records of almost every nation are stained with this crime, as they contain frequent instances of unnatural mothers, who bemoaning their weakness, and detesting their fecundity, put those innocent victims to death who are indebted to them for their existence; some by destroying them while yet in their own bos-

soms, and others by plunging them again into darkness, after having allowed them to see the light.

The laws have hitherto been unavailing in this instance, but of this no one need be surprized, as we are told that they are all incompetent, unjust, cruel, and rather calculated to punish than to prevent this evil. The code of Charles V, known under the name of the *Caroline*, condemns that woman to condign punishment, who, having concealed her pregnancy, brings forth a live child, that afterwards happens to be found dead. The stat. 21 of James I. (c. 27) declares every female to be a murderer, who, being delivered of a bastard born alive, conceals its death by interring it secretly; and she is to suffer accordingly, if she do not prove, by the deposition of one witness, at least, that the child was born dead*.

‘What laws! a woman has concealed the death of her infant, and therefore she must have killed it! Has she not the best possible motives to induce her to bury this circumstance in eternal oblivion? Were she to publish it, would she not announce her *maternity*, and thus cover herself with opprobrium in the eyes of her fellow citizens? The imperious law of opinion obliges her to secrecy, and shall this secrecy be accounted a crime! And shall she expiate this supposititious offence by a death full of torments, without any proof of the guilt attributed to her!

‘Every crime, in order to be punished, ought to be proved; without this, the chastisement is at once unjust and tyrannical. The more it is atrocious, the less is it to be presumed, and by so much the more ought the proofs to be clear and evident. What offence can be compared to that of a mother who extends her barbarian hand, in order to immolate the infant that holds out its caressing arms in order to implore her pity and her succour? But the child is dead and buried;—this is sufficient proof against the parent; it is her, it is her only who has committed the crime! This *consequence* is worthy of that infamous axiom, which has become the basis of every criminal code; *in atrocissimis leviores conjecturae sufficiunt, & licet judici jura transgredi.*

‘But child murder, we are told, is generally concealed under a veil so mysterious, that it is next to impossible, entirely to remove it. Therefore we are to punish without proofs! therefore in this state of uncertainty, we are to be rather ferocious than indulgent! therefore we are to run the risk of confounding the innocent with the guilty! What ought to appear the most surprising in this case, is, that these sanguinary principles are generally adopted by all the European nations; those nations in other respects so mild and so polished; and that in France, the law, in this particular instance, is still more cruel than either at London or Madrid.’

The questions necessary to be resolved previous to an investigation of this crime, are here pointed out; 1. Was the child capable of living after its birth? 2. Was it dead or alive before delivery? 3. Was it born dead or alive, and did it live after its birth? 4. What were the causes

* See Blackstone's Comment. Vol. iv, p. 198. That author also thinks, that this statute favours pretty strongly of severity, in making the concealment of the death almost conclusive evidence of the child's being murdered by the mother.

of its death, before or after delivery? 5. How long has it been born? and, 6. Has the mother really been delivered of this child, within the time supposed?

When our author considers, that, after the utmost precaution, it is impossible to obtain any decisive proof; that each of the above circumstances will admit of much controversy; and that the ablest physicians are divided in their opinions relative to the symptoms of life, it is his opinion, that every judge ought to tremble who pronounces the punishment of death, against an unfortunate wretch accused of child murder.

The following passage points out the source of this, and a number of other evils:

'It is to you, ye heads of nations, whom I address myself; it is you only who have the power to cause morals to be cherished, and to restore to them their just energy; you hold in your hands the springs of good and of evil. Be assured that corruption of all kinds proceeds from the faulty constitution of governments, and that the first thing to be done, in order to annihilate a multitude of vices, is to annihilate the abuses which are introduced into the social institutions. Of all these abuses, the most fatal is that which has occasioned a great disproportion among the fortunes of individuals; this exalts a few citizens on the ruins of the many; renders the poor man the slave of the pleasures and of the caprices of the rich; produces depopulation; occasions an odious luxury; and is, in short, the source of nearly all the social disorders.

'Protect virtue; load it with favours; establish prizes for the young maidens who distinguish themselves by the sageness of their conduct, the purity of their morals, and bestow virtuous husbands upon them: these recompences will establish a noble rivalry, which will be productive of the most happy influence on the manners of the age.

'Be yourselves the rigid observers of propriety; suffer not vice to reside near you; let it not meet your eyes; living images of the deity upon earth, be pure as is the supreme Being! Let the rays which diverge from your thrones, as from a common centre, arrive without interruption or diminution amidst the inferior classes of society, and assist in lighting the people in the road to virtue.

'Fly ye cowardly and base seducers; ye, to whom nothing is sacred; ye, who make a sport of carrying trouble and despair into the bosom of families; ye, who sacrifice innocence to your shameful pleasures; ye, who purchase from indigence the abominable right of dishonouring it! begone, I say, for there shall not be an asylum for you. Your poisons shall no longer intoxicate too credulous and too feeble minds; the cultivation of good manners shall root out the vices which ye idolize, and all the evils, and all the crimes that attend upon them.

'Flattering hope! alas, what canst thou not realize!

'Undoubtedly a number of victims would be preserved from contagion, by the salubrity of their moral influence; but will all escape? Let us not deceive ourselves by this delusion. There are still some who would permit themselves to be drawn into the snares of a seducer, and it is to the fate of those unfortunates that

we ought to turn our attention. If they must become mothers, let us at least prevent them from being murderers; let us take care that a fault, for the most part deserving indulgence in itself, does not conduct them to an action at once infamous and atrocious. In order to prevent an evil from degenerating into a vice, the true, the only mode is, to present succour to these unfortunates, when they are but yet blamable, that they may not be forced by necessity to become criminal.'

The remainder of this essay is occupied in proving the advantages of secrecy in regard to the names of such females as receive charitable assistance; and the necessity of erecting and founding houses of reception for pregnant women, in indigent circumstances. Such establishments he confesses would be expensive; 'but shall sovereigns, who never want money to enable them to destroy the human race by bloody and ruinous wars, be at a loss to find it, in order to multiply and preserve mankind?'

The civil laws, and the administration of justice, reduced to an order at once simple and uniform.—This memoir was first printed in 1782, and Mr. de Miroménil, at that time keeper of the seals, did every thing in his power to discover the author.

Mr. P. very forcibly laments the state of the municipal law in his native country. Feudal tyranny no longer indeed makes the peasantry slaves, but, he says, it still renders them unhappy; every part of the kingdom is governed by its own particular customs, and the child is born to indigence at Cæn, who, had his mother been delivered at Paris, would have been a rich *seigneur*. When to this is added, the base and profligate arts of the practitioners in the courts, and the retainers of justice, he is tempted to think, that it would be the best mode, instead of correcting partial abuses, to erect a new and entire system at once, an operation which some great epoch, he seems to anticipate, will render easy. He asserts, that all the burdens of the state fall upon the industrious, or, in other words, the miserable part of the community, while all its benefits are showered upon the heads of those who are affluent, and who, amidst that affluence, are exempted from the payment of taxes.

Part I. Div. I. Chap. I., treats of freemen and *serfs*, or men in a state of villanage; and in this place our author pays many compliments to the 'young monarch (Lewis XVI.) who had restored the peasantry to some of those rights, the whole of which was their just due.'

Chap. II. treats of foreigners, or, in our present more fashionable phrase, *aliens* and natives, &c.—This article, in pointing out the policy of inducing foreigners, by means of presents, recompences, and franchises, to settle in a nation, contains a severe satire against such governments as persecute instead of cherishing them.

Chap. III. *Of fathers, mothers, children.*—This is principally occupied about their respective duties; it also points out the cruelty as well as folly of some of the regulations that at this period obtained in France.

Chap.

Chap. iv. *Tutor, curator, minor, major.*—There was not formerly any fixed age for emancipation in France, but the right of disposing and managing a person's own revenue was sold to whosoever chose to purchase it.

Chap. v. *Noble, plebeian.*—Nobility was formerly the recompence of illustrious actions and services rendered to a nation; and then it was conferred but upon a few. Now that it has become venal, it is very common. We never see a financier, but who, after having fattened himself with the blood of the unhappy, covers the baseness of his extraction by means of some office which confers upon him all the privileges attached to the *noblesse*. At the end of three or four generations, the descendants of these *publicans* arrogantly assume the names of count and marquis; names which in truth have ceased to be important ever since they have belonged to all the world. Properly speaking, there are not any plebeians in France, except those who have not wealth sufficient to purchase letters patent of nobility: all the rich part of the community are inflamed with this puerile *mania*, this ridiculous ambition.

'The venality of honours is productive of the most fatal effects. Wealth being the canal to dignities, and the conductor to respect, acquires an absolute preponderance: It is an idol before which all the virtues first humble themselves, and then become annihilated. Personal qualities do not receive any consideration. Riches alone obtain homage. There are no longer the days when a simple crown of laurel inflamed the hearts of the citizens, and made them face perils, and death itself, in order to obtain it: at present nothing but heaps of gold can awaken their indifference.

'The question has often been agitated, whether it would be better that nobility were personal or hereditary. This at present seems to be finally decided. It would be equally as ridiculous to be punished for the vices, as it is to be recompensed for the virtues of our ancestors; and the descendants of a hero have no better right to honours, than those of a criminal, to infamy. Hereditary prerogatives destroy that emulation so necessary in every state. At Geneva, dignities are not allowed to descend. If the son of a magistrate, or of a military man wishes to rise above the croud, it is absolutely necessary that he should distinguish himself by his own personal merit.'

The above passage will serve to prove, that the folly of hereditary privileged orders was felt and asserted by our author, long before their annihilation in France.

Chap. vi. *Laymen, ecclesiastics, monks, nuns.*—It is here contended, that the 'unsocial life' of an ecclesiastic is highly detrimental to the community; and that celibacy is one of the most dangerous scourges of society, as it prevents population, and is unfriendly to morals. Mr. P. ridicules those pious drones (*ces pieux saintants*) who, from the bosom of their cloisters, address their sterile prayers to heaven, in order to fertilise that land which they themselves might cultivate. It is affirmed, that their vows are an outrage to nature; that they are accordingly

but rarely kept; and that monasteries are now become the theatres of the greatest disorders. As for the other sex, they are sacrificed, in the very flower of their age, to the ambition, the hatred, or the resentment of their relations.

It surely was a very bold attempt, six or seven years before the revolution, to point out the propriety of abolishing tithes, of reclaiming the property of the ecclesiastics, and of paying them as at the present day, moderate, but sufficient pensions out of the coffers of the state.

Second division, Chap. i. Of fiefs.—Our author here views the 'feudal tree' so much admired by Montesquieu, in a far different light from that celebrated author. Instead of admiring, he looks upon it with horror, and thinks, that this ancient oak, under whose shade a few petty despots oppress twenty millions of men, ought to be cut down. His wishes have been amply fulfilled, and he has the glory of being one of the first Frenchmen who laid the ax to its root!

Chap. ii. Of redemptions. Chap. iii. Of entails. Chap. iv. Of successions.—'The most perfect equality ought to prevail in regard to the distribution of property. The right of primogeniture is at once odious and absurd; it has its source in that folly cherished by our ancestors, of transmitting their names to posterity; they did not choose that they should descend without *clat*; they have surrounded them with power and with riches; they have reunited all the rays of their glory in one point, for fear that the light might become feeble by being dispersed! It is no uncommon thing to see an eldest son living in opulence, and his younger brothers languishing in the most frightful misery; this eldest son is sometimes a bad citizen, a bad father, a bad husband, while his brothers distinguish themselves by the excellence of their characters, the purity of their manners, and the greatness of their talents.

'Equality being once admitted among children, without any distinction whatever, nothing is more easy than to regulate successions; the children would then partake in equal proportions of all the property of their father and mother, without this equality being ever permitted to be broken by means of legacies, donations, &c. To allow fathers and mothers to heap wealth upon one part of their children, to the prejudice of the others, is to favour injustice.'

The pretended right of primogeniture has been lately destroyed, and almost every idea contained in this chapter, carried into execution.

Chap. v. Of testaments.—These were unknown at Athens until the time of Solon, and never made use of at all among the ancient Germans. As they are so often the depositaries of hatred, injustice, and partiality; as they occasion a multitude of lawsuits; as they derange the order of succession; and as, upon the whole, they produce more evil than good, it is asserted with Bodin, Boërius, and a number of respectable lawyers, that it would be better to preclude than to permit them.

Chap.

Chap. vi. *Of prescription.* Chap. vii. *Of sales.*—The folly of an agrarian law, in a commercial country, is here pointed out; indeed, it is but fair to acknowledge, that the advocates for equality, both in France and England, never dreamed of a division of this kind, although, in order to blacken them, it has been attributed to them by their enemies.

Chap. viii. *Of loans.* Chap. ix. *Of debts.*—The cruelty and absurdity of confining our fellow creatures in nauseous prisons, for trifling debts, is here very forcibly insisted on. There is only one class of men, which corresponds exactly with the idea of a *swindler* in this country, that ought, in our author's opinion, to experience such a severe chastisement.

‘What punishment then is to be inflicted on them? What punishment! Are they not already sufficiently punished by being reduced to indigence, and suffering under privations of every kind, without experiencing that of their liberty!—But when we have entered into a contract with them, what security shall we have for the execution of their promises?—Their good faith, and their fortune. When they are not deficient in probity, recourse may be had to their property, but never to their persons: This is an obligation which results from the engagement itself.’

Chap. x. *Of covenants.* Chap. xi. *Of marriage.*—We are told, that, on opening the bible, we shall not find marriage *erected* into a sacrament, either in the old or the new law; and it is hinted, that it would be better to consider this as a mere civil contract, as in Denmark, where the clergy have no more jurisdiction in regard to it, than any other temporal concern. It is at the same time contended, not only to be ridiculous, but cruel and impolitic, to oblige *cousin-germans*, &c. to purchase permissions to ‘love each other, and to live together,’ from a ‘bishop of Rome;’ ‘for,’ says he, ‘one of two things must be allowed; either the contract is lawful, or it is criminal; in the first case, money is useless in order to legitimate it; and in the second, it cannot produce that effect.’ It is also asserted, that two points are essential for the felicity of marriages in a state:

‘1st, That the wives should not bring any portions; and

‘2dly, That divorces should be permitted.

‘If women were to present themselves to their husbands, entirely destitute of property, or any pecuniary advantages whatever, they would think themselves obliged to indemnify them, by means of all those enchanting attentions which render the union of the two sexes so delicious, so interesting; by sweetness of temper; by regard; by attention; and by complaisance. They would no longer be contented to give birth to a beloved offspring; they would nourish them with their own milk; they would lavish upon them their first caresses; they would watch over their education; they would form their bodies and their minds; they would cause economy and order to reign in their families; they would preserve abundance and peace there; and, by means of all these advantages, would amply compensate for the use of that fortune, which their husbands consented to participate along with them. What noble portions

would wives then bring, and how much preferable to those corrupting metals, which but too often supply the place of every other qualification! How much would our manners gain by this sage institution! Women would no longer please but by the exercise of those very qualities which would render them truly amiable and worthy of our esteem; and they would then be interested in perfecting those gifts, of which nature has been prodigal to them.

‘Gold and silver could no longer hide their faults, or conceal their vices; all would be then on an equality, and possess the same means of pleasing, and of being beloved. We should no longer behold any of those unjust predilections so hurtful to good manners; we should no longer see unfortunate virtue languishing in obscurity, and vice flaunting about in open day! The female who ought to blush for her errors, and who has infringed upon the laws of honour and morality, would no longer find a husband desirous to share her bed; she would live isolated in the midst of society, a prey to public scorn, and her own remorse.’

The above ideas never have, and perhaps never will, be realized; but our author’s sentiments on divorce have been adopted and carried into practice. The very thought of an indissoluble engagement is, in his opinion, frightful; divorce, on the contrary, keeps up a salutary fear between the husband and the wife; like two lovers, they are connected by the affections of the heart, rather than by the injunctions of the laws: in addition to this, the barbarity of chaining a virtuous to a vicious partner, or making two worthy people of different tempers miserable for life, appears extremely odious to him. He laments that marriage has become a subject of derision; that every author displays all his gaiety at the expence of a husband; and that he is turned into ridicule in the public theatres, where all the nation is assembled: after this, he asks, who can be surprised, that celibacy is so very common in France?

Second part. Of lawsuits.—Courts, judges, and uniform rules, are all necessary for the administration of justice; and it would be equally dangerous not to observe any formalities in the decision of suits as to multiply them without necessity. The precipitation of the Turks, and the tediousness of the French, are equally absurd and condemnable. In every thing, we are told, there is a certain point where we ought to stop, and this is the intermediate space between the two extremes.

The first class of obstacles arises from the want of celerity, for ‘the justice which is the most quick, and costs the least expence, is most advantageous to the citizens.’

The second class arises from the enormity of the expence. Under both these heads certain necessary professional reforms, in order to preclude interested delays, and put a stop to pettyfogging chicane, are pointed out.

Third part. Of tribunals. The multiplicity of these are complained of as a great grievance, there being (at that period) more in France than in any country of Europe, Germany alone excepted; such for instance as *justices seigneuriales, bailliages, prévôtés, présidiaux, parlements, requêtes,*

requêtes du palais et de l'hôtel, officialités, & tribunaux d'attribution. A plan of reform, in respect to these, is indicated.

Part the fourth. Of the officers of justice. Where the office of a judge was procured, not by merit, but by money, it is little wonder that the practice of the courts should not be pure, and the conduct of the judges not free from suspicion. Indeed it is notorious, that they were accustomed to permit themselves to be openly solicited, in the name of *M. le Duc de ****, & madame la comtesse ****, &c.*

An essay on marriage, considered in a natural, moral, and political point of view; or a dissertation on the means of encouraging and facilitating marriages in France.

This work was composed and published at a period when divorce appeared a scandal, and the marriage of priests an impious idea; this, however, did not prevent Mr. P. from freely delivering his sentiments on both these subjects, for to a mind like his the prejudices of mankind had nothing sacred in them.

The more governments are corrupt, the less are marriages regarded as necessary to happiness: the records of every nation attest this truth. It is then that the sage legislator makes use of all his art, his authority, and his influence, to attack celibacy, to favour population, and to regenerate manners. Mankind never multiply in a land where they are miserable; to render them happy is the first step, and the surest mean of adding to the number of the species.

It is absolutely necessary in the first place, that there should be plenty. But it is not only proper that the productions of the earth should be multiplied; it is to be wished also, that a fair repartition of property should take place, in order that riches should not be concentrated in a few hands, and the surplus of citizens reduced to indigence. Protection, liberty, morals, all concur in this salutary purpose. The naturalization of foreigners, the permission of divorce, the marriage of priests, &c. are also strongly recommended.

Is it possible that marriage should be, in respect to them [the priesthood] a crime? What is more venerable than to behold the father of a family, surrounded by his wife, and his children, fulfilling with fervour the sacred duties of a citizen, a father, and a husband! Can the minister of heaven be degraded by those titles, which ennoble a man? Let him listen to the voice of God, who cries out to him as well as to the rest of the species, "increase and multiply!" Let him hear the voice of nature, which has given him the desire and the power of giving life to his own likeness; let him obey the wishes of his country, which demands citizens for its strength and its grandeur. If he shut his ears to these supreme wills, he is no more than a stranger upon that earth, and an enemy in that society, to the destruction of which he conspires.' This essay concludes with the following very just position: 'The number of marriages in a state, and its population, are in proportion to the felicity of the members who compose it.'

Vol. 11. *Letters from a citizen of the Tiers Etat to the assembly of the notables, in answer to the observations of the parliament.*

Scarcely was the idea of convoking the states-general conceived, when Mr. P. consecrated all his time, to infuse a love of liberty among his fellow-citizens, and to inspire into their minds that energy, without which it could not be obtained.

Among a variety of other papers, not included in this collection, he

published a petition to the *notables* on the necessity of granting a double representation, and an address to the inhabitants of the country, whom he advised not to elect nobles, as their representatives. A pamphlet, entitled *Petit mot d'un Marseillois*, had a most extensive circulation, and was of great service in refuting a *memoir* drawn up by order of the princes of the blood. He also wrote a number of short dissertations, which were afterwards inserted in the public papers; he had a principal hand in drawing up the *Cabiers* of the *Bailliage* of Chartres, and from time to time he opposed the pretensions, both of the nobility and the clergy.

The parliament of Paris having proposed, that the states general should assemble in the same manner as in 1614, distributed '*observations*' on this subject, in answer to which the present letter made its appearance. The matter being entirely *obsolete*, we content ourselves with a simple annunciation.

Advice to the French nation on the safety of the empire. This work has been allowed to rival any that has appeared in France, upon the same subject, and is said to have made a prodigious impression on the public mind. It presents a new plan of social organization. The first outline of the constitution, that was afterwards formed, is perceptible in every page, and there seem to be whole articles entirely copied from it. Four editions of it were printed, and the deputies from the provinces often quoted it with respect.

In the preliminary discourse, Mr. P. desires the representatives of the nation, to search for the source of all the evils of France, and to attack the trunk of the tree, and not its branches, which they might cut off at their leisure. Above all things, he recommends to them, the good old, but nearly obsolete, English custom, of redressing grievances, previous to voting supplies.

Chap. 1. *Of the spirit in which works ought to be composed, in order to be useful.* This chapter points out the necessity of banishing all *esprit de corps*, passion, injury, declamation, and pleasantry, from the hearts and the mouths of those men, who are occupied in the glorious work of forming a new constitution for France. Much too is said, and perhaps justly, on the folly of founding the rights of mankind in history, instead of nature; as this opens a source of eternal disputes, which are no ways favourable to the discovery of the truth. Knowledge, reason, and experience, are the only guides which never deceive.

Chap. II. *Of the government of the French nation, as at present administered.* After reviewing the different classes of citizens, the union of whom constitutes the nation, it is proved, that there is no barrier, no intermediate power, capable of opposing itself to the will of an arbitrary minister: in short, that in France despotism might be extended as far as in Turkey. Posterity will indeed bless the memory of a Lewis XII. and a Henry IV.: but on the other hand, every page of the history of the reign of Charles VI., of Lewis XI., of Charles IX. is stained with blood.

How frightful has been the result of our bad government, and how cruel are the calamities that now afflict us! A perpetual variation in principles, bloody and ruinous wars, courtiers and mistresses holding the reins of the state, and disposing of grace and of favours; excessive imposts, enormous loans, public credit lost, the royal treasury delivered up to every species of plunder and of robbery; the want of faith; the debts

debts of the state unpaid; commerce destroyed by shameful treaties; agriculture without vigour; the country deserted; the nation disgraced among strangers; the liberty of the citizens ravished from them by means of *lettres de cachet*; a wild and unbridled luxury; corruption of public and private manners; such is the frightful picture of France previous to that revolution, which opened the way to liberty and a constitution!

Chap. III. *Of the French government as it ought to be administered.* Our author commences this chapter with general reflections upon government, and he thinks, that its division into monarchical, aristocratical, and democratical forms, is not sufficiently explicit and satisfactory. Prussia, Portugal, and China, are monarchies for instance, but these kingdoms are not administered on the same principles. What connexion is there between the republic of Geneva and that of Holland, or the United States of America? Under what class is England to be ranged? To what modern state can Sparta be compared?

In section 1. the necessity of separating the legislative and executive powers is demonstrated. In the new constitution about to be given to France, it is deemed highly dangerous to follow the model of England, where laws are incomplete without the sanction of a king. The two powers above alluded to are thought not to be sufficiently separate and distinct in this country. A divided authority, we are told, will be a subject of perpetual quarrels; the nation and its chief magistrate will be in a state of continual enmity and contest with each other; the latter will ever endeavour to procure the whole, while it is intrusted but with a part; and the citizens who oppose his ambitious views will be subjected to all the seductions of corruption. Beside this, it is remarked, that any portion of the legislative power is intirely unconnected with the functions of a magistrate. The law is the expression of the common will: it does not belong therefore to a *mandatory*, whose powers emanate from the people, to thwart and act contrary to their intentions; he can be no other than a mere agent, chosen expressly on purpose to execute their intentions, and their orders.

SECT. II. *Of the reformation of a legislative body composed of three orders. Reflections on these orders.* In this section, Mr. P. opposes the idea of forming a separate chamber for each of the three orders in France; and he is equally averse to the scheme of two houses as in England, a division, according to him, only calculated to keep up trouble and discord among the citizens, and which will sooner or later occasion the ruin of our constitution.

'The partizans of the English constitution [says he] consider this division not only as an admirable one, but as the master-piece of modern politics. It is not possible, according to them, to find in any state, an *equilibrium* better preserved by means of weights, and counterpoises, which balance each other with a perfect equality. I acknowledge, however, that this charming idea of a balance has never seduced me; nothing is more superb in theory, but the practice soon dissipates these illusions. I do not see any thing but troubles and difficulties in the continual shock of opposite bodies, and, in short, a perpetual germ of destruction.'

SECT. III. *Means of preventing the legislative body from being corrupted.* In order to effect this, it is proposed to render all citizens eligible to places; to nominate the members for a certain short period; to revoke

revoke their powers at pleasure; and to prohibit the election of men, who by being intrusted with certain offices given, or honoured with certain favours conferred by the court, might incline to become its creatures.

SECT. IV. *Of the rights and functions of the legislative body.* It is proposed, that no deputy shall be permitted to go beyond his powers, and that the legislature shall not be able to change or modify the constitutional laws. Whenever either time or experience points out the necessity of a reform in any of the essential parts of the constitution, this is to be effected, but not without express powers for that purpose, being received from the respective districts. This is clearly pointing at a convention, long before that idea was ever carried into practice in France.

It is proposed, that to the legislative assembly shall belong the right of deciding upon peace and war, and also of forming treaties with any other nation, jointly with the sovereign. It is also to fix the number of the troops, and even to disband them, if it should deem that necessary, but not to nominate to employments. It is to take cognizance of the crimes and offences committed by the sovereign courts in the exercise of their functions; it is to reside constantly in the capital; the members are to live there during the period of their delegation, they are to assemble at their own pleasure, and whenever the public good requires it, so that the legislative body shall never be annihilated, dispersed, or in a state of suspension in respect to its functions. 'This disposition is very essential, and at the same time just. I know not how it comes about in England, that the king can prorogue or dissolve the legislative body at his pleasure; this is equally dangerous and absurd.'

SECT. V. *Of the rights and functions of the executive power.* After the nation has invested a chief with the executive power, it is necessary, we are told, to bestow several eminent prerogatives upon him, in order to enable him to support the majesty of the throne. He is to have the right of coining money, and of stamping his effigy on it. He is to be generalissimo of the troops both by sea and land. He is to receive ambassadors from foreign nations, and all treaties are to be signed in his name. He is to be permitted to appoint magistrates, and he is to nominate to all employments, civil, military, and ecclesiastical. But he is never to pay recomences to any citizen out of the national treasury, nor on any account to levy the most trifling subsidy upon the people; in short, he is to be permitted to enjoy such a revenue as to enable him to support the rank 'of the first citizen of a great empire.'

The powers being thus divided and participated, it appears to our author, that the political liberty of a nation would be as well ascertained, as could be wished for in the present circumstances.

SECT. VI. *Of the liberty of the press.* It is lamented, that the most respectable writers are obliged to conceal their names, (this was exactly the case in respect to Mr. P. in the present instance); he undertakes to demonstrate, that this liberty is the surest preservative from every species of corruption; the support of good manners and of public virtues; the scourge of vice and calumny; and that it develops talents, and enables the thoughts to soar above the regions of tyranny. We shall probably recur to this subject, when we come to our author's celebrated speech, on the liberty of the press.

SECT.

SECT. VII. On the revocation of *lettres de cachet*. If no one has a right to make an attempt on the moral liberty of a man, by thwarting, or constraining his thoughts, by a much stronger reason no one has a right to attack his physical liberty, the existence of which is sacred. The law only ought to dispose of it, because he himself has consented in the making of the law, in order to submit to it.

How then in virtue of arbitrary orders, can it be permitted to arrest a citizen, and throw him into a dungeon? This outrage is frightful; and yet *lettres de cachet* have found apologists!—

This article is occupied in depicting the frightful abuses that proceed from this horrible institution, in overturning the arguments made use of for its justification, and in proving, that the exercise of it ought not to be permitted in any case whatever.

SECT. VIII. *Of the abolition of letters of grace.* A letter of grace, we are told, is an intraction upon the laws; when they punish, it does not belong to any man to pardon; the individual should never be preferred to the code; it is his business to obey. Is a law rigorous, unjust? it ought to be reformed: is it equivocal? it ought to be interpreted: but while it exists it ought to be observed and enforced. Does it condemn a citizen to punishment? he ought to experience it. No man in short should be permitted to temper its rigour; this false pity is nothing else than injustice, although it possesses all the seducing appearance of clemency.

SECT. IX. *Of the universal principle which ought to serve as our guide in the reformation of laws.* This universal principle is equality; this is a new idea, and it is so very comprehensive, that it is said to include every thing, and appears at once to be the true source of the good laws, and of the prosperity of nations. This sublime truth becomes evident by its application, and the examples adduced to prove this are at once numerous and satisfactory. By the adoption of equality, all these unjust institutions which enrich the few at the expence of the many would disappear; fortunes would be divided and subdivided; the poor would become less numerous; fastidious distinctions of society would be banished; all the members of the association would support a just share of its burdens, and partake of the advantages which it procures. In short, equality is here considered as a kind of gauge by which the happiness or misery of a nation may be estimated.

When [exclaims our author] shall that happy moment arrive, when the noblest of all titles shall be that of citizen; when all Frenchmen shall be privileged because they shall have all the same rights, and shall be all equal, as much as it is possible to be in a state of society!

SECT. X. *Of the judicial power.* Having treated of laws, we now come to the magistrates, who execute justice in their name. After examining the functions of a judge and a legislator, it is here contended, that they should not be united in one and the same person, and that the magistrate ought never to become legislator, or the legislator magistrate. In the present order of things, it is thought best to appoint judges for life; but when the bases of the constitution have been firmly fixed, and when the ideas of liberty and equality have become familiar to the minds of every citizen, it is hinted, that no person ought to be permitted to exercise these, or any other functions, for more than a certain limited time, in order that he may not be corrupted by the long enjoyment of power.

The necessity of an immediate abolition of the sale of offices is warmly insisted upon, as nothing can be more horrible than to see a bad man climbing to places of credit, either by means of money or intrigue.

Sect. xi. *Of the administrative power.* Our author here examines the newly created provincial assemblies, erected on purpose to superintend the collection of the imposts, the preservation and repair of roads and canals, and, in short, every thing that concerned the interior government of the provinces. He then draws a parallel between them and the *intendants* who preceded them, greatly to the advantage of the former. After this, he examines the organization of this body, and stops to contemplate the municipalities, which are the springs by which it is moved. He concludes by observing, that all the political and civil economy of the state is to be divided among the four following powers : 1. The legislative power ; 2. The executive power ; 3. The judicial power ; 4. The administrative power. The lines of demarcation which separate these are so simple, so natural, and so distinct, that they are admirably calculated to prevent usurpations, and the consequent troubles, shocks, and destruction of the body politic.

Chap. iv. *Of the power of the states general, and the harmony which ought to reign between the three orders.* The states general of France, we are told, can do any thing, for they unite all kinds of power in their own hands. On this occasion, the king is without any authority whatever ; in short, the exercise of his functions is suspended. Mr. P. here stops, in order to express his indignation and contempt at the conduct of one of the judges of the sovereign courts, who was base and absurd enough to advance at the latter end of the eighteenth century, ' that the French monarch held his crown from God and his sword.' This is a strain to which even English loyalty has not yet aspired.

' It is you pusillanimous men ; it is you vile and base flatterers [exclaims he], who are the guilty and the seditious, for you stir up kings against the people, who have created them, and upon whom they depend ! In order to flatter their vanity, you tell them, that the nation depends upon them ; and they believe you, and dispose of a kingdom as they would of a patrimony, persuading themselves, that every thing belongs of right to them, and that they have not any duties to fulfil. What language do you put into their mouths ? To hear them, a man would be tempted to think, that the most sacred rights of the people, are nothing more than graces and favours which they have been pleased to bestow. Is it thus that one man ought to speak to twenty-four millions ?'

We have now taken a succinct view of Mr. P.'s miscellaneous works, which occupy the first two volumes. Having considered him here as a man of letters, we shall introduce him afterwards in the character of an orator and a legislator, and present a short analysis of some of those speeches which acquired him so much celebrity in the constituent and conventional assemblies. In whatever point of view he is considered, the late mayor of Paris must be acknowledged to have contributed greatly to a revolution, which rescued France from slavery, and perhaps saved all Europe from political thralldom.

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ART. XXIX. *A Letter to the Duke of Newcastle, Lord Lieutenant of the County of Nottingham, Auditor of the Exchequer, &c. &c. &c. respecting his Grace's Conduct in the disposal of Commissions in the Militia: together with some remarks touching the Revolution, a Reform of Parliament in Great Britain, and the Royal Proclamation of the 21st of May. To which is added an Appendix, containing an effectual Plan for providing Navy-Timber; opposed to the dangerous and unprofitable System of cultivating the public Forests under the Management of Officers of the Crown.* By Major Cartwright. 8vo. 182 pages, Price 2s. 6d. Jordan. 1792.

THE first part of this pamphlet is entirely of a private and personal nature.

Major Cartwright accuses the duke of Newcastle, of having put 'over his head,' four lieutenant-colonels, and two colonels, 'notwithstanding his unimpeached character, and the just claims of his rank and service in the Nottinghamshire regiment of militia.' He does not hesitate to allow the discretionary power of a lord lieutenant, but he affirms, that this ought to be 'a moral and constitutional discretion; a discretion to prevent the advancement of gross vice, or unsuitness, or to remove them altogether; a discretion so to temper military custom, as not to suffer the dead letter of promotion to destroy the spirit which its regularity is intended to cherish; in short, a discretion to supply all the defects of law, so as to animate and invigorate the militia in its duty of national defence.'

The major accuses this English peer, 'whose honour is his religion,' of having broken his word to him; but what perhaps will strike posterity with more wonder, is the avowal of a lord lieutenant, that he would not grant promotion to a meritorious officer, because, 'he had dined at the Crown and Anchor tavern in the Strand, on the 14th of July 1791, by way of celebrating the French revolution!' As to the deprivation of this gentleman of his majority, he himself has proved the *attempt* to be illegal, unconstitutional, and on account of the absence of the necessary forms, as well as the violation of the spirit of the stat. of 26 Geo. III. c. 107. an absolute nullity.

In regard to the French revolution, his happiness at which has been construed into a crime, major C. speaks thus.

'Being a phenomenon in human affairs of such extraordinary magnitude, and involving in its consequences, (events) of such infinite importance to our species, it has in all its stages, been an object of anxious attention to the citizen, the statesman, and the philosopher. To behold a gigantic and horrible despotism, in a season of profound peace, sicken and speedily crumble by mere natural decay, to its dissolution; while from its ashes, with erect mien, and a heavenly dignity of aspect, was seen rising the fair and enchanting form of a free state, was a spectacle truly calculated to command the admiration of men, to excite inquiry into its true origin, and to interest the wise and good, in the completion of a vision so delightful.

'Seeing many millions of my fellow-creatures suddenly redeemed from a cruel servitude, degrading to the human species,

my heart leaped with joy, and the tear of ecstatic gratitude to the disposer of events, glistened in my eye. Revolving in my mind those slow but certain advances of reason, that progress of science, that extension of thought, those juster notions of man's rights, and the irresistible power of truth, which maturing by insensible degrees the seeds of renovation, had so long been preparing France for a change; and referring all such secondary causes of events to their true original, the first great cause of all; **HE** it was that I considered as the true and proper author of a revolution in human affairs, so beneficent, so grand, so astonishing.

‘Acting, my lord, under such impressions, I have no apology to make, for peaceably meeting like-minded men, socially to enjoy satisfaction so pure and exalted. Did I not sincerely rejoice in the French revolution, I should not dare to call man my brother, nor God my heavenly father.’

The following passage has an intimate connection with the present situation of this country :

‘As the whole of the French constitution is before the public, let every one think for himself. It is my present purpose only, to notice its *general effects* on this side of the water. That it has given a severe shock to all those who are interested in the abuses and corruptions of our own constitution, is manifest from their inveteracy against it, from the prostituted labours of the newspapers in their pay, and the artificial clamour they have in vain endeavoured to excite against that constitution.

‘On the other hand, like the awakening and animating trumpet of the morn, it has broken the slumbers of the English reformers, and roused them to a renewal of their generous labours; and it has awakened in the people an attention to their own rights. The spirit of political reform, bottomed on justice and truth; maintained with manly reason; and conducted with peace, order, and wisdom, which is now so conspicuously rising, and so rapidly spreading through the land, justify both parties in the opinions they have severally formed on this great event. Political popery and imposture have received the mortal wound. Their remaining struggles, will be mere convulsions of death; but they will die as they have lived; uttering to the last moments nothing but lies, and words of deception. And in the same hour, the British people shall demand and recover their rights; and shall “re-instate the constitution upon its true principles.”

‘Not even plausible *concessions* will now, in my humble opinion, put the people off their guard; and compromise will be received as insult. Their demand is their rights. They are taking their cause into their own hands. They want no patrons; and their friends will be their *servants*. Their operations are infallible, their strength will soon be invincible. They peaceably associate. They exercise their own understandings on their own concerns. They are comparing the two systems of government now opposed to each other. Can any one doubt of their preferring that of common honesty and common sense, to that of mystery and corruption?

‘Amongst the other occupations of the associated people, they are inquiring into the different pretensions to moral character of
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the petty swindler of merchandize and furniture, and the *noble* swindler who gets into his clutches more or fewer seats in a certain assembly, of which no man of integrity can make a *property*. They are also reviewing and making their comments upon the *red-book*. It was the *red-book* of France, which in the opinion of every honest man, damned the ancient despotism.'

After these observations, the author *hints* to his grace, that it is high time to dispose of his borough property, even for *assignats*, 'since [adds he] I verily believe that an English borough will not be worth a groat, by the 14th of July, 1794.'

We cannot omit mentioning the article in the appendix, which has for its object 'to provide the navy with an immediate, a complete, and a perpetual supply of ship-timber, equal to its greatest known consumption, by means of the royal forests and chaces.' The outline of this plan, is, 1, To repeal all the present forest laws; 2, To survey all forests, chaces, &c. to delineate them on maps, to satisfy the legal claimants by an indemnification in land; to divide the forests, &c. into lots valued at 2000l. per annum; to grant these out to private persons, upon the sole condition of paying a quit rent of 1000l. per annum for ever, in ship timber, to be delivered yearly at one of the royal dock-yards. 3, A forfeiture to accrue in case of failure in point of engagements. 4, For the first fourteen years each grantee to be allowed to deliver in foreign timber and plank only; this to be continued in a decreasing *ratio* for the next forty-two years, and at the expiration of fifty-six years none but British timber or plank to be delivered in for ever.

'By this scheme, the timber for the whole navy would be delivered where it is to be worked up; the influence of the crown relative to the forests would be annihilated; the public would receive a profit of 120,000l. per annum; the civil list would be eased of salaries to a large amount, and a future want of ship-timber would be effectually prevented, without any law to inforce its growth.'

This is a noble plan, and worthy of a great nation, but the circumstance of annihilating or even diminishing one single *iota* of the influence of the crown, we apprehend, would alone prevent its adoption; it is to be feared also, that, in the present situation of affairs, if that idea were waved for a moment, the whole would be converted into a mere *job*.

ART. XXX. *Plain Truth; an Account of the Proceedings at Paris during the last nine Months. Containing, among other interesting Anecdotes, a particular Statement of the memorable tenth of August, and third of September.* By an Eye Witness. 8vo. 48 pages. Price 1s. Parsons. 1792.

AFTER reciting the particulars of the second of September, this eye witness addresses himself thus to 'honest John Bull:'

'The Parisian mob have sufficiently disgraced human nature by their actions; but let even those actions be recorded with truth: for every man resident in Paris at this time, knows with me, that all property was carefully preserved; even the least felony was punished with instant death; and this conduct, in an otherwise un-governable

governable mob, was matter of astonishment to me, since they certainly fought not plunder, but life.'

ART. XXXI. *Five Minutes Advice to the People of Great Britain, on the present alarming Situation of public Affairs: in which the good Policy of immediate Hostilities with France is candidly investigated.* By a Citizen of London. 8vo. 20 pages. Price 6d. Robinsons. 1792.

THE present author, in his 'five minutes advice,' tells his countrymen, that he is one of those who have associated for the support of 'our excellent constitution,' and for the 'loyal defence of his majesty's person and government.' From this introduction, he truits it will be readily perceived, that he is neither 'a leveller nor a republican,' but 'a true churchman and a friend to his king.'

He earnestly deprecates every idea of a war with France. The capture of her West India islands, according to him, would engraft the spirit of rebellion which prevails in them upon our own peaceable and flourishing colonies, and be considered by the owners and mortgagees of our plantations, as an unlawful infringement upon their monopoly.

'But (it has been said) the German powers wish us to co-operate with them in the conquest of France.'—And the reason is obvious—*It is our money that must pay them.* Remember that you can only act by sea, and that the rest of the military operations will simply consist in a transfer of your money into the pockets of needy Germans, or rather into the pockets of their beggarly princes.

'Oh! but our good and generous allies the Dutch are to be injured in their commerce—the Scheldt is to be opened—and we are bound by treaty.

'With respect to the *value* of a Dutch alliance, I confess myself, as a plain citizen, unable to discover it. I have found innumerable instances in history, where the Dutch have been obliged to us, but not one single fact which proves that we have been obliged to them—they have rivalled and undermined us in commerce, they have sold us in war. Where was Dutch *goodness*, where was Dutch *generosity* in the last war? where was the obligation of treaties then? In the name of common sense look at their conduct in that business, and then determine whether they deserve any favour at your hands?

'It is the opinion of the most intelligent merchants, that the opening of the Scheldt would be of the greatest advantage to British commerce—It would introduce your manufactures into countries from which it has been the Dutch policy to exclude them.—It would bring into your own treasury and into your own pockets, those taxes and commissions which now go to aggrandize a rival. The question then briefly is,—shall the commerce of Great Britain be sacrificed to the Dutch?'

By way of reply to the dread of the increasing power of France, the minister's allusion to the temporary duration of the present 'mob government' of that empire is adduced. It is also asserted, that we never meddled with continental wars, or formed con-
tinentals

tinental connections; but to repent of a system in defence of which 'we have shed tears of blood, and squandered oceans of wealth.' Something is hinted about the influence of Prussian politics in our cabinet; but on this subject we shall decline laying a single word.

ART. XXXII. *An Address to the disaffected Subjects of George the Third, by the Grace of God, of Great Britain, &c. King, Defender of the Faith, &c. &c.* 8vo. 24 pages. Price 6d. Brown. 1793.

THE author of this little pamphlet seems to be greatly alarmed. 'What, my countrymen are you about to do? What madpess possesses you? Surely the demon of discord and sedition has gone forth amongst you. Your impious hands are raised to destroy the most excellent fabric, &c.' We can easily perceive that he addresses us 'from the depths of retirement,' for every man who has any immediate connection with the world must acknowledge, that this country has never been more tranquil, quiet, and peaceable than at this present moment. Indeed, if the people did not possess an unusual share of moderation, such ridiculous fears as these might be attended with the most dangerous consequences.

We are informed, that a state of nature is exactly that in which Adam and Eve are described by Moses to have been immediately after the creation. Such as wish for the renewal of this state are desired to depart and incorporate themselves with the Indians in the northern and western parts of America.

We are assured that the first government 'by which the rights of man were established,' was a theocracy. From the subserviency of Eve, we are taught to believe, that 'man never was in a state of independence,' and from her imbecility, 'that a state of subordination was necessary to human happiness.'

The parts of scripture here quoted are supposed 'to refute the absurd doctrine of equality.' In a cursory view of our government, any mention of the 'church' has been intentionally omitted, 'being so interwoven with the state, that the one cannot possibly exist without the other.'

The author is neither a whig nor a tory, but is, as it were, a 'non-ens,' or at best a 'non-descript': he however assumes the name of 'Clericus' as a signature, which, perhaps, may be considered as a work of supererogation by those who attend to the foregoing observations.

ART. XXXIII. *An Exposure of the domestic and foreign Attempts to destroy the British Constitution, upon the new Doctrines recommended.* By a Member of Parliament, and of his Majesty's Privy Council. 75 pages. Price 2s. Stockdale. 1793.

WHEN we first perused the title page of this pamphlet, we imagined that 'a member of parliament, and of his majesty's council,' was about to discover the horrid treasonable plot, which his majesty's ministers have been so often, so loudly, and so ineffectually called upon to disclose. We are, however, most miserably disappointed, and this we can attribute to nothing else, but

but the *oath of secrecy*, which he was obliged to subscribe on his admission upon the list of privy counsellors.

Much is here said about Mr. Paine and his doctrines; but there is not the least disposition evinced of *grappling* with him in argument.

We are assured, however, that the whole code now adopted by the French, and recommended by a decree of confraternity, to every other nation, was promulged, and the traitors who promulged it, knocked down, or hung, 'some centuries before the birth of any of the present inspired reformers.'

'What president of a convention [it is added] in France, Ireland, or Scotland, has been able to improve, or to add one tittle of recommendation to the persuasive eloquence of Jack Cade, who, by the bye, it is worth observing, uses not only the same ideas, but almost the literal language now used in the decrees and resolutions of modern reformers.'

'Cade. "Our enemies shall fall before us, *inspired* with the spirit of putting down kings and princes.

"Be brave then, for your captain is brave, and vows reformation. There shall be in England, seven halfpenny loaves sold for a penny, the three hooped pot shall have ten hoops, and I will make it felony to drink small beer: *all the realm shall be in common*; and in Cheapside shall my palfrey go to grass: and when I am king, as king I will be, *there shall be no money*; all shall eat and drink upon my score; I will apparel them in one livery, *that they may agree like brothers, and worship me their lord.*" Hen. vi. Part 2.

Now we apprehend that the present *right honourable* author would find it very difficult to prove that any of the reformers of France, England, Scotland, or Ireland, have either recommended tyranny on one hand, or a community of goods on the other; and we are indeed astonished to find any thing in the present work against this class of men, after reading the following eulogium upon one of the most violent and enthusiastic reformers that ever appeared in this country.

We have a king, beloved and respected, &c. by his subjects—
'and he has a minister equally admired for the wonderful eminence of his abilities, and the *integrity unquestionable*, even in this age of questioning every thing, both of his private and public life.'

ART. XXXIV. *Liberty and Equality; treated of in a short History from a poor Man to his Equals.* 39 pages. Price 6d. Hookham and Carpenter. 1792.

THIS is one of the many publications at present circulated, in order to disfigure the meaning of the words 'liberty and equality,' and thus make the very terms odious to the people.

Such are the base arts practised by interested sycophants, that they adopt the grossest and basest absurdities, in order to stifle inquiry, and propagate time-serving and slavish principles. We understand this has been carried so far, that at some of the *aristocratical* bonfires, the people were instructed to cry out 'no sights of man.'

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ACADEMY OF SCIENCES AT PARIS.

For the year 1794 a prize subject is proposed in the following terms.

Vegetables derive the materials necessary to their organisation from the air that surrounds them, water, and the mineral kingdom in general. Animals are nourished by vegetables, or by other animals, that have been nourished by vegetables: so that the materials of which they are formed are primarily derived from the air, or the mineral kingdom. Finally, fermentation, putrefaction, and combustion are continually restoring to the atmospheric air and the mineral kingdom the principles which vegetables and animals have borrowed from them. By what processes does nature effect this circulation between the three kingdoms? How comes it to form fermentable, combustible*, and putrescible substances, from materials possessing none of these properties?

Hitherto the cause and mode of these phenomena have been enveloped in an almost impenetrable veil. Yet, since putrefaction and combustion are the means employed by nature to restore to the mineral kingdom the materials taken from it to form vegetables and animals, it seems, that vegetation and animalisation should be the inverse of these operations.

The academy has thought it time to call the attention of the learned to the solution of this grand problem. Whilst a committee appointed by it will unremittingly employ themselves on the phenomena of vegetation, in a place already fitted up for that purpose, it has deemed it necessary to claim the assistance of the learned throughout Europe as to what concerns the nutrition of animals.

The first step of animalization, or the conversion of vegetable into animal matter, takes place throughout the whole extent of the intestinal canal. Aliment receives its first alteration in the mouth, by mixing with the saliva: in the stomach it receives a second, by mixing with the gastric juice: it receives a third by mixing with the bile and pancreatic fluid. Converted afterwards into chyle, a part passes into the blood, to repair those losses which are continually occasioned by respiration and perspiration. In fine, nature rejects, under the form of excrements, all the matter of which it has not been able to make use. One remarkable circumstance is, that animals in a state of health, if arrived at their full growth, return every day, after the process of digestion is finished, to the same weight as they had the day

* It is very remarkable, that combustible mineral substances are most frequently found burnt, or at least in combinations where they are little combustible, and that vegetables separate and appropriate them, to form from them their inflammable matter.*

before, under similar circumstances : so that a quantity of matter, equal to what was received into the intestinal canal, has been consumed and expended, by perspiration, respiration, or the different excretions.

The academy thinks it ought not to offer to the competitors the whole of this plan of treating on animalization, as the subject of a single prize; as it would demand an immense series of inquiries, incapable perhaps of being made by a single man, particularly in such a portion of time as it can allow for the purpose; but to choose one of the principal circumstances of animalization; and, designing to go through them all, one after another, it first turns its attention to the influence of the liver and the bile.

It is well known, that the liver occupies a large place in the bodies of animals: that a part of the vascular system of the abdomen is destined to that viscus: that in it the blood is disposed of in a particular manner for the secretion of the bile: that the discharge of this humour ought to take place constantly and regularly, that all the functions may be duly performed: that the liver exists in animals of every order, even down to insects and worms: that it is with or without a gall-bladder, according to the nature of the animal: and that there are essential relations betwixt the spleen, the pancreas, and the liver. These are the first data, which anatomy has long offered to the speculations of physiologists: but hitherto no fruit has been derived from their application; little having been attended to, beside the use of the bile in digestion. Late discoveries, however, respecting the nature of this humour and its colouring matter, biliary concretions, the parenchyma of the liver, and the oleaginous composition of that viscus, claim all the attention of philosophers. It is easy to imagine, that, beside the secretion of the bile, or rather together with it, an organic apparatus so important for its bulk, connexions, and disposition of vessels, as that of the liver, may be destined to a system of functions, of which science has not yet comprehended the whole.

In proposing this subject the academy is aware of all its difficulties: it knows, that it requires an extensive knowledge of anatomy, in particular a careful comparison of the structure of the liver in various animals; and chemical inquiries, derived more especially from the new means of analysis which chemistry now possesses: it feels, and hopes, that this undertaking will oblige those who engage in it to determine the nature of the blood in the vena porta; to compare it with the arterial and venous blood in other regions; to follow this important comparison in the foetus which has not breathed, or has breathed but little; and in animals with cold blood, in which the liver is very voluminous, and appears to be more oily in proportion as they respire less: to compare the weight and specific gravity of this viscus in the same individuals; to analyse its parenchyma, as well as the bile, in some of the principal species of each order of animals: in a word, it is aware of the extent of the subject; but at the same time it knows the success of modern science; it knows the zeal of those who cultivate it, and who are destined to extend its domain; and it is persuaded, that it is time to enter on those complex questions which the phenomena of the animal economy offer, and that a solution of these grand questions may now be hoped from the united efforts of natural philosophy, chemistry, and anatomy.

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* From the competitors for the prize, then, it expects 1. A comparative and succinct account of the form, volume, weight, and connexions of the liver, and of the gall-bladder, in the different classes of animals, from man to insects*. 2. A comparative analysis of the bile in these different animals, particularly determining the proportion and nature of the different substances that form it. 3. An examination, in like manner comparative, of the chemical nature of the parenchyma of the liver in the same species. 4. These anatomical and chemical investigations pursued in some of the principal species of animals taken at different periods of their lives, and particularly in the foetus and the adult. 5. The result of all these researches with respect to the functions of the liver and the uses of the bile, their relations to the other functions of the animal economy; the sole end proposed by the academy. 6. Without any thing positive and connected respecting the pathological state of the liver and bile, the writers may adduce in support of their opinions the principal alterations in the hepatic and biliary system presented by diseases, in man, quadrupeds, and birds.

* Though the academy has thought proper to fix the attention of the competitors particularly to the functions of the liver, it informs them, that, if it should receive no memoir that fulfils the object proposed, it will bestow the prize on him, who, without embracing the whole extent of the subject, shall present it with an interesting performance, or important discoveries, on some of the principal humours that concur in digestion and nutrition, such as the saliva, the gastric or pancreatic juice, or even an animal humour, which, if examined thoroughly, may throw great light on animal physics.*

The prize is 5000 l. [208 l. 6 s. 8 d.]. The papers must be sent, post free, to the secretary, at Paris, before the first of January, 1794.

ART. II. ACADEMY OF INSCRIPTIONS AND BELLES LETTRES, AT PARIS.

The literary prize for 1794 is: *To investigate the causes of the progress of arts and sciences amongst the different people of antiquity, and whether it ought to be ascribed principally to the character of the people, or the nature of their government.* The prize, a gold medal of 400 l. [16 l. 13 s. 4 d.], will be double. The memoirs must be delivered post free to the secretary of the academy before the first of December 1793.

* A minute anatomical description is not required, but merely a general comparison of the structure, extent, and connexion of the liver. Neither is it necessary to pursue this anatomical investigation, or chemical analysis, in a great number of species. The academy proposes to the competitors to choose in the different classes of animals some of the following species, considered with respect to their anatomical differences. Of man, the foetus, the adult, the aged. Of quadrupeds, the ape, the rat, the rabbit, the dog, the hog. Of birds, the turkey or common cock, the eagle or buzzard, the raven, the stork or heron, the goose or swan. Of oviparous quadrupeds, the salamander, the tortoise, the frog. Of serpents, the coluber, anguis, vipera. Of fishes, the ray or skate, the eel, the hippoglossus, the pike, the carp, &c. Of insects or worms, some of the larger species.*

ART. III. ROYAL ACADEMY OF SCIENCES AT GOTTINGEN.

Nov. 24. Two memoirs on the historical question [see our Rev. Vol. IX. p. 345, No. 2] were received, both of which deserve to be made public. The prize was awarded to that with the motto *Quamquam O!* to the other, of which the motto was *magis in studiis homines timor quam fiducia decet*, an honourable accessit. The names of the authors are not mentioned.

To the other question no satisfactory answers were received.

The new subjects proposed are:

1. For November 1794. As the doctrine of the composition of water, notwithstanding the great approbation it has met with in most places, still seems a subject of much doubt to those, who pay more regard to a thorough knowledge of nature, than to a certain apparent agreement of several phenomena, or a pleasing readiness in the exhibition of them, the society wishes for new and luciferous experiments, founded on accurate measurements, by which this doctrine may be either overturned, or fully confirmed.

2. For November 1795. To show from the documents existing in public archives or private collections, and from printed and manuscript accounts, what and how great advantages have accrued to the German dominions of George III, from their connexion with the Hanse.

The prize for each is 50 duc. [22l. 10s.]

3. For July 1793. The best and most convenient method of affording the necessary relief to sick poor in a town.

4. For November 1793. Is any real injury to a state to be apprehended from an arbitrary dividing or lessening of farms (yet with a proportionate division of the payments and duties annexed to them), supposing it to be permitted without any restriction?

The prizes for these are 12 duc. [5l. 8s.] each. The papers in answer to No. 3, are to be sent before the end of May, the others before the end of September in the respective years.

ART. IV. SOCIETY OF NATURAL HISTORY, AT PARIS.

Oct. 19. This society having received from an unknown hand two medals, one of gold, the other of silver, to be given as prizes to those of its members or associates, who, before the month of March next, shall have presented the two memoirs, that, in the opinion of the society, contain the most really new things, as the establishment of some new genera and species, or interesting observations, calculated to extend our knowledge of natural history. Conceiving, that the intention of the donor will be more fully answered thereby, the society extends the conditions to all naturalists, of every country; and thinking it beneath it to suppose, that its judgment can be suspected of partiality, it leaves it to the choice of those who send memoirs, to sign their names to them, or to write their names in a sealed billet, with a motto affixed, in the usual mode. The memoirs are to be sent, post-free, to the society's house, rue d'Anjou-Dauphine, N° 9. Specimens of the subjects described, or accurate delineations of them, are requested.

ART. V. Brussels. *Mémoires de l'Académie Impériale & Royale des Sciences & Belles-Lettres de Bruxelles.* *Memoirs of the Imperial and Royal*

Royal Academy of Sciences and Belles-Lettres at Brussels. Vol. V.
(Also under the title of New Memoirs, &c. Vol. I.)

This volume, arranged on a new plan, is divided into two parts, one dedicated to the sciences, the other to polite literature; each of which is preceded by an account of the meetings of the academy from May 1783 to July 1788. The scientific part begins with a general view of the progress made of late in the sciences, and what remains to be done to bring them still nearer to perfection: by ab. Mann. This is followed by 2. An observation of the total eclipse of the moon, Sept. 10, 1783, made at Brussels: by ab. Chevalier. 3. Passage of Mercury over the sun's disk, May 3, 1786, observed at Louvain: by Mr. Pigot. 4. Memoir on the new planet: by Mr. de Zach. In this are some remarks on the history of astronomy, respecting the planets; and some account of Mr. Herschel. 5. On the deluges mentioned by the ancients, with some physical and mathematical reflections on those catastrophes: by ab Mann. In this dissertation ab M. shows the physical possibility of a general deluge. 6. Dissertation on the Syrtis, or quicksands on the coast of Barbary: by the same. 7. Memoir on the crystallisation of water: by Mr. de Launay. 8. Memoir in continuation of the history of Belgic fossils: by ab. de Vitri. Ab. de V. makes some inquiries into the subject of those fossils which have been supposed to be worms, or other animals, petrified; and is of opinion, that they are stones formed in moulds petrified round animals which have afterwards perished. 9. On some extinct volcanoes of Germany: by prince Gallitzen. 10. Memoir on some mineral substances which exhibit the phenomenon of crystallization per retrait: by Mr. de Launay. From a bog iron ore crystallized in the same form as basaltes, Mr. de L. infers the formation of the latter in the humid way. 11. Mineralogical travels and observations from Brussels, through Wavre, to Cour-St.-Etienne: by Mr. Fr. Xav. Burtin. 12. On the obstacles to a better cultivation of the Ardennes, and the means of removing them: by ab. Marcy. 13. On the preservation of food: by ab. Mann. This relates principally to vegetables, various ways of keeping which a long time are pointed out. 14. On some precipitations of metals and semi-metals: by Mr. de Beunie. The experiments of Mr. de B., having colours in general for their objects, will be found highly valuable to the painter, the dyer, the enameller, and the callico printer. 15. On the infallible sign of death: by Mr. Durondeau. Mr. D. is of opinion, that putrefaction is the only certain sign of death. 16. Tables of the coins, weights, and measures, ancient and modern, of different nations, with their value; extracted from authors who have treated the subject with most precision, and preceded by a memoir on their nature, authority, and use: by ab. Mann. 17. Systematical arrangement of the mineral kingdom: by Mr. de Launay. 18. Meteorological observations made at Brussels, and some other towns of the Austrian Netherlands, from 1783 to 1788: by ab. Chevalier and ab Mann.

In the second part we find, 1. A geographico-historical dissertation on the people that inhabited the present Netherlands before they fell under the dominion of Augustus Cæsar: by Mr. Jos. Ghesquier. This is written in Latin. 2. Remarks on father Sirmond's account of the Gauls; by sath. Anst. Berthod. Mr. B. shows, that this celebrated

work must have been written about the year 389. 3. On the same. This relates to a manuscript in the abbey of St. Bertin, entitled *Notitia Imperii Romani*, copied from father Sirmond, with some few additions, about the year 1150, by an English monk of the name of Elias. 4. Memoir on the goddess Nehallennia: by the marq. du Chasteler. This is accompanied with an engraving of a votive tablet, dug up in a temple of the goddess on the coast of the island of Walcheren, and inscribed: *Deæ Nehalleniz. F. Calvisius. Secundinus. Ob meliores act (as) w(otum) s (olvit).* The marq. derives her name from the celtic words *neal* a prince, and *lenth* water. 5. On the inventions of the Belgians: by P. J. Heylen. This is in Latin. 6. Historical and critical inquiries into the history of Herman of Saxony, earl of Thuringia, the first husband of Richilda, countess of Hainault and Valenciennes: by Mr. de Hesdin. 7. Inquiries concerning the coins of the Netherlands, bearing the names and arms of the dukes of the house of Burgundy, earls of Flanders: by Mr. Gerard. 8. Description of a funeral at Tournay in 1391, with an account of the manuscripts from which it is taken: by the same. 9. Account of manuscripts and monuments relative to Belgic history in the imperial library at Vienna: by the marq. du Chasteler. 10. Account of a manuscript entitled: Order of the banquet made in the city of Lisle, by the most high and most mighty Philip duke of Burgundy, Feb. 17, 1453, or the Vow of the pheasant; written on vellum, in 4to. and preserved in the royal library at Brussels: by Ant. Berthod. According to the ancient custom of presenting to princes and great lords a peacock; or some other noble bird, that they might make vows useful to ladies imploring their assistance: Philip and a large company of nobles vowed to God, to the virgin, to the ladies, and to the pheasant, to succour dame religion (personified on the occasion) against the Mohammedans, by engaging in a croisade. It seems, however, that neither God, the virgin, the ladies, nor the pheasant, had sufficient influence over them to make them keep their vow; for the croisade never took place. 11. Account of some manuscripts relative to the history of the Netherlands, in the public library at Berne: by ab. Lambinet. *L'Esprit des Journaux.*

THEOLOGY.

ART. VI. Frankfort. *Kritische Geschichte der Kirchlichen Unfehlbarkeit, &c.* A critical History of the Infallibility of the Church, as an Incentive to a free Investigation of the Catholic Religion. 8vo. 598 p. 1792.

This is unquestionably one of the most important productions of modern theology. The author attacks the fundamental principle of the catholic religion with such powerful weapons, that every impartial catholic who reads the work must tremble for the whole superstructure. Whilst an enlightened love of truth, calm inquiry, acute penetration, extensive learning, great knowledge of history, and intimate acquaintance with the principles of exegetics, are conspicuous in the performance, its style is forceable and elegant, differing widely from the common tone of polemical divinity. The author traces the progress of the church, from its foundation by Christ, through the numerous independent communities, of which in the early ages it consisted, to the first ascription of infallibility to oecumenical councils, and

and the final establishment of that dogma. He then proceeds to a comparison of the catholic and protestant religions; and observes, that the protestants, whilst they prescribe articles of faith, maintain in fact the infallibility of the church, though they deny it in words. An examination of the arguments for the catholic dogmata concludes the work.

Jen. Allg. Lit. Zeit.

ART. VII. Sorau. *Ueber die Bundes- und Freundschaftssymbole, der Morgenländer, &c.* On the Tokens of Friendship and Alliance amongst the Orientals, in Explanation of several passages of Scripture: by J. Gottl. Worbs. 8vo. 22 p. 1792.

Mr. W. has examined the customs of the eastern nations, with regard to those things that are considered by them as tokens of a friendship contracted, and has applied them with great success in illustrating various passages of the Old and New Testaments, several of the offerings and ceremonies of the Mosaic law, and the Lord's Supper.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. VIII. Vienna. *Hoffingers Vermischte medicinische Schriften, &c.* The miscellaneous medical Works of J. G. Hoffinger, M. D. first Physician to the Mines of Schemnitz in Hungary. Vol. I. 8vo. 270 p. With a portrait of the author, and three plates of an hospital. 1791.

This volume commences with the medical topography of Schemnitz. It is observable, that the miners consumption (*phthisis montana*) is very rare amongst the workmen: this Dr. H. ascribes to arsenic's being seldom found in the ore. A peculiar disease is next described. This has not been common for more than fifteen years, and within the last seven has been very frequent. The patients complain at first of an excessive pain in the legs, thighs, hips, and spine of the back, as if the bones were cutting across. They are attacked with vertigo, noise in the ears, and a throbbing pain resembling strokes of a hammer against the skull: and in most this pain increases when they lie on the left side. They are lowspirited, and averse to work. Soon after, respiration becomes difficult, the patients are fatigued and exhausted when they ascend or descend the mountains: the pulsations of the heart are accelerated, and so increased in force, that the motions of that viscus may be very distinctly perceived through the waistcoat at a considerable distance, as well as those of the arteries of the neck. To the natural complexion paleness now succeeds, in such a degree, that the insides of the eyelids, the lips, and even the palate are no longer red. This colour changes gradually to a greenish yellow, and then to a leaden hue. The flesh becomes doughy, and at length the whole habit grows edematous. The appetite, however, does not fail; and in some it, increases to voraciousness: yet the sick have an unconquerable aversion to dry bread. The stools are rare and hard: sometimes the excrements are covered with an oily skin. The urine, is proportionate to the liquor drunk, but white, turbid, and fetid. The pulse is weak, small, and slow. The blood appears dissolved, purulent, discoloured. The skin is shining. Perspiration appears to be obstructed. One circumstance is remarkable, that most of the sick have a more youthful appearance.

appearance than before, and though they seem melancholy, their eyes are lively. The terminations of this disease are asthma, the consumption of miners, or dropsy: the last most frequent. It was considered as incurable, till Dr. H. discovered the utility of bark and iron in it. He gave them in the following form. Take of iron filings, rhubarb, the barks of cinchona and cascarilla, of each one dram, of honey of roses four ounces: make an electuary.

The work concludes with a plan for an hospital for the miners.

Mr. Grunwald. Journ. de Méd.

S U R G E R Y.

ART. IX. Copenhagen. *Die Letzte Krankheit des H. Conferenzraths von Berger, &c.* The last illness of Mr. von Berger, first Physician to the King of Denmark, &c. 8vo. 26 p. 1792.

Conferenceraad von Bergers sidste Sugdom, &c. The last illness of Mr. von Berger: by Mr. Kolpin: translated into the Danish Language, with Remarks on the Disputes and Criticisms it has occasioned: by Nic. Bøtcher, M. D. 8vo, 100 p. 1792.

In the first of these pamphlets we have an account of the fatal operation performed on Dr. B., on account of a deafness under which he laboured [see p. 349 of vol. XIV. of our Rev.], given by the operator; and in the second we have many excellent remarks on the operation itself. The rarity and danger of the operation render them valuable,

Jen. Allg. Lit. Zeit.

P H Y S I O L O G Y.

ART. X. *Lettre de M. Valli, &c.* Letter from Mr. Valli, on Animal Electricity. *Journal de Physique.*

Mr. V. is at present pursuing his experiments with ardour in London, but, as he intends to publish a full account of them in a separate work, he does not here enter into them very largely. He informs us, that the nerves have at every point a principle connected with life, perishing in proportion to the contractions of the muscles, which may be considered as so many electrical discharges. This principle gradually decays also of itself; and the decay always commences at the origin of the nerves. That mode of being of the nerves, by which they have the power of producing muscular motion, that life of the nerves Mr. V. would say, is more inherent in their extremities than in their origin. But, adds he, is not that properly the origin of the nerve, which we call its extremity? Mr. V. infers from his experiments, that voluntary muscular motion is produced in consequence of a circulation of electricity: but that which depends not on the mind, being occasioned by some specific stimulus, as the motion of the heart, stomach, intestines, and the like, is obedient to some other law.

C H E M I S T R Y.

ART. XI. *Mémoire sur l'Examen chimique de la Synovia, &c.* Memoirs on the chemical Examination of the Synovia: by Mr. Margueron. *Journal, de Physique.*

The

The synovia on which Mr. M. made his experiments was taken from the ox. On its issuing from the joint it has a semi-transparency, a greenish white colour, a viscous fluidity, an animal odour, like that of the spawn of frogs, a saline savour; it renders tincture of violets green, and precipitates lime-water; its specific gravity exceeds that of distilled water. This liquor is remarkable for the property it has of assuming a gelatinous consistence after being evacuated from the joint; and repeated experiments have shown, that this new state is owing neither to the action of the air, nor the loss of the matter of heat. It does not long retain this gelatinous state, but resumes its former viscosity, becomes afterwards fluid, and deposits a precipitate at the bottom of the vessel in which it is contained. In this state it offers some different results on being analyzed: but this is not the case if it be filtered as it issues from the joint, when it does not assume the gelatinous state. Evaporated in a dry air, it gives a scaly residuum, which is mixed with aerated and muriated natron: exposed to a moist air, it soon changes, alters its colour, is covered with pellicles, and exhales a fetid odour. The synovia is miscible with water: in the proportion of one part to six it communicates to it a very perceptible viscosity. This mixture froths easily. In boiling it loses its transparency, becomes milky, and furnishes a small quantity of coagulated albumen; yet its viscosity still remains. If this mixture be mingled, either cold or warm, with a very dilute acid, it instantly becomes extremely viscous: on agitating it with a tube it loses its viscosity, becomes transparent, and there is separated a particular substance, of a glutinous nature, and having a certain elasticity: if a highly concentrated acid be employed, no separation takes place. The new substance here spoken of appears to be albumen in a peculiar state. The synovia from which this substance has been separated, still contains in solution albumen. Alcohol separates from the synovia a flocculent substance, without destroying its viscosity. From analysis 288 grains of synovia appear to contain of albumen in a peculiar state 34, of common albumen 13, of muriated natron 5, of aerated natron 2, of phosphorated lime 2, of water 232.

ART. XII. *Mémoire sur l'Examen chimique de la Sérosité, &c.* Memoir on the chemical Examination of the Serosity produced by vesicating Applications: by the same.

Finding from different experiments, that the serosity produced by blisters appeared to resemble the serum of the blood, except in having a smell of resin and of cantharides, a somewhat deeper colour, and a very slight pellicle formed by standing, which Mr. M. attributes to the drugs employed in composing the plaster, he made a comparative analysis of the two fluids, taken from subjects of similar age, sex, and constitution. The results were as follows,

	Albumen.	Muriated natron,	Aerated natron,	Phosphorated lime.	Water.
Serum.	40	4	3	2	151 = 200
Serosity.	36	4	2	2	156 = 200

The serum was the more viscous, and its specific gravity was to that of the serosity as 305 to 300.

ART.

NATURAL KNOWLEDGE.

ART. XIII. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to Mr. de la Metherie, on some Effects which ought immediately to follow the Revolution by which the Sea changed its Bed, on Earthquakes, and on the Operation of running Waters and of the Sea on our Continents since they have existed. *Journal de Physique.*

Having shown, that our continents were produced by a sudden revolution, Mr. de L. observes, there must before have existed other land, the sinking of which afforded the sea the bed it now occupies. At this period several instantaneous effects may have taken place, both in the atmosphere, and on the new lands: the former will be the subject of the following letter, the latter of this.

The pressure of such a body of water being taken off from the new land, sudden and considerable effects might be produced by the expansion of elastic fluids contained in large caverns within it, the vaults of which would now oppose to them less resistance. At this period, perhaps, a part of that dispersion of fragments of the inferior strata on low grounds, which is every where observable, took place. At this time too several volcanic mountains not mixed with other strata might have arisen: for the sinking in of some vaults would suffice to give issue to matters in fusion, which might flow for a certain period and then cease. The numerous caverns found in our mountains and hills, owe their origin to the sinking of inferior strata, not regularly followed by the superior ones; and if the places where these are found be examined, we shall perceive evident proofs, that the whole mass of strata has been thrown into disorder by irregular sinkings, which could be owing only to the formation of large vacuities under all the strata. Moreover, we have a direct proof in earthquakes, that there still exist such vacuities in the bowels of our continents; and even of immense extent: for these great phenomena can be attributed to nothing but the sudden formation of a prodigious abundance of expansible fluids, in such spaces, that the surface of the cavities bears but a small proportion to the mass of fluids contained in them, a circumstance without which no effect could take place. From this idea, the only one that can physically be formed of the cause of earthquakes, it appears at the first view astonishing, that fluids capable of shaking the mass of our strata, should cease to act without exploding any where: but this is easily explained, by supposing, that the principal fluid produced is aqueous vapour; for this fluid acts at first with violence, and is soon destroyed. This undoubtedly takes for granted considerable fires; but these the volcanoes existing authorise us to admit: such fires may exist even without eruptions; for if there were not in certain places subterraneous passages, communicating by one extremity with caverns, and ascending from these obliquely to the surface, whatever quantity of matter in fusion there might be in those caverns, we should never see lavas; earthquakes only would be more frequent, from a want of free issue for the vapours. Thus the lavas which at intervals flow from the volcanoes now existing, indicate only an increase of the quantity of matter in fusion, which increase, raising its level, causes it to flow into those passages; it is then only that expansible fluids are capable of forcing them out, even to the summit of Etna or the Andes.

If

If water, fresh or salt, collected in caverns situated above these just mentioned, should penetrate into them; or if these should discharge themselves into others containing water; such a quantity of aqueous vapour would be suddenly formed, as might shake the vaults of the caverns however thick: but this vapour, passing through chinks from cavern to cavern, would cool and return to water, so that nothing but an earthquake would be perceived externally. There is no circumstance of this grand phenomenon, or of volcanoes, not clearly explainable by this theory. From the apparent feebleness of these two exterior symptoms, we are led to believe, that all the grand catastrophes of our globe are at an end: and perhaps they are. But the inhabitants of the ancient world, of those lands which sinking afforded the earth a new bed, unquestionably suspected not their habitation, even when its catastrophe was at hand. The sinking of substances interior to our strata, the cause of caverns and of all the catastrophes arrived on the surface of our globe, may continue, and internal fires may increase, without any symptoms appearing outwardly, except those abovementioned; so that we know not, from any thing without, what is preparing generally or particularly within. The extinction of so many volcanoes observed on the surface, may be owing merely to the sinking of the bottoms of the caverns containing the matter in fusion, or the obstruction of the passages; and we know, that there are few countries which have not experienced earthquakes.

The ruins (*maïures*) exhibited by our strata form another phenomenon deserving our attention. All the surface of our continents, when they were formed, abounded with abrupt sections of strata of every kind, not only within and without hills and mountains, but also in many parts of plains. From that period the cracked surfaces of those cliffs, ready to yield to any cause acting on them, began to crumble away; and their fragments, collecting at their feet, formed declivities against them. When this process was so far advanced, that the fall of the fragments from the parts not yet covered, did not annually extend itself over the whole surface of the talus, vegetation began to take place on it, and rendered it firm by its progress. Rain falling on this talus would pass through it if bare, would flow over the turf if covered with vegetation; thus it would be exposed to no attacks but those of torrents, formed in other parts of the mountains by waters already collected in the same channel. The talus would be acted upon by these waters when it arrived at their current; but this would only retard its fixation, as it would continue to receive additions, till it was out of reach of injury. During these secondary operations, the torrents would roll along fragments of the talus, the sole materials delivered to the action of running waters, and these they would deposit wherever they ceased to be rapid. Thus torrents, the apparent destroyers of mountains, serve only to fill up the inequalities of their beds, and quit the place of their commencement, without taking any thing from it but a little dust. Thus all the cavities, asperities, and cliffs, which our continents exhibited at their origin, tend to become effaced; and this operation is far advanced. Almost every where are to be found high lands, the summits of which still show the remains of precipices, and to the formation of the original section of which they make a part we can ascribe no cause subsequent to the birth of our continents. On comparing

paring what has already taken place, with what is still going on in this way, the attentive observer will be convinced, that this operation could not have commenced very many centuries ago. The same conclusion with respect to the age of our continents will be drawn, if we consider rivers issuing from mountains and flowing into lakes. The flat land around these lakes is evidently formed from what the rivers have deposited, and the age of some of the modern augmentations of it is within the memory of man, or at least of tradition. If we admit, that some time must have elapsed before the first land thus formed could have risen to the level of the lake, it must be granted, that the rivers at first brought down more matter to deposit, from delicacies originally less firm. The way in which other rivers act in forming their beds, which, since they began to flow where a passage offered itself, they have been gradually changing, wearing away their banks in some places, against which the irregularity of their course has occasioned them to flow with violence, and filling up others with the spoils of these, shows that they cannot be of very remote antiquity; since, if they were, all these operations must have been completed, and their course smoothed. Another proof of the age of our continents may be taken from additions made to the land by the operation of the sea. In the provinces of Friesland and Groningen this is particularly remarkable. The place where this addition commences is very distinct, and the public dikes made in 1570 show how far it had then advanced. A second rank of dikes made in 1670 proves its progress during the interval of a century. Inclosures have since been made by private individuals, and augmentations are continually going on. Thus the principal effects of water on our continents agree in demonstrating, that the period of their commencement cannot be extremely remote: but a conclusion so important in geology ought to be verified by other phenomena, which will be the subjects of a future letter.

ART. XIV. *Extrait d'une Lettre de M. de Humboldt, &c.* Extract of a Letter from Mr. Von Humboldt, at Freyberg.

In traversing the *mittelgebirge* in Bohemia, Mr. H. found very irregular columns of basalt, filled with olivine, masses of calcareous spar, horn-blende, and argillaceous marl in large masses, the colour of which was sometimes of a whitish green, at others of a yellowish gray. In one of these masses of indurated marl was observed a perfect impression of a plant, apparently of the genus *alsine* or *cerastium* Lin. This impression was three quarters of an inch long, and a little in relief. A true petrification in a substance contained in basalt cannot but be interesting to naturalists.

In the course of his inquiries concerning the art of weaving amongst the ancients, and the substances they employed for different purposes, he has made a discovery, that appears to him deserving notice. In the little treatise known by the title of *Περὶ Χρῶματός*, attributed to Aristotle, the green colour of vegetables is ascribed to the light of the sun. The theory of the Greeks was nearly as follows. "There are but three simple colours, white, black, and yellow. These depend on the elements: white, on the air, water, and earth; yellow, on fire, or the inflammable principle; black, on a want of light. The mixture

mixture of the elements may occasion different colours. Thus from the conjunction of water with the rays of the sun vegetables acquire a green colour: when earth and water co-operate without the influence of light, they assume only white. On this principle the roots under ground are white, whilst those parts of the plant which rise out of the earth are green." Hence it appears, the Greeks had on this subject the same ideas as are at present supported by Messrs. Ingenhousz and Sennebier.

ART. XV. *Recherches sur la Température moyenne du Climat de Paris, &c.* Inquiries into the mean Temperature of the Climate of Paris, to serve as a Basis for the Operations relative to the Uniformity of Weights and Measures, decreed by the Constituent Assembly, and executed by the Academy of Sciences: by Mr. Cotte.

The academy of sciences having adopted two methods for obtaining a standard for weights and measures, the measure of an arc of the meridian, and the length of the pendulum in a given latitude, at a given temperature, for the latter it has chosen that of Paris, and Mr. C. has been employed to calculate it. In consequence he has formed the following table, as a mean of a series of observations, made three times a day, during nine and twenty years, from 1763 to 1791, by one person, Mr. Messier, either at the College de France, or the Hôtel de Clugni, at Paris.

Month. January. February. March. April. May. June.
Mean heat. $1^{\circ},6$. $4^{\circ},0$. $5^{\circ},1$. $8^{\circ},4$. $12^{\circ},7$. $15^{\circ},6$.

Month. July. August. September. October. Nov. Dec.
Mean heat. $17^{\circ},1$. $17^{\circ},1$. $14^{\circ},1$. $9^{\circ},5$. $5^{\circ},7$. $3^{\circ},2$.

Mean heat of the first six months $7^{\circ},9$; of the second six months, $11^{\circ},1$; of the year $9^{\circ},5$.

MINERALOGY.

ART. XVI. *Extrait d'une Lettre, &c.* Extract of a Letter from Mr. Westrumb to Mr. Crell. *Journal de Physique.*

Mr. Lafius, during his abode at Hamburg, became acquainted with a naturalist of the duchy of Mecklenburg, who showed him a considerable quantity of fine rubies, which he pretends to have extracted from our granites. He wished to convince Mr. L., that the stones we denominate precious are not so rare as is generally supposed, and that several granites contained them, excepting diamonds of the first water. The granites which he pointed out as containing precious stones are those that are frequently traversed by isolated veins of feldspar, quartz, or other substances. This naturalist asserts too, that all granites contain metals, as gold, silver, copper, &c., which the analyses of our chemists have not yet been able to demonstrate. If this man's assertions be true, we shall soon be enabled to class the precious stones with accuracy.

ART,

ASTRONOMY.

ART. XVII. Stockholm. *Discours sur l'Importance de la Continuation des Observations astronomiques, &c.* Discourse on the Importance of continuing astronomical Observations: delivered by Mr. Melanderhielm, as President of the Swedish Academy of Sciences. 8vo. 1792.

Mr. M. is apprehensive, that the great discoveries lately made in astronomy may tend to propagate a notion of its perfection, capable of diminishing the ardour of further pursuits in that science; and endeavours to produce from them an opposite effect, by pointing out the importance of pushing them as far as possible, by long and sedulous observations.

L'Esprit des Journaux.

GEOGRAPHY.

ART. XVIII. Stockholm. *Tal om Strömångarne i Östersjön, &c.* Discourse on the Currents of the Baltic: delivered by Vice-Admiral Nordenfkar, as President of the Swedish Academy of Sciences. 1792.

An accurate knowledge of the currents of the Baltic cannot but be useful to those who navigate that dangerous sea. Admiral N. has taken great pains to examine them, and has delivered to the academy charts of the Baltic, in which its different currents and shoals are laid down with great exactness. These we hope will soon be made public. One cause of the currents appears to be the height of the Baltic above the level of the ocean, but which appears to be diminishing, from observations made at distant periods, at the rate of about four lines and half annually.

L'Esprit des Journaux.

TOPOGRAPHY.

ART. XIX. Naples. *Guida ragionata per le Antichità e per le Curiosità naturali di Pozzuoli, &c.* A descriptive Guide to the Antiquities and natural Curiosities of Pozzuoli and its Environs: by Gaetano d'Aurora. 1792.

This work is particularly calculated for travellers. The author, who is well versed in antiquities, has corrected many mistakes of those who have gone before him; and foreigners, who mean to visit the country he describes, cannot have a better guide.

Efemeridi letterarie di Roma.

ART. XX. Lausanne. Mr. Exchacquet has just published some accurate *relievi*, in porcelain, coloured, of different parts of Switzerland. The largest, representing the lake of Geneva, and its environs, is about a foot long, and costs two louis d'or. From one of these views a coloured print, in large folio, has been made by Mr. Mechel, of Basil; and Mr. Wytenbach, of Bern, has published an explanation of it under the title of *Explication des Renvois de l'Eslampe enluminée qui représente la Vue perspective du St. Gothard, &c.* "Explanation of the coloured Print representing a perspective View of St. Gothard, &c." 8vo. 32 p. Shortly too will be published a map under the following

lowing title: *Carte pétrographique du St. Gotthard, &c.* "A petrographical Map of St. Gotthard. This Portion of the central Chain of the Alps comprises the Mounts St. Gotthard and de la Fourche, the Sources of the Rhone, Rhine, Tefin, and Reus, the Valley of Urfern, the Levantine Valley, and all the neighbouring Mountains. By Messrs. Exchaquet, Struve, and J. S. van Berchem. 1791." A circumstantial description of this map is promised.

Jen. Allg. Lit. Zeit.

GEOMETRY.

ART. XXI. Pavia. *Memoria sopra le Curve parallele, &c.* An Essay on parallel Curves: by Father Ang. Lotteri. 1792.

Parallel curves, though not without their use, have hitherto escaped the attention of geometers. Mr. L., known to the world by his edition of Euler's grand work, gives us here a method of finding a parallel to any regular curve, of which the equation is given. He proves, that no curve, the circle excepted, has the same equation as its parallel.

Esmeridi letterarie di Roma.

ANTIQUITIES.

ART. XXII. Nuremberg. *Bernb. Fried. Hummels Beschreibung entdeckter Alterthümer in Deutschland, &c.* B. F. Hummel's Description of Antiquities discovered in Germany: published by C. F. C. Hummel (his Son). 8vo. 199 p. price 12 g. 1792.

This is a very good and tolerably full description of German antiquities. It does not extend to coins, and excludes many trifling things of little importance.

Jen. Allg. Lit. Zeit.

PICTURESQUE BEAUTY.

ART. XXIII. Zurich. *Mablerische Reise in die Italiänische Schweiz, &c.* A Picturesque Tour in Italian Switzerland, with Etchings: by J. H. Meyer. Long 4to. 75 p. with 12 plates, and 2 vignettes. 1793.

The plates here published are all well executed, and the views are well chosen, but they are not all new. Six of them are by Mr. L. Hess. The text is merely a compilation, and intended solely to illustrate the plates.

Jen. Allg. Lit. Zeit.

POETRY.

ART. XXIV. Copenhagen. *J. Ewalds samtlige Skrifter.* The miscellaneous Works of J. Ewald. Vol. IV. 8vo. 422 p. 1791.

This is the last volume of the works of a Danish poet, whom, in our opinion, none of his countrymen have equalled. The author lived to see only the first volume of the collection published, as he fell a victim to poverty and misfortune in 1781. A portrait of him, highly expressive of genius and melancholy, is prefixed to the first volume.

Jen. Allg. Lit. Zeit.

ART.

MISCELLANIES.

ART. XXV. *Copenhagen*. Our government rules us more according to the spirit of the times, than any other I know. Here we have liberty to write and speak without fear of prosecution. To feel this gives us no small satisfaction at a time when a Paine is persecuted with fury in England, and the citizens of Brussels dare not exercise the dearest right of man, freedom of speech, lest they should be knocked down *à la militaire*. The philosophical answer of our count Bernstorff to the Imperial and Prussian ambassadors must have excited astonishment in foreign countries. Even with us, probably, there are individuals, who would be as ready to sport with the blood and lives of their countrymen committed to their care as any German father of his people: but the spirit of the nation keeps them in check. This is literally true. The respectable part of the nation comprehends true liberty to its utmost extent, and, notwithstanding the obstacles arising from a constitution erected on false principles, enjoys freedom, with that love of order which is inseparable from it, and which, alas! it will be some time before France will be able to obtain. *Jen. Allg. Lit. Zeit.*

ART. XXVI. *Stockholm*. The next century will have to add the late king of Sweden to the list of royal authors. Some years before the war he had spent many of his leisure hours in writing, and always carefully locked up his papers in a chest, which, when he went to join the army in Finland, he deposited in the arsenal. After the peace he took it thence, to add to its contents. A little before his death, he directed, that this chest should be delivered to the university of Upsal, and not be opened till fifty years after his decease. In consequence it has been placed in a secure apartment in the library of that university. What it contains no one certainly knows: but it is supposed, that there will be found in it memoirs of the times, and particularly of his own reign, with the necessary documents.

Jen. Allg. Lit. Zeit.

NOVELS.

ART. XXVII. *Paris*. *Saint-Flour & Justine, &c.* Saint-Flour and Justine, or the History of a young Frenchwoman of the eighteenth Century; with a Dialogue on the moral Character of Women: by Mr. de Ferrieres. 2 vols. 12mo. 1792.

Dedicating his thoughts to the happiness of women, the object of Mr. de F. is to instruct them in the duties imposed by nature, and those enjoined them by society; their physical and moral relations to man; and the dangers, to which our institutions, manners, customs, depravity, indifference about what is truly beautiful and essentially good, and the art of seduction, so improved in our days, incessantly expose their virtue, and of course their happiness. With this view he has ingeniously contrived to interweave his counsels with an ingenious fiction, containing a sufficient variety of character, style, and event, to keep the attention awake. The examples of a Clarissa and a Julia have been employed as excuses for their own weaknesses by those who possessed not their virtues. Such an objection cannot be made to Mr. de F. His heroine loves virtue, but without guide, without protector, without principles, she falls, and is led on in spite of herself, through weakness and inexperience, from one false step to another, which, notwithstanding her remorse, conduct her by degrees to libertinism, dishonour, and death. *Mr. de Voltaire. Journ. de Savans.*

T H E
ANALYTICAL REVIEW,

For FEBRUARY, 1793.

VOYAGES. TRAVELS.

ART. I. *A Voyage to the South Sea, undertaken by Command of his Majesty, for the Purpose of conveying the Bread-fruit Tree to the West Indies, in his Majesty's Ship the Bounty, commanded by Lieut. William Bligh. Including an Account of the Mutiny on Board the said Ship, and the subsequent Voyage of Part of the Crew, in the Ship's Boat, from Tofoa, one of the Friendly Islands, to Timor, a Dutch Settlement in the East Indies. The Whole Illustrated with Charts, &c. Published by Permission of the Lords Commissioners of the Admiralty.* 4to. 264 pages. Price 12s. in Boards. Nicol. 1792.

IN our Review, Vol. VII. p. 215, will be found an account of Capt. Bligh's Narrative of the Mutiny, &c. It was necessary for him, at that time, to publish a part of his Journal in which the public were interested and his own character involved. In the present volume the Narrative is re-published in order to form a connected history of the whole voyage. The new part, therefore, embraces the occurrences previous to the mutiny, and those which took place after the captain left Timor.

In the first part of this Voyage we do not find so much novelty as we were led to expect; there is enough, however, to convince us of the author's nautical knowledge, and his judgement to delineate and improve any object or occurrence that fell within his observation.

After giving us a history of the plan of the expedition, the outfit of the ship, her instructions, and a description of the bread-fruit, compiled from different authors, we have an account of the Bounty's arrival at Teneriffe. The following short description of this place is amusing. P. 17.

Teneriffe, though considerably without the tropic, is so nearly within the limits of the trade wind, that navigators generally steer to it from the eastward. The road of Santa Cruz lies on the east side of the island, at the end of a range of craggy hills, barren and very lofty; along which you sail W. by S. by compass into the road, with a sea unfathomable until near the shore. The anchoring ground may be accounted from fifty fathoms to twenty, or even fifteen. The bank is very steep, and gives but little time to sound; for which reason it should be done effectually with a heavy lead, or a ship will be too near in before a stranger is aware

of it : he will likewise too soon expect to find bottom, owing to the great deception of the adjacent high land. To obviate these difficulties, it is necessary to observe, that while a town, which lies some distance to the southward of Santa Cruz, is open with the castle on the south part of the road, though you may appear near to the shore, there is no anchorage ; but after it is shut entirely in, you get on the bank. The church bearing W. or W. by S. and the south point of the road S. W. $\frac{1}{4}$ S. to S. W. by W. is a good situation for anchoring : the depth about twenty-five fathoms. The distance from the shore will be three quarters of a mile ; and the southernmost land that can be seen then will be half or quarter point of the compass farther out than the south point of the road.

The bottom is black soft mud, with some patches of rocks ; for which reason vessels, that lie here any length of time, buoy their cables. This precaution, besides being useful in that particular, they think makes them ride more easy when there is much sea setting into the road, which, with the wind any way to the southward of east, or at south-west, must be very considerable ; it is, therefore, usual to moor with four anchors, though more than two are scarce ever of use. Mooring is, however, advisable if a ship is only to remain twenty-four hours, and the tighter the better, that the cables may keep clear of the ground.

The landing on the beach is generally impracticable with our own boats, at least without great risk ; but there is a very fine pier, on which people may land without difficulty if there is not much swell in the road. To this pier the water is conveyed by pipes for the use of shipping, and for which all merchant-ships pay.

There is a degree of wretchedness and want among the lower class of people, which is not any where so common as among the Spanish and Portuguese settlements. To alleviate these evils, the present governor of Tenerife has instituted a most charitable society, which he takes the trouble to superintend ; and by considerable contributions, a large airy dwelling, that contains one hundred and twenty poor girls, and as many men and boys, has been built, and endowed with a sufficiency of land round it, not only for all present purposes, but for enlarging the building for more objects of charity as their funds increase. I had the honour to be shown by his excellency this asylum, (*Hospicio* they call it) where there appeared in every countenance the utmost cheerfulness and content. The decency and neatness of the dress of the young females, with the order in which they were arranged at their spinning-wheels and looms, in an extensive airy apartment, was admirable. A governess inspected and regulated all their works, which were the manufacturing of ribbons of all colours, coarse lincens, and tapes ; all which were managed and brought to perfection by themselves, from the silk and flax in their first state ; even the dying of the colours is performed by them. These girls are received for five years, at the end of which they are at liberty to marry, and have for their portions their wheel and loom, with a sum of money proportioned to the state of the fund, which is assisted by the produce of their labour, and at this time was estimated at two thousand dollars per annum.

The

* The men and boys are not less attended to; they are employed in coarser work, blanketing and all kinds of common woollens; if they become infirm, they spend the remainder of their days here comfortably, and under a watchful inspector, who attends them in the same manner as the governess does the girls. They are all visited every day by the governor, and a clergyman attends them every evening. By this humane institution a number of people are rendered useful and industrious, in a country where the poor, from the indulgence of the climate, are too apt to prefer a life of inactivity, though attended with wretchedness, to obtaining the comforts of life by industry and labour.

* The number of inhabitants in the island, I was informed, were estimated at between eighty and one hundred thousand. Their annual export of wine is twenty thousand pipes, and of brandy half that quantity. Vessels are frequently here from St. Eustatia, and from thence a great quantity of Teneriffe wine is carried to the different parts of the West Indies, under the name of Madeira.

* Teneriffe is considered of more value than all the other Canaries: the inhabitants, however, in scarce seasons receive supplies from the Grand Canary; but their vineyards here are said to be greatly superior. Their produce of corn, though exceedingly good, is not sufficient for their consumption; and, owing to this, the Americans have an advantageous trade here for their flour and grain, and take wine in return.

* The town of Santa Cruz is about half a mile in extent each way, built in a regular manner, and the houses in general large and airy, but the streets are very ill paved. I am told, that they are subject to few diseases; but if any epidemic distemper breaks out, it is attended with the most fatal consequences, particularly the small-pox, the bad effects of which they now endeavour to counteract by inoculation. For this reason, they are very circumspect in admitting ships to have communication with the shore without bills of health.

While at the Cape of Good Hope, capt. Bligh made inquiries after the fate of the unhappy passengers on board the Grosvenor East Indiaman. Every information, however scanty, is desirable on this melancholy subject. p. 38.

* During our stay here, I took care to procure seeds and plants that would be valuable at Otaheite, and the different places we might touch at in our way thither. In this I was greatly assisted by colonel Gordon, the commander of the troops. In company with this gentleman, the loss of the Grosvenor East Indiaman was mentioned; on this subject, colonel Gordon expressed great concern, that, from any thing he said, hopes were still entertained to flatter the affectionate wishes of the surviving friends of those unfortunate people. He said that, in his travels into the Caffre country, he had met with a native who described to him, that there was a white woman among his countrymen, who had a child, and that she frequently embraced the child, and cried most violently. This was all he (the colonel) could understand; and, being then on his return home, with his health much impaired by fatigue, the only thing that he could do, was to make a friend of the native, by

presents, and promises of reward, on condition that he would take a letter to this woman, and bring him back an answer. Accordingly he wrote letters in English, French, and Dutch, desiring, that some sign or mark might be returned, either by writing with a burnt stick, or by any means she should be able to devise, to satisfy him that she was there; and that on receiving such token from her, every effort should be made to ensure her safety and escape. But the Caffre, although apparently delighted with the commission which he had undertaken, never returned, nor has the colonel ever heard any thing more of him, though he had been instructed in methods of conveying information through the Hottentot country.

‘ To this account, that I may not again have occasion to introduce so melancholy a subject, I shall add the little information I received respecting it, when I re-visited the Cape, in my return towards Europe.—A reputable farmer, of the name of Holhousen, who lives at Swellendam, eight days journey from the Cape, had information from some Caffre Hottentots, that at a crawl, or village, in their country, there were white men and women. On this intelligence, Mr. Holhousen asked permission of the governor to make an expedition, with some of the farmers, into the country, requiring a thousand rix-dollars to bear his expences. The governor referred him to Mr. Wocke, the Landros of Graverennet, a new colony, in his way. But from the place where Mr. Holhousen lives, to the Landros, Mr. Wocke’s residence, is a month’s journey, which he did not chuse to undertake at an uncertainty, as Mr. Wocke might have disapproved of the enterprize. It was in October last that Mr. Holhousen offered to go on this service. He was one of the party who went along the sea-coast in search of these unfortunate people, when a few of them first made their appearance at the Cape. I am, however, informed, that the Dutch farmers are fond of making expeditions into the country, that they may have opportunities of taking away cattle; and this, I apprehend, to be one of the chief reasons why undertakings of this kind are not encouraged.’

The subsequent account of the voyage to Otaheite, and the transactions there, contain little that is new or interesting. Of the mutiny, and the distresses of capt. Bligh until he arrived at Timor, the public are already informed by the Narrative. Coupang the Dutch settlement on Timor is thus described. p. 241.

‘ The town of Coupang is situated in a great bay, which is an excellent road for shipping. The latitude of the town is $10^{\circ} 12'$ S. According to the Dutch charts, it is in $121^{\circ} 51'$ E. longitude. Taking the mean between the longitude by my reckoning on our arrival at Coupang, and the longitude afterwards calculated from our run to Batavia, gives me for the longitude of Coupang $124^{\circ} 41'$ E.

‘ This settlement was formed in the year 1630, and is the only one the Dutch have on the island Timor. They have residents in different parts of the country. On the north side of Timor, there is a Portuguese settlement. The produce of the island is chiefly sandal wood and bees wax: the former article is now scarce. Wax they have in great plenty. The bees build their nests in bushes,

and

and in the boughs of trees, to which the natives cannot approach but with fire. The honey is put into jars, and the wax is run into blocks of three feet in length, and from 12 to 15 inches square. The natives, at least those who live in the neighbourhood of Coupang, are of a very indolent indisposition, of which the Chinese have taken advantage; for though the Malays are very fond of traffic, most of their trade is carried on in small Chinese vessels, of from 10 to 30 tons burthen. There is a market at Coupang for the country people, in which, however, there is little business done. I have seen a man from the country, come to market with two potatoes: and this is not unusual. These being sold for two doits (equal to a halfpenny English) serve to supply him with beetle to chew; and the remainder of the day is passed in lounging about the town. The inland people, who live at a distance from the Europeans, are strong and active; but their want of cleanliness, subjects them to filthy diseases.

‘ The chief of the natives, or king of the island, is by the Dutch stiled Keyser (Emperor.) This prince lives at a place called Backennassy, about four miles distant from Coupang. His authority over the natives is not wholly undisputed; which is by the Dutch attributed to the intrigues of the Portuguese, who are on the north part of Timor. The island has lately suffered much by a competition between the present king and one of his nephews, which caused a civil war, that lasted from the beginning of the year 1786 to 1788, when their differences were settled by a treaty, chiefly in favour of the king. The ravages committed in these disputes, have occasioned a scarcity of provisions, that probably, from the want of industry in the natives, will not soon be remedied. I had an opportunity of making a visit to the king. His dwelling was a large house, which was divided into only three apartments, and surrounded by a piazza: agreeably situated, but very dirty, as was all the furniture. The king, who is an elderly man, received me with much civility, and ordered refreshments to be set before me, which were tea, rice cakes, roasted Indian corn, and dried buffalo flesh, with about a pint of arrack, which I believe was all he had. His dress was, a cheque wrapper girded round his waist with a silk and gold belt, a loose linen jacket, and a coarse handkerchief about his head. A few of his chiefs were with him, who partook of our repast; after which, the king retired with three of them for a short time, and when he returned, presented me with a round plate of metal, about four inches diameter, on which was stamped the figure of a star. As I had been informed that arrack would be an acceptable present, I was prepared to make a return, which was well received. They never dilute their liquor, and, from habit, are able to drink a large quantity of spirits at a time, without being intoxicated.

‘ When a king dies, a large feast is made, to which all the inhabitants are invited. The body, after a few days, is put into a coffin, which is closed up and kept three years before it is interred.

‘ The Dutch have been at some pains to establish Christianity among the natives: but it has not gained much ground, except

in the neighbourhood of Coupang. The present king was christened by the name of Barnardus. His Indian name is *Bacchoo Banook*. The scriptures are translated into the Malay language, and prayers are performed, in the church at Coupang, by a Malay clergyman, in that language.

I met, at Timor, with most of the fruits that are described in capt. Cook's first voyage, as natives of Batavia, except the mangostan. The bread-fruit tree, called by the Malays *succoon*, likewise grows here with great luxuriance, and appears to be as much a native of this island as it is of Otaheite. The fruit is exactly of the same kind, but not so good. A bread-fruit of Timor, weighs half as much more as one of equal size at Otaheite. It is not used here as bread, but generally eaten with milk and sugar. At Backennassy I saw about twenty of the trees, larger than any I have seen at Otaheite. Here is also a sort of bread-fruit tree, that produces seeds, not unlike Windsor beans, and equally palatable, either boiled or roasted. No other part of the fruit is eatable; and though the tree, I am told, is to all appearance the same as the other, the fruits have but little resemblance; the fruit of this being covered with projecting points, nearly half an inch in length.

Of the nineteen who encountered the perils of the ocean in an open boat with capt. Bligh, twelve, we are told, lived to return to their native land, after hardships and fatigues that are almost incredible. No part of the plan of this voyage was executed. Instead of going round the southern promontory of America, the ship was obliged to go to the Cape of Good Hope and thence to Otaheite, by a circuitous voyage, and although the captain executed his commission there with skill and fidelity, the mutiny finally prevented the great purpose of the undertaking.

It ought to be added, that the new parts of this work are sold separately to the purchasers of the Narrative of the Mutiny.

Since the publication of the present voyage, some of the mutineers have been brought to England, and tried and executed.

T. T.

ART. II. *The Review of the Proceedings at Paris, during the last Summer. Including an exact and particular Account of the memorable Events on the 20th of June, the 14th of July, the 10th of August, and the second of September: With Observations and Reflections on the Characters, Principles, and Conduct of the most conspicuous Persons concerned in promoting the Suspension and Disfranchisement of Lewis XVI.* By Mr. Fennel. 8vo. 492 pa. Pr. 6s. in boards. Williams. 1792.

It is thus that Mr. F. details his motives for the present publication:

'The events that have taken place during the last summer, have been heard, or read of, with the greatest avidity; but so distorted by party principles on the one hand, and defeated by violent exaggerations on the other, that few of them have appeared in their real shape. To hold the mirror up to France, that she may see her own image, divested of those dazzling appearances

ances by which she has endeavoured to deceive the world, and has actually deceived herself; and to present my own countrymen with an unbiassed narrative of the situation of that country, are the objects of my present undertaking. The advantages which a residence on the spot, and a minute investigation of even the most trivial occurrences, joined to my having been an eye witness of almost every commotion that has lately taken place, from its origin to its issue, are circumstances which embolden me to give my opinion, with a degree of freedom, unauthorised by those who sit at home, and through the medium of insatiation and prejudice, contemplate horrors, massacres, and plunder, and pronounce them liberty and justice.'

After quoting Montesquieu's and Locke's definitions of liberty, the author now before us coolly compares the conduct of the French nation, during the paroxysms of a revolution, with the theories of these great men, which, although they contain the principles on which every government ought to act, can never be expected to be carried into execution in their full extent, during a period of public commotion, turbulence, and calamity. In order to prevent the horrors of a civil war, he says, 'it is earnestly to be hoped, that the combined armies may prove victorious, (this was written previous to their late retreat) for, I repeat it, France never will or can be free; and until the ancient monarchy be restored, it never will be a great nation.'

The Jacobin society has lately become unpopular, by the expulsion or resignation of many of its best, and the absurd, ridiculous, and often cruel and unmanly propositions of some of its worst members. The following is a short account of it:

'The society of Jacobins takes its name from a *cidevant* convent so called, in which it holds its sittings. The lower part of the hall, in which they debate, is fitted up for the reception of the members, the number of whom at present, I believe, is between four and five hundred, but subject to frequent variations, as sense or insatiation predominates; at the end of the hall are raised galleries for the reception of auditors and spectators; the walls are hung with chains and other emblems of slavery, to remind the people of their former situation: over the chair of the president are the colours of France, America, and England, the shafts of which are united by a wreath, emblematical of the union of the three free countries; from the ceiling is suspended the standard of liberty, bearing on it this inscription, "*Vivre libre ou mourir*:" there are, besides, other little frolics of imagination, too trivial to engage the attention of my readers.

'It was originally instituted to watch over the constitution, to conserve to each part of it, the power which the nation had respectively allotted; and to defend the true liberties of the people. La Fayette was one of its founders, whom, in the paroxysm of its degeneracy, it was the first to accuse, for having been almost the only man in France, who, at a time when the constitution was in the greatest danger, had spirit enough to declare his principles, and to do his duty. La Fayette, who,

when the factions at Paris were about to break the oath they had most solemnly sworn, and as solemnly repeated, when they were about to overthrow a constitution which they had bound themselves by the most sacred obligations to defend; who, after having himself been slandered, reviled, and denounced by the Jacobins, and delivered over by their decrees to the execrations and lawless villanies of the rabble, had the courage, unattended, to appear in the midst of his enemies, and at the bar of the National Assembly, and accuse that very society as the cause of every disorder; remind the representatives of the people of their most solemn obligations, which they seemed to have forgotten, or given up, and urge them to exert themselves for the salvation of their country.'

The Jacobins, we are told, who had been long the secret, at last became the avowed enemies of their king, and incited the people to acts of outrage. On Tuesday the 10th of June, it was announced, that they intended to plant, under the windows of the palace, not the poplar, the tree of liberty as usual, but an aspin tree, by way, no doubt, of predicting the fate of monarchy. On the succeeding day they broke into the Thuilleries: 'Ashamed of finding themselves there, the pikemen stood for some time astonished and confused; and the greater part of them presented only the spectacle of folly, curiosity, and surprise. However, the butcher Legendre soon arrived with a group of his friends; one of them presented to the king a red cap; one of the grenadiers put it aside with his hand, and was wounded in the arm by the thrust of a pike. Another man approached, offered to the king a bottle, and desired him to drink to the health of the nation. Some one offered to fetch a glass; the king refused the offer, and immediately without fear, and without repugnance, he applied the impure vessel to his august lips, and drank off the uncertain liquor. One of the grenadiers asked, as a favour, the honour of drinking after his master; he was worthy of obtaining it, and it was granted; taking advantage of this moment of confusion, one of the rabble placed himself the red cap upon the head of the king; he put it on, pressing with his hand the temples of his master.'

Thus far we have heard; the following particulars are entirely new: 'One of the savages rushing in, exclaimed, "where is he, that I may kill him!" brandishing in his hand a stick armed with the blade of a sword. He directed a thrust at the king. A brave man, Conolle, a national guard, not only turned aside the weapon, but rushing on the regicide, seized him, and made him fall on his knees before the king, obliging him to cry "*Vive la Roi!*" This bold action so much confounded the rabble that were with him, that they were seized with astonishment, and remained for some time stupified; and it was, perhaps, to this courageous conduct that the royal family chiefly owed its safety.'

'On the fourteenth of July, the *Champ de Mars*, which is bounded on one end by the Seine, and on the other by the *Ecole Militaire*, and adorned with rows of trees, was prepared for

for the ceremony of the federation, in such a manner, that every citizen had a distinct view of the whole spectacle. In the centre was raised the altar of liberty, on the top of which were placed four vases for frankincense. It was also decorated with paintings very finely executed, emblematical of the necessary union of law, prudence, and courage; and of the various other virtues with which it was pretended to wish the people might be inspired.

On the south side of the altar, and near the military school, in one of the departments of which were the king, queen, and the court, was erected a pyramid, on one front of which was painted the following inscription:

“ Tremble tyrants—we rise up to destroy you!”

And on the other,—

“ To the memory of the citizens who have died on the frontiers in defence of their country.”

On the north side was planted a tree, from which were suspended the arms of the nobility, and those of the courts inimical to France. The tree was surrounded by a large pile of dry wood, to which it was intended that the king, the president of the National Assembly, and the mayor of Paris, should set fire.

Of the revolution that took place soon after this period, and converted monarchy into a republic, we have already given a particular account (See Vol. xiv., Art. LVIII., page 342.), and therefore deem it unnecessary to say any thing here.

Such is Mr. F.'s indiscriminate censure of the French, that he brands the 10th of August, on which the people rising as one man, overwhelmed tyranny; and the second of September, on which a few desperate and factious men, committed a horrid and revolting massacre, with an equal degree of execration. It is needless to add to the gloomy and disgusting events of that day; they have been lamented by every virtuous Frenchman, and have been of infinite disservice to the cause of freedom. We trust, for the sake of humanity, that the account here given is in every respect greatly exaggerated; this much we are certain, that many parts of the present work are destitute of credibility; such, for instance, as that passage in which Mr. Petion, who, previous to the revolution was an eminent advocate at Chartres, and held in so much estimation as to be selected to draw up the *cabier* of instructions for that *balliage*, is represented ‘ as a pettifogging attorney,’ Mr. Brissot as a ‘ pickpocket,’ &c. Indeed, the whole of this abuse seems to be literally copied from a pamphlet of which we have already taken notice, [See Vol. xiv., Art. VIII., page 415.] o.

METAPHYSICS.

ART. III. *Select Parts of the Introduction to Dr. Gregory's Philosophical and Literary Essays, methodically arranged, and illustrated*

Illustrated with Remarks. By an Annotator. 8vo. 219 pages. Price 3s. sewed. Johnson. 1792.

THIS annotator does not undertake to discuss the general question concerning the existence of liberty, or a self-governing power in the mind, which is the subject of Dr. Gregory's essays. His principal object appears to be, to determine the *previous question*, how far Dr. G. is qualified for the task he has imposed upon himself. For this purpose, he has brought passages from different parts of the introduction, and placed them near each other, in order to convict the author of inaccuracy and inconsistency. He examines Dr. G.'s notions respecting the success of cultivating metaphysical studies; respecting the different methods in which it is proper to cultivate and teach metaphysical sciences; and concerning axioms and definitions, and the relation of cause and effect,

The method in which Dr. G.'s talents for discussing philosophical questions are here examined, is such as precludes analysis. In order to do full justice to the subject, it would be necessary to examine distinctly all the passages here collected, with the annotator's remarks. As this is impracticable, we shall content ourselves with extracting the following passage, in which the annotator quotes select sentences from Dr. G.'s observations on the axiom, that every effect must have a cause, and subjoins sundry remarks. p. 94.

"The general philosophical principle on this point, involving the notion at present under consideration, is commonly expressed in such terms as the following: For every effect there must be a cause;—nothing exists, or nothing comes to pass, without a cause;—*Nihil turpius philosopho quam FIERI sine causa quicquam dicere.*—And this principle, which is the foundation of natural philosophy, has been regarded both as a physical and as a metaphysical axiom; . . ."

"If this axiom were erroneous, natural philosophy would be but a kind of dream: as geometry would be, if the axioms of it were false; . . ."

"The axiom under consideration cannot be supposed wholly erroneous; for every person of competent judgment and knowledge understands by it something of which he has the most perfect and irresistible conviction, as being universally true; . . ."

"But though there may be something in that axiom as unquestionably true as any axiom of geometry, yet it must be owned, that, taken altogether, it is not quite so clear and precise as might be wished, &c." [*Introduct.* pp. ix. xiii. xiv.]

From all this we learn, that the proposition, "*Nihil fieri sine causa,*" has

1. First, been regarded as an axiom;

2. Secondly, that this axiom cannot be erroneous; for if it were, natural philosophy would be but a kind of dream, as geometry would be, &c. Here we have a specimen of that accuracy of method which supports an axiom by an argument.

3. Thirdly, that the axiom under consideration cannot be supposed WHOLLY ERRONEOUS [so much the better for natural philosophy and

and its cousin-german geometry], because—[another argument in support of the axiom!] SOMETHING is understood by it (and persists and irresistible conviction) as being UNIVERSALLY true;

† Fourthly, that therefore there MAY BE SOMETHING TRUE to the axiom;

‡ Fifthly, that the axiom, taken altogether, is deficient in clearness and precision. Here the reader perhaps will judge, that if not taken altogether, it will cease to be an axiom, or even a proposition, and that, since it is deficient in clearness and precision, nobody can tell whether it be true or false.

§ Here let us pause a moment to contemplate and to commiserate the singularly hard fate of this ill-starred axiom, sinking, as we have seen it, from the dignity of fundamental and unquestioned truth, into the most abject state of obscurity and uncertainty.

¶ Learned men tell us that the term, which by a very slight change we translate *axiom*, had, among the ancient philosophers, more than one signification; that the *ἀξιώματα* of the *Stoics* meant simply a proposition, whether true or false; while the *Περὶ ἀληθείας*, for the most part, confined the use of that term to those propositions, the truth of which is unquestionable and immediately acknowledged. “*qualia sunt communia illa principia disciplinarum, quæ a Græcis vocantur κοινὰ ἰννοῦνται, id est, communes notiones*.” It is likely, however, that these sects did not constantly adhere to this distinction, the *Stoics* sometimes using the term *ἀξιώματα* in the latter sense, and the *Peripatetics* in the former †. Be this as it may, CICERO commonly employs the term simply to denote a proposition, whether true or false, as [*Tuscul. Disput.* I. 7.] “*Omne pronunciatum (sic enim mihi in præsentia occurrit, ut appellem ἀξίωμα, utar post alio, sed si invenero melius) id ergo est pronunciatum, quod est verum aut falsum.*” And [*Academ.* II. 29.] “*Nempe fundamentum dialecticæ est, quicquid enuntietur (id autem appellatur ἀξίωμα, quod est quasi enunciatum) aut verum esse aut falsum.*” But I believe we can adduce the authority neither of CICERO nor of any other philosopher †, for calling that proposition an *axiom*, part of which only is true, and part false; and, taken altogether, is deficient in precision and clearness.

¶ Every proposition is either true, or false, or unintelligible; peculiar must be the fate and character of the proposition, which is, at one and the same time, *all* of these as (according to the

* “ÆGID. MENAG. in DIOG. LAERT. vii. 65.”

† “MENAG. *ibid.*”

‡ DR. REID says of *axioms*, that they are propositions “which are no sooner understood than they are believed. The judgment follows the apprehension of them necessarily, and both are equally the work of nature, and the result of our original powers. There is no searching for evidence, no weighing of arguments; the proposition is not deduced or inferred from another; it has the light of truth in itself, and has no occasion to borrow it from another.”

Essays on the Intellectual Powers, p. 555.
author)

author) is the case with the axiom in question. The reader, however, will, it is presumed, be content to repose himself in the persuasion that it is unintelligible; at least that it cannot be understood, till further light be thrown on it.'

From this passage, and indeed from the whole critique it appears, that the author holds Dr. G.'s philosophical talents exceedingly cheap. We observe too, that he every where treats with contempt what he calls the Scotch doctrine of common sense. The arrogance which Dr. G. has shown in attempting to demonstrate that Hobbes, Hume, Collins, Locke, Leibnitz, Priestley, and all the advocates for the doctrine of necessity must fall under one general accusation of *dishonesty*, is severely censured, but, we must own, not with greater severity than such an illiberal charge merits. Though this work is not offered as a formal reply to Dr. G.'s main argument, the author concludes with a remark, which he thinks a short and obvious answer to the whole.

p. 119. 'He has ascribed to *all Necessarians* an hypothesis which *no Necessarian* will admit; for not one can be found who will allow that a motive *stands in exactly the same relation* to the action which follows it, as one billiard-ball does to another which it strikes; or as the weight in the scale does to the motion and final situation of the balance. If the author from this chooses to infer that motive and action do not stand to each other *in the relation of cause and effect*, he must also assert that the application of a spark is *not the cause* of the explosion of gunpowder; that the prick of a needle is *not the cause* of the contraction of a living muscle; and so of a thousand other causes and effects, about which philosophers and the vulgar agree in entertaining no sort of doubt.'

Those who interest themselves in this controversy, will, we think, wish for a fuller reply to so elaborate a defence of the doctrine of Liberty as Dr. G.'s; and will, perhaps, feel some surprise, as well as regret, that so able a disputant as this annotator appears to be, has not chosen to discuss the main subject more at large.

ART. IV. Stewart's *Philosophy of the Human Mind*,

(Continued from p. 26.)

WE now proceed with our analysis of this valuable work.

Chap. v. *Of the Association of Ideas*.—This subject naturally divides itself into two parts; the influence of association in regulating the succession of our thoughts; and its influence on the intellectual and active powers.

That one thought is often suggested by another, and that the sight of an external object often recalls former occurrences, and revives former feelings, are well known facts. That the connexion which subsists among our thoughts, which we call the association of ideas, is not a recent discovery, appears from many common maxims of prudence founded upon this principle. When an idea is thus suggested by association it produces a slower or more gradual impression, than when it is presented more directly and immediately

mediately to the mind. Hence the distinction between direct and indirect flattery; praise being acceptable in proportion to the slowness of the association by which it is conveyed. Habit, as far as it respects the mind, is to be referred to the principle of association. Trains of thinking, which by frequent repetition have become familiar, spontaneously offer themselves to the mind. When the mind is occupied about absent objects of sense, (which it is, perhaps, habitually in the great majority of mankind) its train of thought is merely a series of conceptions, or in common language, of imaginations. The association of ideas, though distinct from the power of imagination, is essentially subservient to all its exertions.

The principles of association, or the relations which connect our thoughts together, are, according to Mr. Hume, resemblance, contiguity in time and place, and cause and effect. But this enumeration is incomplete: in truth there are few possible relations among the objects of our knowledge, which may not serve to connect them together in the mind. They are often connected by means of relations among the words which denote them, such as alliteration. It is an important distinction respecting the principles of association, that the relations upon which some of them are founded, are perfectly obvious to the mind, while those which are the foundation of others, are discovered only in consequence of particular efforts of attention. Of the former kind are the relations of resemblance and vicinity: of the latter kind, are the relations of premises and consequences, and others concerned in investigation. The facility with which ideas are associated in the mind, is very different in different individuals, which lays the foundation of remarkable varieties in genius and character.

By means of the association of ideas a constant current of thought passes through the mind, while we are awake. But this train is so completely subject to physical laws, that we cannot by an effort of the mind call up any one thought. A power of calling up a particular thought is an absurdity, for it supposes that thought to be already in the mind. Before we attempt to recollect the particular circumstances of any event, that event in general must have been the object of our attention. In the act of recollecting we revolve in our minds the circumstances we remember, in order to recal other circumstances associated with these. The will, however, has a power over the train of our thoughts, indirectly: and this power is possessed in different degrees by different individuals. The mind can at pleasure single out any one of the thoughts which are in its present train, can detain it, and make it a particular object of attention; hereby stopping the succession, and, by bringing into view less obvious relations, diverting the thoughts into a new channel. But the principal power we possess over the train of our ideas, is founded on the influence which our habits of thinking have on the laws of association; an influence which is so great, that we may often form a pretty shrewd judgment concerning a man's prevailing turn of thought, from the transitions he makes in conversation or in writing. It is well known, too, that by means of habit a particular associating principle

principle may be strengthened to such a degree, as to give us a command of all the different ideas in our mind, which have a certain relation to each other, so that when any one of the class occurs we have almost a certainty that it will suggest the rest. A peculiarly strong association, perhaps more the effect of repeated exertion than of any thing peculiar in the natural constitution, is the foundation of facility, in the several species of wit, in rhyming, in poetical fancy, and in scientific invention.

Wit implies a power of calling up at pleasure the ideas which it combines; and the entertainment it affords the hearer, is founded in a considerable degree on his surprise at the command which the man of wit has acquired over a part of the constitution which is so little subject to the will. Hence extempore wit gives more pleasure than premeditated; and hence, the more an author is limited by his subject the more we are pleased with his wit. The pleasure we receive from *rhyme* seems also to arise, partly from our surprise at the command which the poet must have acquired over the train of his ideas, in order to be able to express himself with the appearance of ease under the restraint which rhymes impose. In the works of poetical fancy, where allusions are to be collected which will adorn and illustrate the principal subject, the allusion pleases by removing obscurity, or by presenting new and beautiful images to the mind; and the power of collecting such allusions is evidently to be referred to the principle of association. Where poetical fancy is possessed in an eminent degree, it pre-supposes an extensive observation of natural objects, and a mind susceptible of strong impressions from them. Invention in the arts and sciences, which brings to light new ideas, or new combinations of ideas, implies a peculiar command over certain classes of ideas, the result of acquired habits. This command is chiefly acquired, first, by a habit of arranging the knowledge already gained, in a manner most favourable to combination, or secondly, by means of certain general rules, taught by experience, which enable a man to direct the train of his thoughts into those channels, in which the idea he is in quest of may be most likely to occur to him. Even in those sciences in which it is generally supposed that every thing depends upon natural genius, invention is in a great degree the effect of cultivation and habit. The phenomena of dreaming may be, in some measure, explained on the principles above laid down. It seems probable, that in sleep, those operations are suspended which depend on volition; and that the will loses its influence over all the powers both of body and mind; that all the mental operations which are independent of the will continue during sleep; and that the phenomena of dreaming, are produced by these, diversified in their apparent effects, in consequence of the suspension of our voluntary powers.

The association of ideas has a tendency to warp our speculative opinions: first, by blending together things which are really distinct in their natures, so as to introduce perplexity and error into every process of reasoning in which they are involved. Thus the ideas of colour and extension, of space and time, of height and musical notes, though naturally distinct, are universally combined

in fact. Hence arises a difficulty in separating the proper objects of attention, from others with which they have been long associated. Secondly, by misleading us in those anticipations of the future from the past, which our constitution disposes us to form, and which are the great foundation of our conduct in life. The tendency to associate together events, which have been frequently present to the mind nearly at the same time, though on the whole very advantageous, may occasionally be a source of inconvenience; because, among events, vicinity of time does not necessarily indicate a constancy of conjunction. A disposition to confound together accidental and permanent connexions is one great source of popular superstition, respecting the influence of the planets, unlucky days, &c. Philosophy, accustoming us to trace established connexions, teaches us to despise those which are casual. Other accidental combinations are apt to lay hold of the most vigorous understandings, in the infancy of physical science. The most arbitrary and capricious institutions are, by the power of association, combined with our ideas of human nature, and considered as founded on the universal principles of the human constitution. It is only a mind inured to philosophical reflections, that can free itself from the slavery of local and arbitrary habits. Thirdly, by connecting in the mind erroneous opinions, with truths which irresistibly command our assent, and which we feel to be of importance to human happiness. Whatever tenets or ceremonies we may have been taught to connect with our religious creed command our reverence, by being associated with truths which we deem essential to our well-being. Whence the necessity of examining with care the opinions imbibed from education. Notwithstanding the various false opinions which are current in the world, there are some truths which are inseparable from the human understanding, and by means of which the errors of education are enabled to take hold of our belief. Amidst the infinite variety of forms which our versatile nature assumes, there are certain indelible features common to them all. In policy, there are some common and original principles, in which all men agree; and the same is true in religion. To ascertain what these are, is the business of philosophy. The history of superstition should direct our attention to those sacred and indelible characters on the human mind, which all the perversions of reason have been unable to obliterate. To the philosopher it belongs to perceive, under all these various disguises, the workings of the same common nature; and in the superstitions of Egypt, no less than in the lofty visions of Plato, to recognise the existence of those moral ties, which unite the heart of man to the author of his being.

The influence of association on our judgments concerning beauty and deformity, are still more remarkable than on our speculative conclusions; but we ought not from this to infer, that association alone is sufficient to account for our notions of taste, and that there is no foundation for this notion in the principles of the human constitution. Association presupposes, in every instance, the existence of those notions and feelings which it is

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its province to combine. Taste separates the genuine principles of beauty, from superfluous or offensive concomitants; but there is a limit beyond which these operations cannot be carried. After a period of great refinement of taste, men begin to gratify their love of variety, by adding superfluous circumstances to the finished models exhibited by their predecessors, or by making other trifling alterations. These soon acquire a borrowed beauty, from the connexion in which they are seen, and from the influence of fashion. The same cause, which at first produced them, continues perpetually to increase their number; and this taste returns to barbarism by almost the same steps which conducted it to perfection. Language affords numberless instances to exemplify these remarks. The circumstances which please in objects of taste, are of two kinds: those which are fitted to please by nature, or by associations which all mankind are led to form by their common condition; and those which please in consequence of associations arising from local and accidental circumstances.

The association of ideas operates powerfully upon our active principles and moral judgments. Whatever conduces to the gratification of any natural appetite, is itself desired on account of the end to which it is subservient, and comes to be regarded as in itself valuable. Hence the love of wealth as an ultimate object. Splendid virtues may, by association, attract esteem towards the imperfections with which they are united. This theory, which explains the origin of our secondary desires, has been thought sufficient to account for all our active principles, particularly by Dr. Hartley. But there must be some limit, beyond which this theory cannot be carried: for the explanation which it gives of the formation of new principles of action, proceeds upon the supposition that there are other principles previously existing in the mind. The great question is, when we are arrived at this limit, or at the simple and original laws of our constitution. Casual associations are frequently a source of misconduct and inconvenience; but that the general principle increases, on the whole, our sum of enjoyment, appears indisputable. That the influence of early associations might be employed, in the most effectual manner, to aid our moral principles, appears evidently from the effects which we daily see it producing, in reconciling men to a course of action which their reason condemns. The happiness of human life might, doubtless, be increased, and its pains diminished, if the agreeable ideas and feelings, which children are so apt to connect with events and situations which depend on the increase of fortune, were firmly associated in their apprehensions, with the duties of their stations, with the pursuits of science, and with those beauties of nature, which are open to all.

Chap. vi. *Of Memory*.—Memory implies a capacity of retaining knowledge, and of recalling it when we have occasion to apply it to use. One of the most obvious questions on this subject is, what are the circumstances that determine the memory to retain some things in preference to others. The permanency of an impression appears to be in proportion to the degree of attention

attention which we originally give to it. Hence objects are easily remembered which affect any of the passions, which, while they continue, present a steady and exclusive object to the attention. The association of ideas is not sufficient to account for memory; for this power, which connects our thoughts, and presents them to the mind in a certain order, presupposes the existence of those thoughts in the mind; that is, presupposes a faculty of retaining the knowledge we acquire. But without the associating principle, the power of retaining and recognizing our thoughts would be of little use. Metaphorical language is used concerning memory, but this affords no explanation of the phenomena.

The qualities of a good memory are, to be susceptible, to be retentive, and to be ready. These are rarely united. The most effectual way of fixing the particulars of our knowledge permanently in the memory is, to refer them to general principles. A philosopher who has been accustomed to arrange his ideas systematically, however slow he may be in recollecting them, knows always where he is to search for them, so as to bring them all to bear on their proper object. But it may be doubted, whether such habits are equally favourable to that lively, varied, and unstudied conversation, which forms the principal charm of promiscuous society. The casual memory, which relies chiefly on obvious and familiar relations, has commonly, in this respect, the advantage of the philosophical. It is the tendency of philosophical pursuits, and of literary habits in general, to exercise the thoughts about words, and hereby increase the susceptibility of memory with respect to them.

The improvement which memory acquires by exercise is one instance of a general law. Memory may be greatly aided by expedients; particularly by methods of arrangement. In order to retain our knowledge distinctly, it is necessary that we should frequently recal it to our recollection; the difficulty of which is diminished in proportion to the accuracy with which our ideas are systematized. The practice of committing to writing our acquired knowledge is unfavourable to memory, by superseding, in some degree, the necessity of its exertions; but the advantage attending it in other respects greatly overbalances this inconvenience. It is only by the constant practice of writing, that the result of our experience, and the progress of our ideas, can be accurately recorded. What improvements in science might be made, would philosophers treasure up every plausible hint that occurs! Writing is the only effectual method of fixing permanently that knowledge, which involves long processes of reasoning. Such reasoning, as we have occasion frequently to apply, either in the business of life, or in the course of our studies, it is of importance to commit to writing in our own language and method. Various contrivances for artificial memory have been proposed, by means of which, things difficult to be remembered are connected with things easy to be remembered. The topical memory of the ancients connected the things to be remembered with visible objects. Grey's *Memoria Technica* comprises a great deal of historical, chronological, and geographical knowledge in a

set of technical verses. An objection lies against all such artificial helps to memory—that they accustom the mind to associate ideas by accidental and arbitrary connexions, and are therefore of little use in the pursuit of truth. In order to derive advantage from the acquisitions of memory, it is of importance to make a proper selection among the objects of our knowledge. The common opinion, that genius is seldom united with a tenacious memory, is without foundation. A man of genius may appear deficient in memory, from a want of attention to trivial occurrences. His whole stock of ideas is probably not inferior to that of other men; but he is inattentive to insulated facts, and his mind is too much occupied in original speculations and conceptions, to gain a ready recollection of acquired knowledge.

Chap. VII. *Of Imagination.*—Imagination is not confined to the materials which conception furnishes, but may be equally employed about all the different subjects of our knowledge. It is a complex power, including conception, or simple apprehension, abstraction and judgment, or taste. It must appear under different forms in different individuals. The variety of materials, out of which the combinations of the poet or the painter are formed, will depend much on the tendency of external situations to store the mind with a multiplicity of conceptions; and the beauty of these combinations will depend entirely on the success with which the power of taste has been cultivated. Imagination is not then the gift of nature, but the result of acquired habits, aided by favourable circumstances. An uncommon degree of imagination produces poetical genius. Imagination is necessary to the reader as well as the author. The impressions produced upon different persons by poetical description will be different, according to the degree of perfection with which the pictures by which they are produced are imagined by the reader. In poetry the effect is inconsiderable, unless upon a mind amply furnished, by its previous habits, with the means of interpreting the language which the poet employs; and able, by its own imagination, to co-operate with the efforts of his art. Even the complex names of sensible objects do not convey precisely the same meaning to different individuals. The primary object of poetry is to please, and its pleasure arises from the agreeable feelings which it excites by awakening the imagination. It is the perfection of philosophical language to exclude every expression which has a tendency to divert the attention by exciting the imagination, or to bias the judgment by casual association: on the contrary, the more particular, and the more appropriate the language of poetry is, the greater charm will it possess. A cultivated taste, combined with a creative imagination, constitutes genius in the fine arts. In the infancy of the arts, an union of these powers in the same mind is necessary for the production of every work of genius; but, when the arts have made considerable progress, such ample materials are presented to a judicious selection, that, with a high standard of excellence continually present to the thoughts, industry, assisted by a moderate degree of imagination,

imagination, may produce performances more excellent than the most original efforts of untutored genius.

Imagination has a powerful influence on human character and happiness. What is commonly called sensibility depends in a great measure, on the power of imagination. As sensibility rouses the imagination, so the warmth of imagination increases and prolongs sensibility. The imagination, by finishing the picture of misery or happiness presented by the senses, increases our sympathy both with the joys and sorrows of others. It may be questioned, whether the apparent coldness and selfishness of mankind may not be traced, in a great measure, to a want of attention and of imagination, arising probably from some fault in early education. The impressions of imagination may, in long retirement, become so strong as to obtain almost an entire dominion over the mind. A man under the influence of a warm imagination, who is obliged to mingle occasionally in the scenes of real business, is perpetually in danger of being misled by his own enthusiasm. By an excessive indulgence in the pleasures of imagination, the taste may acquire a fastidious refinement, unsuitable to the present situation of human nature. Experience diminishes the influence of passive impressions, but strengthens our active principles. Hence the habits of virtue are not to be formed in retirement, but by mingling in the scenes of active life, where, as sensibility declines, habits of beneficence may improve. The sensibility which terminates in imagination is but a refined and selfish luxury. Nothing can effectually advance our moral improvement, but an attention to the active duties which belong to our station.

The faculty of imagination is the great spring of human activity, and the principal source of human improvement. By presenting to the mind scenes and characters more perfect than those which we are acquainted with, it urges the selfish to improve their own condition, and the patriot and philosopher to advance the virtue and happiness of the human race. It produces enthusiasm, a fruitful source of error and disappointment, and also of heroic actions and exalted characters. Poetry, at the same time that it elevates the mind, is subservient to the improvement and happiness of mankind, by the tendency which it has to accelerate the progress of society. The prophetic dreams of imagination are almost always favourable to happiness, by leading us to overvalue the chances of possible good, and to undervalue the risks of possible evil.

The great length, to which we have found it necessary to extend the preceding analysis, renders it impracticable for us to examine distinctly the merits of the several parts of this work. Our philosophical readers will easily perceive, that Mr. S. is a disciple of Dr. Reid; and we are surprised to find, that he carries his respect for his master so high, as to speak of his *authority*, and to place it much higher than that of Dr. Hartley. We know of no authority in philosophy but that of reason, and are of opinion, that the motto of every consistent philosopher will be,

Nullius in verba.

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We must however do our author the justice to observe, that he discovers no marks of implicit submission to the *ipſi dixit* of his master. He thinks for himself; and thinks clearly, methodically, and with much originality. His reader may not see reason to adopt all his opinions; he may question, for example, the conclusiveness of his reasoning to prove that conception, in the sense in which he uses the term, always implies belief; or the propriety of his explanation of the cause of the pleasure arising from wit, and rhyme; and of the phenomena of dreaming, and other particulars. But we think few persons will peruse this work without allowing the author great merit as an *experimental metaphysician*, and acknowledge that he has done much to illustrate, and something to extend, our acquaintance with facts respecting the human mind. We add, that the language, at the same time that it is sufficiently pure and accurate, is free from those ill-placed ornaments with which scientific works are often encumbered by less judicious writers: and this we esteem no inconsiderable excellence; for we are entirely of our author's opinion, that 'it is the perfection of philosophical language, to exclude every expression which has a tendency to divert the attention by exciting the imagination.' The work is remarkably free from Scotticisms, unless we are to reckon as such the inelegant expression, which frequently occurs, *in so far as*, and the use of the word *formerly*, as referring to something which has been mentioned just before. But these are trifles, scarcely worth notice in a work of such superior merit.

The political digression, at the end of the chapter on the use and abuse of general principles, will be read with particular pleasure by all those who wish to see a plan of reformation formed upon rational principles, and executed with judgment. o. s.

MEDICINE, SURGERY, MIDWIFERY.

ART. V. *Observations on the Nature and Method of Cure of the Phthisis Pulmonalis; or Consumption of the Lungs; from Materials left by the late William White, M. D. F. A. S. and now published by A. Hunter, M. D. F. R. S. L. & R. S. E.* 8vo. 159 pages. Price 3s. 6d. sewed. York, Wilson. London, Robinson. 1792.

THIS writer begins by making some observations on the method of treating hæmoptysis, or spitting of blood.—'Blood [he supposes] may be extravasated into the cavity of the lungs, either from a peculiar weakness of the blood-vessels, their too great distension, or from a fault of that fluid itself, when its crasis, or texture, is in a certain degree destroyed.' Hence he is induced to believe, that there are different species of this disease, which, in many respects, require a different method of cure. He here particularly notices four, the *hæmoptysis accidentalis*, a *diapedesis*, *periodica*, and *traumatica*. In the cure of the first species, the Dr. seems an advocate for the use of the lancet, and the plentiful exhibition of neutral salts and other antiphlogistic medicines.

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In the treatment of the second kind he advises the use of mineral acids, the bark, and cooling astringent sedative medicines. This is nothing more than the practice which has commonly been pursued, and which we are fearful has often done much mischief.

Our author next considers very particularly the nature of pulmonary consumption, examining its remote and proximate causes; after which he gives a general detail of the symptoms of the disease. In this part of the work the author remarks that 'some consumptions are merely the effects of an inflammation or increased action of the vessels of the lungs, without any breach of the solids in the part.' That 'others are, from the first outset, the consequence of ulcers.' 'That the first generally terminate in the latter;' and that 'the last are usually the consequence of an hæmoptoe.'

P. 40. 'Hence, the symptoms of an incipient consumption, shew some degree of inflammation to have attacked some particular part of the lungs; which, if not happily taken off, must end either in suppuration, gangrene, or schirrus. Of these, that by suppuration is unfortunate, as the formation of matter in the lungs forms the ulcerous consumption: that by gangrene must quickly end in death. When a schirrous hardness is the consequence of such an inflammation, it is more or less dangerous, according to the space it possesses. For it must be observed, that all that part of the lungs, taken up with a schirrus, ceases to be of further use to the œconomy. When the indurations are small, or few in number, life may be supported for many years, as we see from dissections.'

The hectic fever which attends this disease is noticed in this part of our author's pamphlet. The true hectic fever, in his opinion, 'is a putrid disease, an inseparable attendant upon suppuration or collection of matter in any part of the body, provided that a certain quantity of the septic matter be absorbed, and mixed with the general mass of blood.'—He however afterwards observes, 'that the fever attending every consumption, is not properly the hectic or putrid;' he therefore points out the particular symptoms which indicate the presence both of the inflammatory and the putrid diathesis. From this he is led to the examination of the nature of inflammatory exudation, and other species of matter, on which he makes some sensible remarks.

It has been a question much agitated among physicians, whether pulmonary consumption be an infectious disease or not; some having contended for the affirmative, and others having as strenuously denied it. The disease has been defined to be 'a purulent state of the lungs;' which this writer thinks has led to some degree of ambiguity with respect to the present question, 'as it was not till very lately known [he remarks] that a purulent discharge could exist without a breach of the solids in an animal body;' therefore, continues he, 'if the purulent matter in the lungs be merely inflammatory exudation, there is of course no admixture of putrid matter with it, no solution of continuity, no ulceration in the lungs.'—In this state he believes the disease not to be contagious.—'But [he adds] when there are ulcers in

the lungs and the matter of course contaminated with putrid particles, the disease must certainly be contagious; and the effluvia, when taken into the body of a sound person, will act as a septic ferment.—This opinion of our author's, however, is by no means satisfactory, nor will it determine this controverted question. The Dr. next remarks, that general practice has made no distinction of different varieties of this disease, which he thinks absolutely necessary to be done. ‘It is through neglect of making proper distinctions [says he] of the different kinds of consumptions, and the different causes from which the disease may arise, that the medical treatment of it is generally one unwearied routine; and that, for the most part, detrimental.’ In short, this author is convinced, from observation and experiments made upon the different kinds of matter spit up by consumptive patients, that ‘there are really two species of this disease very different from each other in their causes, symptoms, and cure. The one from *inflammation* alone; the other from *ulcers*.’—Before the author enters upon the method of cure which he thinks ought to be pursued in what he denominates the inflammatory consumption; he offers some observations on another species of this disease, which he supposes to originate from a preternatural irritability of the arterial system.’

P. 103. ‘I hope for excuse in offering my conjectures upon this subject, and for enumerating another species of the disease. But certain I am, that I have several times met with cases of a consumption without any symptoms of local inflammation or solution of continuity in the lungs, in which the patient gradually wore away with a troublesome cough, attended with little expectoration, except now and then of common mucus; with listlessness and inactivity; sense of oppression or stoppage in the breast, greatly increased by unusual motion; which frequently also causes a transitory palpitation of the heart, so that the patient, perhaps before of an uncommon lively disposition, begins to grow sedentary and averse to motion. There is always a feverish quickness in the pulse, which in the evening, during the exacerbation of the fever, is seldom under 100, often above; the urine, made in the fore part of the day, is little altered, at other times it generally lets fall a slight sediment; the body is generally costive; the skin feels remarkably dry, and the patient seldom or never sweats; the tongue is rather whitish; the breathing difficult, yet the expired air smells perfectly sweet. These symptoms will continue for many months, without any remarkable thirst or loss of appetite, and the patient becomes emaciated to an alarming degree.’

The remedies which Dr. H. advises in this case are, the Peruvian bark, mineral acids, and blisters, with a low vegetable diet; and the drinking of cold water.—For the cure of the inflammatory consumption, he recommends, that the tension of the arterial system be diminished by the use of the lancet; that the topical inflammation be removed by the application of blisters; and that the stricture upon the surface of the body be relaxed by neutral salts, by emetics in small doses, and by warm diluting drinks.

drinks. The ulcerous consumption our author considers as a compound disease: 'a combination of general putrid fever, and an ulcerated state of the lungs.' The cure of the putrid hectic fever he therefore attempts, first, by counteracting the sedative power of the putrescive acrimony; by the cortex, mineral acids, and the action of cold: secondly, by correcting or sweetening it by antiseptic remedies; as the Peruvian bark, acescents, fresh vegetables in general, and fixed air. The ulcer in the lungs is to be removed, according to him, first, by such medicines as take away the determination of the fluids to the lungs, and direct them to the surface of the body: and secondly, by such as evacuate the putrid matter from the lungs and correct it. The remedies recommended for these purposes are, neutral salts, emetic tartar, ipecacuanha, with opium, fixed air, &c.

Upon the whole, it will appear evident from the analysis we have given, that, however the author may differ from other writers respecting the nature of pulmonary consumption, the method of cure which he recommends is nearly the same.

ART. VI. *A View of the Diseases of the Army in Great Britain, America, the West Indies, and on board of King's Ships and Transports, from the beginning of the late War to the present Time; together with monthly and annual Returns of the Sick; and some Account of the Method in which they were treated in the twenty-ninth Regiment, and the third Battalion of the sixtieth Regiment.* By Thomas Dickson Reide, Surgeon to the first Battalion of the first (or royal) Regiment of Foot. 8vo. 396 pages. Price 6s. in boards. Johnson. 1792.

In the army, as well as in the navy, considerable opportunities are afforded to the attentive practitioner for the improvement of his profession; yet not many, till within these few years, have availed themselves of these advantages. Lately, however, much has been written both upon the diseases which occur in camps and in fleets, and also concerning disorders incident to tropical situations. A difference of opinion, however, still in some degree prevails respecting their medical treatment, which this writer seems to think depends upon a want of attention to clinical practice, and to the keeping of proper registers of diseases.—He therefore offers to the public these registers, which we are informed were made during near seventeen years practice and observation in the twenty-ninth regiment, and in the third battalion of the sixtieth regiment, in North America, the West Indies, and Great Britain.—The work is divided into two parts. In the first part the author gives a view of the diseases of the army in America. He begins with an account of the diseases and of the movements of the twenty ninth regiment, from February 1776, to December 1787. After this he comes to the consideration of febrile diseases; but which, from the nature of their arrangement, we cannot here notice in any particular manner. This part of the work is concluded by monthly returns of the sick, and annual tables of the deaths in the above regiment.

The second part of the volume before us opens with a journal of the diseases and movements of the third battalion of the sixtieth regiment, from May 1788, to September 1791.—Mr. R., after this, treats of the remittent fever, which he considers ‘the most prevalent disease mankind is subject to, in all climates and situations in life.’ The opinion which has lately been advanced, ‘that fevers are not contagious in warm climates,’ this writer thinks highly dangerous. He contends, that ‘the dreadful sickness and mortality experienced last war in the West Indies among the troops, were owing to this fatal idea, and the antiphlogistic system of treatment being carried to a great length.’ After showing the absurdity of supposing fevers not contagious in warm climates, the author proceeds also to make the observation, that, ‘the diversifying of fevers has been productive of great mortality in every age and climate;’ and that, ‘in fact, there exists but one fever, and that is prevalent in every quarter of the globe.’

This he endeavours to support by quotations from the writings of various authors, and from his own experience.

P. 319. ‘From the foregoing extracts, the universality of one *genus* of fever is evident, and in my humble opinion incontrovertible; therefore I shall not say more on the subject, but proceed to make a few remarks on some symptoms of the disease, as they occur in warm climates.

‘The universal yellowness is not so dangerous a symptom as has been represented; neither does it constitute a distinct species of fever, as many eminent physicians have supposed.

‘In my own opinion it may proceed from withholding the bark in the beginning of the disease; and the *black vomit*, as it is called, which attends bad cases, is undoubtedly brought on by powerful evacuations, particularly antimonials, and especially James’s powder, which is too often given without due attention to its effects, which are uncertain. It has even been known to remain in the stomach and bowels for some days, and afterwards to operate with a degree of violence destructive to the patient. No wonder then that a constant retching, vomiting, and purging of black matter, and even blood, is frequently seen in the West Indies; and that it should be “determinedly fatal,” as Dr. Blane in his *Diseases of Seamen*, is pleased to express it. “The yellow fever is one of the most fatal diseases to which the human body is subject, and in which human art is the most unavailing.”

‘The *yellow fever* I did not find, during three years practice, so fatal as Dr. Blane represents it to be. From the returns of the 3d battalion of the 60th regiment, annexed to this part, it appears that the number of fevers under my care, during that period, amounted to eight hundred and twenty-six; the deaths to nine, or one in ninety-one. The *yellow fever* undoubtedly held the same proportion in that number which usually occurs to other practitioners; but, not being deemed so terrible, was not distinguished from the general class. All varieties of fever were treated nearly by one general plan; and no greater difficulty was found in the treatment of the *yellow fever* than in that of other fevers, where that ACCIDENTAL SYMPTOM did not occur.

And

And what puts the erroneouſneſs of the aſſertion of the inevitable fatality of the yellow fever beyond a doubt, is, THAT NOT ONE OF THE DEATHS above mentioned in the 60th regiment HAPPENED IN THOSE FEVERS WHICH WERE ATTENDED WITH THAT ACCIDENTAL SYMPTOM.'

The greater degree of debility which attends remittents in the Weſt Indies than in thoſe of Great Britain or America, the author ſuppoſes to be the effect of the great heat, and the want of cool air, and not, as ſome have imagined, to depend upon a difference in the nature of the fever from that which prevails in other climates. In our author's treatment of the remittent fever, he ſeems to have depended much leſs upon antimonial remedies than other practitioners; but to have conſided more in the uſe of large doſes of bark and wine, adminiſtered early in the diſeaſe. He thinks James's powder (as well as other antimonial preparations) has been productive of much miſchief.—Bleeding in this diſeaſe the author alſo believes to be equally deſtructive with antimonial medicines. In this part of the work our author likewiſe takes notice of the catarrhal fever, the dysentery, cholera morbus, &c. At the end are added monthly returns of the third battalion of the ſixtieth regiment, from the fiſt of June, 1788, to the 31ſt of Auguſt, 1791; and alſo the formulæ which were in uſe in the different hoſpitals.

ART. VII. *The Chirurgical Works of Benjamin Gooch, Surgeon: A new Edition, with his laſt Corrections and Additions. In three Volumes. 8vo. 1188 Pages, and 21 Plates. Price 18s. in Boards. Johnson. 1792.*

THE late Mr. Gooch was an uſeful writer, and a good practical ſurgeon; and in our opinion, this new edition of his works may be juſtly ranked among the beſt of our Engliſh writers on ſurgery. If theſe volumes were, however, merely a republication of the caſes and obſervations which were edited during the life-time of the author, we ſhould think it ſuperfluous to give any farther account of them: but on comparing this edition with the former, we obſerve ſuch copious and important additions, that it appears proper to lay them before our readers.

The fiſt volume of the work before us contains a practical treatiſe on wounds, with incidental obſervations on many other ſubjects that fall within the province of ſurgery. The author has diſplayed a great extent of information upon this important part of his profeſſion; his remarks are every where illuſtrated by appoſite caſes; and he has the uſeful talent of delivering his directions for the mode of treatment with a clearneſs and preciſion, that muſt preclude miſapprehenſion. The additions in this volume are principally contained in the notes; where ſeveral new and intereſting caſes are recorded, and the references to the beſt chirurgical writers are conſiderably augmented.

The ſecond volume, conſiſting of 'caſes and practical remarks in ſurgery,' was the fiſt volume in the order of time, which Mr. G. publiſhed; and it had paſſed through two editions before the death of the author. Among other additions in the notes and obſervations

observations, we observe the following new cases:—1. Of a *spina bifida*; and *hydrocephalus internus*, attended with some uncommon circumstances. 2. A case in which two stones were lodged in a scirrhus bladder. 3. Of a peculiar kind of hernia. 4. Of a cancer of the scrotum. 5. Of a puncture quite through the globe of the eye, attended with most dreadful consequences, requiring the extirpation of the whole eye. 6. A dislocation at the angle of an extraordinary nature. 7. A *spacelus* of a singular nature and appearance. 8. A tumour of the *steatomatous* kind, attended with singular circumstances, &c. 9. Experiments and remarks on the bones.

The third volume contains by far the greatest quantity of additional matter: but as it would be impossible to give a distinct view of every new fact and observation with which the author hath enriched this volume, we shall only present our readers with some account of the entire articles that have been added.

1. Remarks and considerations concerning amputation above the knee. Mr. G. has given a very full description, in this article, of his method of amputating above the knee, by the single circular incision; and has also added, his mode of treating the wound, by which he prevented the inconvenience and deformity of a conical stump. These remarks were written, before the present improved mode of conducting the after-treatment of such wounds was made public; and if Mr. G. had lived to see the advantage of Mr. Alanson's method of treating his patients, it is more than probable that this paper would have appeared in a different form. We would, however, beg leave to suggest, that, if the mode of operating by the single incision, as it is recommended by Mr. G., will leave 'the end of the bone concealed full two inches in the muscles,' it might be proper to try, whether this more expeditious method of dividing the soft parts would not be attended with every advantage, which can be obtained by the more complicated operation proposed by Mr. Alanson.

2. 'Concerning aneurysms in the thigh.' This article contains some miscellaneous observations on the aneurysm, together with an account of the following experiments made on brutes. The first was tying and dividing the femoral artery of a full-grown spaniel. 'We performed this operation with very little trouble.—We intentionally included in the ligatures, with the trunk of the artery, a little above the middle of the thigh, the vein and nerve accompanying it, at the distance of about two inches. After the operation the dog showed no signs of great pain, had no spasmodic motions in the limb, but made no use of it, nor could we feel any pulsation.' This operation was performed Jan. 19, 1775. On the 20th, 'there was a good degree of warmth diffused throughout the limb. 22. He began to move the limb. 25. The upper ligature came off; no hæmorrhage ensued. 28. The other ligature came off without any appearance of blood. 31. The dog used the limb, attended with very little lameness:—we kept the dog alive till March the 25th, attentively examining the limb from time to time, without finding any visible defect, shrinking, or insensibility of it, and thinking it not likely that any thing more remarkable should appear while he lived, we had him killed for farther

ther inquiry.—We did not find the artery divided into two branches; but a ramification evidently appeared much enlarged, by what we observed in the other limb, which departed from the trunk at an acute angle, just above where we had passed the upper ligature in the operation, which was a fortunate circumstance; and the space between the ligatures then made was filled up with a car-nous substance impervious.' The second experiment was made on the carotid artery of a horse. 'After having laid the carotid artery bare about the space of four inches, just above the breast, I continued the incision near six inches up the neck; putting a ligature round the lower part of the vessel, and another three inches higher, cutting out the intermediate part of it between the ligatures; and then I observed a very strong pulsation against the lower ligature. When I had gently pressed the blood downwards, and emptied that part of the vessel a little way, I put on another ligature, tying it no straiter than just to bring the sides of the canal into contact.—When the horse rose, who had been confined during the operation, I attentively applied my fingers to the jugular vein, making as strong pressure as is made by the ligature in bleeding there, but found no blood in it; nor could I, by a strong ligature round the neck, raise the vein at all. The day after I made trial again, and found no reason to believe that any blood passed through the vein, nor yet the next day; but the day after that, being the fourth, the vein filled upon making the ligature in the usual manner, though but very slowly.—Two days after, by the same means, it rose and filled with blood much quicker; and then, in a few days, as soon as the vein on the other side of the neck, continuing to do so as long as the horse lived, whom I killed some weeks after the wound was perfectly healed; and, upon strict investigation, I could then discover nothing farther worthy notice.'

3. History of a case, wherein a feson between the ribs, in a pulmonic disorder, &c. proved of singular service.

4. A case, showing the good effects of opposite caustics.

5. Of an hydrocele of the tunica vaginalis of the spermatic cord.

The history of this case does not present us with any new or uncommon appearance; but we think, the mode of treatment by which it was cured may deserve the notice of our readers. 'As it was a recent case,—we agreed to try the effect of an application of crude sal ammon. dissolved in vinegar, with brisk mercurial purges, prepared with jalap, calom. &c. to be given at due intervals. Compresses were wetted in the solution, and applied warm, renewing them as they grew dry; properly suspending the parts. By this method the tumour was soon visibly diminished,—and the cure was perfected in about six weeks.'—p. 206.

At the latter part of this volume, there are some letters which passed between Mr. Lynn of Woodbridge, Mr. Edgar, and Mr. G.; in which, among other articles, there are some curious remarks relating to the extra-uterine foetus; and to diseases of the female ovary.

The writings of Mr. G. incontestibly demonstrate, that he was endowed with a large portion of those qualifications, which constitute an able surgeon. He possessed a sound and vigorous under-
standing;

standing; a considerable share of mechanical skill; and much of that firmness of mind, which is so necessary to form a cool, intrepid, and successful operator. In the observations and reflections of this respectable surgeon, we can frequently trace strong good sense, united with accuracy of discernment, and a considerable acquaintance with the best surgical writers: and on every proper occasion, he discovers an ardent thirst of knowledge; an unremitting attention to the improvement of his profession; unaffected humanity to the afflicted; and a candour and liberality towards his professional brethren, which reflect honour on his memory. We hope, therefore, that the example, as well as the writings of Mr. G. will prove beneficial to mankind, by checking the progress of certain notions, which have been propagated with too much success, of the inutility or disadvantage of labour and study, to men of talents and genius. While the pride of some, and the laziness or temerity of others, induce them to vindicate and patronise such absurd opinions; the useful labours of this late valuable member of society must invincibly prove, that the enlightened and successful practitioner is principally formed by diligent inquiry, and patient observation.

ART. VIII. *Essays on the Practice of Midwifery, in natural and difficult Labours.* By William Osborn, M. D. 8vo. 475 pages, 1 Plate. Price 7s. 6d. in boards. Cadell. 1792.

In the essays before us, (which are elegantly printed on fine wove paper) Dr. O. first attempts to demonstrate 'the inevitable and physical necessity of the tediousness, the difficulty, and the dangers of human parturition,' as dependant on the peculiar form and position of the body; and to obviate some objections which have been drawn from analogy, respecting parturition in other animals. He then describes natural labour, and points out the means employed by nature, to prevent the inconveniencies arising from the peculiar structure of the human frame; and shows the deviations which constitute laborious or difficult labours. He after this considers laborious or difficult labours under the different degrees or varieties in which they are commonly found. And lastly, he takes a view of that degree of difficulty which requires and admits of such instrumental assistance as both relieves the mother and saves the child. His principal object in the examination of this part of the subject seems to be, the making of a comparative estimate of the merit of the forceps and the vectis. Dr. O. also gives the reasons which induced him to enter upon the discussion of the comparative advantages resulting from these instruments. In the first essay, the author, after pointing out the fallacy of the opinion which supposes midwifery useless and unnecessary, observes, p. 5.

'If midwifery professed to superintend only the act of parturition, to co-operate with nature, and to assist her when necessary, it is evident that the art would be extremely beneficial to mankind; but midwifery, in its most extensive meaning, comprehends the medical direction and treatment of women, from the beginning of the pregnant, to the conclusion of the puerperal state.'

state, as well as the superintendence of the act of child-bearing. If we therefore take into consideration, the variety of painful, dangerous, and complicated situations and diseases in which it affords relief; and if we estimate, as we ought, the high and peculiar importance of the subjects of this art, from their acknowledged consequence to the happiness of mankind, and even to the existence of the world, we may surely venture to assert, that midwifery ought to be considered, not as a subordinate, but as one of the most important parts of the practice of physic.

Having in the first essay brought forward some arguments to prove 'that the extraordinary difficulty and tediousness of human parturition are inevitable, even under the most favourable concurrence of circumstances,' the author in the second proceeds to the consideration of natural labour. After the common directions in these cases, Dr. O. comes to the extraction of the placenta; upon which he judiciously observes, p. 38. that 'it ought to be laid down as an axiom in the practice of midwifery, that no parturient patient is to be quitted by the attending practitioner, till the placenta is expelled by nature, or extracted by art.'

'That under no circumstances whatever, ought the placenta to be permitted to remain in the uterus for any considerable length of time after the birth of the child; or, in other words, that more dangerous consequences may result from such retention, than can possibly happen from its timely and cautious extraction.'

'That the natural expulsion of the placenta, is both easier and safer than the artificial extraction, however skilfully performed.'

'That every endeavour ought therefore to be exerted to facilitate the natural expulsion, or to prevent the preternatural retention, or the necessity of recurring to art for the actual delivery of the placenta; which concluding part of the process of labour is, however, essentially necessary to establish the present safety and future security of the patient.'

Laborious or difficult labours are treated of in the third essay. The division of labours having been remarked upon, and proper directions given for the conduct of the practitioner, the author goes on to the management of those cases where fever, hemorrhage, or convulsion attends during parturition; in all of which he is of opinion that immediate delivery is essentially necessary, but particularly so in the two last. In these cases he urges it with great earnestness, 'that recourse be had to artificial delivery, immediately upon the first attack, and long before danger is apparently incurred; for, if we wait till symptoms of danger arise, the event will prove that, in general, we shall have already waited too long.'

In the fourth essay, we come to the consideration of 'laborious or difficult labours requiring instrumental delivery.' In this part of his work, Dr. O. goes into a pretty extensive inquiry respecting the relative merits of the two instruments which have been chiefly in use in those cases, and, after deliberately weighing the different advantages which each of them possesses, he, in our opinion with great propriety, makes a conclusion in favour of the forceps. Our author first remarks, 'that we are always in this case

case bound to suppose, that the child is unquestionably living; and that, we are of course, to use such instruments as are certainly not only compatible with the life of the child, or which, by their action, do not necessarily endanger its life, but which are perfectly competent to the relief of the mother in every difficulty; and yet, if properly applied, are incapable of doing the smallest possible injury to the child.

Having taken notice of the objects which nature has in view to attain 'by the particular complex form of the female pelvis, and its pressure on the child's head in the passage through it,' the author proceeds to the examination of the means necessary to be employed by art; in the construction of which (he thinks) 'we ought never to lose sight of the way in which nature accomplishes her work, or the manner in which she, by the compression of the bones of the pelvis, does universally and infallibly alter the shape, lessen the volume, change the position, direct the progress, and ultimately facilitate the exit of the child's head through the os externum; for certainly [says he] that instrument which best preserves this analogy to nature in these different effects, must be entitled to a decided preference; must be both best and safest.' On this principle, and laying this analogy down as a datum or axiom in practical midwifery, our author first describes and recommends the forceps, and then compares it with the vectis. A general description of the properties of the lever, and of the manner of its application, so far as it relates to inanimate matter, and to the living body, is also introduced in this part of our author's essay, and ought to be particularly attended to by every practitioner who undertakes the management of instrumental delivery. A short description of the forceps used by the author, and of the rules necessary for its proper application, is likewise given. From this the author goes on to observe, that it 'seems extremely probable, that the vectis, or simple lever, was employed in laborious or difficult labours before the more complicated lever or forceps was had recourse to in such cases.' And he thinks it also probable, 'that the simple lever was discarded, and the forceps substituted in its stead, either because it could not be used with efficacy in very difficult cases, without great injury to the woman, by making some one of the bones of the pelvis the fulcrum upon which the lever rested and acted; or, because it was in such cases found utterly inadequate to the delivery, by any means whatever.' For, 'it is impossible [continues he] to believe that any man of common sense would discard the simpler, the easier, the safer, and the more effectual instrument, for one not so simple, so easy, so safe, or so efficacious. If then the vectis was first used in midwifery, and the forceps afterwards, the fact itself is a complete confirmation of the inability of the vectis, and superiority of the forceps.'

p. 118. 'The forceps, which I have described and recommended in the preceding section of this essay, as so admirably adapted to the nature of the difficulty which we are to encounter and overcome, and which so exactly, in its form and effect, preserves that analogy to nature in parturition, was no sooner known

known and promulgated in this country, than it was universally adopted over the greatest part of Europe, particularly in France, Germany, and Flanders; inasmuch that Boepphor, a celebrated German professor, wrote a treatise entitled, "*De Præstantia Forcipis Anglicanæ.*" In Holland, however, another instrument was about the same time in great estimation and repute; the knowledge of which was confined to a few persons, and being used secretly, afforded them both great celebrity and profit. This instrument is now known to be the *vestis*, and has lately been imported from Holland, and introduced into practice and reputation in this metropolis. Although I professedly waive all historical inquiry concerning the invention or early use either of the forceps or *vestis*, yet, as I mean to examine the comparative merit of both instruments, it will be necessary, in this discussion, to state somewhat at large, and progressively, the arguments and opinions which have been published in its favour, either here or abroad; first by Van Swieten, and afterwards by professor Camper, and Monsieur Herbiniaux, on the continent; and lately in this country by Dr. Bland; and, much to my surprise and regret, by my old friend and colleague, Dr. Denman. At the same time premising, that it is the principle, and the principle only, either of the structure of the instrument, or its application to use, that I mean to consider and examine, and not the result of the practice of any person, and the representation of his own success: for however candid and honourable any man may be, and however scrupulously he may mean to adhere to truth in his relations, there must be a predilection in every man's mind for the instrument he himself uses; which will, unconsciously, dispose him to the most favourable description of its merits, and the entire concealment of its imperfections. If the principle of the instrument be good, the practice, properly performed, must be right; if the principle be bad, however it may be corrected by the peculiar skill and dexterity of an individual, the practice, in the general result, cannot be either safe or successful.

Dr. O. next endeavours to remove the objections which have been brought against the use of the forceps, and describes what are supposed to be the positive advantages of the *vestis* in preference to the forceps. On this last subject he remarks, that

p. 138, 'It must be obvious, upon the most superficial knowledge of the *vestis* and its application, that if it is to be used when the head is high up, and out of reach of the finger, which should conduct the point to the mastoid process, or occiput, where it ought to rest, it must be at least very doubtful where it is first applied, and to what part, in the progress of the operation, it may slip; it may therefore do irreparable injury to the child: for, it seems to me, that no skill or science can command its operation when so remotely situated; and the event, in many cases, which I have known, has, by dreadful effects, confirmed this opinion. With respect to the mother, from the inevitable pressure, on the soft parts, I must repeat, that the danger is still greater, and more certain; for it must be absolutely impossible to use

use the *vestis* in this situation of the head, without making some of the bones of the pelvis the fulcrum or centre of motion, however the hand, or a moveable fulcrum, may permit us to employ sufficient force to overcome a slight difficulty, or where the head is low down, and within reach.

‘The fourth positive advantage proposed by the use of the *vestis* is, that the perinæum will be less likely to be lacerated by this instrument than the forceps, because the natural shape of the head, and the manner in which it first presses against the perinæum, and then makes its final exit, are less altered by its application, than they must be by the forceps. Now, even admitting this representation to be correctly true, yet, as it must be obvious to common sense, that we cannot spare the left-hand to strengthen and support the perinæum, while it is the fulcrum for the *vestis*, the perinæum is, in my opinion, much more likely to be lacerated with this instrument than with the forceps, where the left hand is particularly required by the general rules for their use, to be kept constantly applied to the perinæum, for this express purpose; or if with the *vestis*, we cease to use the left-hand as a fulcrum, and, preferring the preservation of the perinæum, apply it to that part, it must be evident to demonstration, that some of the bones of the pelvis must then infallibly become the fulcrum, in which case we are only substituting one danger for another; for unless the operator had three hands, it is absolutely impossible to avoid exposing the patient to one or other of these dangers, if he avails himself of the assistance of the *vestis* at this period of the labour; because, one hand must be the moving power, one ought to be the fulcrum, and one certainly should be constantly applied to the perinæum.

‘I am earnestly solicitous that my readers should be attentive to my objection to this supposed positive advantage; for while I am writing this, I have had occasion to see a patient with the most shocking laceration, which many years ago was the consequence of this operation, performed by a man at that time in great practice, and in the constant habit of using the *vestis*.’

In short, our author concludes, that the only advantages which the *vestis* can even be supposed to possess over the forceps are, the facility with which it may be applied, and the secrecy with which it may be used. And he thinks still further, that, if this instrument be both easy in its application, and successful in its effect, (as stated by its advocates) that it is so, because, in general, it is used when not at all wanted, or when the difficulty being small, very inconsiderable force is required to overcome it. The facility and concealment with which the *vestis* may be employed therefore, in this writer’s opinion, afford strong objections to its use, as they offer an irresistible temptation to resort to it prematurely or unnecessarily. After this, the Dr. proceeds to show, ‘that the safety of the forceps to mother and child, are equal to their efficacy or power, and much superior to the *vestis* in both; for, [says he] ‘if the difficulty be considerable, the force required to remove it must be at least commensurate to the resistance,

resistance, and such as cannot be effectually employed by the vestis resting upon the hand as a moveable fulcrum.'

Having thus adduced considerable proof of the advantages of the forceps over the vestis, an instrument which has lately been made use of in the practice of midwifery in this country, the author proceeds to state the most erroneous and objectionable positions which have been brought forward in the second part of Dr. Denman's Essay on difficult Labours; after which he endeavours to guard the reader from their influence, both by arguments and facts.

In the fifth essay, which is chiefly a republication of an essay on laborious parturition, which the author printed some years ago, he minutely considers 'that degree of difficulty, which, depending on the distorted form, and diminished capacity of the pelvis, is incompatible with the safety of both mother and child;' and points out the degree of deformity in which it will be necessary to have recourse to the use of the crotchet, the Cæsarean operation, or the division of the symphysis of the pubis. The merits of these different operations are also inquired into and examined with considerable accuracy and attention; after which the author seems to determine in favour of the use of the crotchet. To these observations, this writer also adds a comparative estimate of the importance of the mother's life to that of the child in utero. He likewise remarks, that the necessity for the opening of the child's head being established, delay is extremely dangerous and improper. From this he passes to the dimensions of the pelvis, and attempts to ascertain the smallest dimensions in which delivery can be accomplished by the crotchet.

The last essay contains an extensive and useful historical detail of the division of the symphysis pubis, as it has been represented to have been performed by different practitioners of midwifery. Of this operation, however, our author does not appear to entertain any very high opinion; on the contrary, he thinks, 'that no circumstances whatever, can render it a warrantable operation.'

In these essays, the young obstetrician will meet with many very necessary and useful observations for the regulation of his conduct in the management of instrumental delivery. A. R.

HISTORY.

ART. IX. *The History of the principal Transactions of the Irish Parliament, from the Year 1634 to 1666; containing Proceedings of the Lords and Commons, during the Administration of the Earl of Strafford, and of the First Duke of Ormond: With a Narrative of his Grace's Life, collected from the Papers of Sir Robert Southwell, Knt., Secretary of State in Ireland, and President of the Royal Society. To which is prefixed a preliminary Discourse on the ancient Parliaments of that Kingdom.* By the Right Hon. Lord Mountmorres. In 2 Vols. 8vo. Vol. I. 428 pages. Pr. 7s. in boards. Cadell. 1792.

VOL. XV.

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THE first article in this miscellaneous publication, is an extract from Giraldus Cambrensis, containing an account of the expeditions of earl Strongbow and Henry II. to Ireland. The tyranny of Dermon M'Morough is well known, and his intrigue with the wife of Oronke prince of Meath, which excited the resentment of Roderick king of Conaught, and monarch of all Ireland. In his distress Dermon had recourse to the assistance of England, and was courteously received and liberally rewarded by Henry II., to whom he swore allegiance as his vassal. At Bristol, Dermon having obtained the king's authority held out great rewards to all who would assist in recovering his territory, but only Richard, son of the earl of Chepitow, agreed to enter into allegiance with him and to marry his daughter. Robert Fitzstephens and Maurice Fitzgerald afterwards consented to join in his views the next spring; and Dermon returned in August 1168 to his own country.

In the beginning of May 1170, Robert Fitzstephens, with 300 archers and foot, landed at the Bann in the county of Wexford. Being reinforced by another small party, they sent word to Dermon, who speedily joined them with a good force. At Wexford they were opposed by 2000 men; but the superior arms of the English terrified them, and obliged them to take shelter in the town, which capitulated after a siege of some days. The town and territory of Wexford were given by M'Morough to the English adventurers according to covenant.

The good success of Fitzstephens encouraged Richard, the young earl of Chepstow, to push his fortune according to his former agreement with Dermon. He applied to king Henry for leave to proceed on this enterprize, but the king rather made a jest of his application, and in a jocular mood seemed to give a faint assent. He was preceded by a gentleman of his household, Reimond le Grosse, with ten gentlemen and seventy archers, well appointed, who in May 1171 landed near Waterford, where they were opposed by the citizens of that place, about 3000 men, who were surprizingly conquered by Reimond's small company. The city of Waterford being surrendered as a ransom for the prisoners, it was ready for king Henry's reception, who landed there in November 1172, with 500 gentlemen, and a considerable army of cavalry and archers. From Waterford Henry marched to Dublin, through Ossory, and received the allegiance of a number of the native princes. Even Roderick himself swore fealty on the other side of the Shannon, and became tributary: and thus the whole of Ireland, Ulster only excepted, became subject to England.

P. 41. Though the principal chieftains submitted to Henry II., the far greater part of the people of Ireland retained their own usages, customs, and laws. Even so late as the reign of Elizabeth, the customs, and the canons of descent by the law of tanistry prevailed, and the tanists or judges, who were chosen by the Irish tribes, were the chief dispensers of the law.

Nor was it till the reign of king James I., that regular circuits were appointed, that the king's writs prevailed, and that the

the English laws predominated universally in Ireland. Till the reign of Edward vi., the English government prevailed only in a colony which occupied a space of about twenty miles square: for this curious fact we have the authority of an act of parliament of the thirteenth of Henry viii., chapter 3, and the proof in these words: "*There are only four shires where the king's laws are occupied in this land;*" namely, Dublin, Kildare, Meath, and Uriel, or Lowth.'

The first parliament which was regularly assembled in Ireland was in the 9th of Edward ii. The records of parliament are, however, it appears, entirely lost, except a few which are preserved in a report of the house of lords in 1757.

P. 46. 'From the reign of Edward the second, till the reign of Henry the sixth, there are no acts of parliament recorded in the statute books. But it appears from those books, that parliaments were held in the seventh, eighth, tenth, and twenty-fifth years of his reign, under three different chief governors; and from the twenty eighth year of his reign, they were summoned almost every year under the duke of York; who was for ten years and more lord lieutenant. And eight parliaments were summoned during the short reign of Edward iv.; which appear to be held nearly one every second year, during that period.

'Of the acts which passed during these last periods, that law which enjoins the residence of the clergy, under the penalty of forfeiture of their benefices for a year's absence, and takes away the benefit of the king's licence; and an act which prohibits appeals to England, seem to be the most remarkable. It is generally supposed that some acts were passed in the lieutenancy of the duke of York, to the prejudice of the rights of the crown of England; probably this law about appeals to England, which was cited and much relied upon in the representation of the house of lords to king George i., and upon the proceedings in the great cause of Sherlock and Annesly, in one thousand seven hundred and seventeen, and one thousand seven hundred and nineteen, was one of them; and this perhaps gave rise to that famous law of sir Edward Poynings, in the tenth year of king Henry the seventh.

'In the eighth year of this last king, a parliament was held, when only one law passed: and in the tenth year of his reign, another parliament, which was remarkable, not only for the number of twenty-two acts which were passed, but for their great weight and influence in succeeding ages; of which, that which authorises the treasurer to create delegates, and gives to the officers of the treasury the same powers as in England; and that statute which adopts all the laws of England antecedent to that period; and lastly, the famous act emphatically called Poynings' Law, which regulated the mode of summoning parliaments, and of passing laws, appear to be the most remarkable.'

The public are well acquainted with the singular alteration which the Irish were enabled to effect for the benefit of their constitution during the American war, but the following extract contains

tains matter which may possibly not be in the possession of every reader.

P. 57. ' Before I conclude this chapter, it may not be amiss to take a short view of the former, and of the present, method of passing laws, and of holding parliaments in Ireland.

' Before a parliament was held, it was expedient, antecedent to one thousand seven hundred and eighty-two, that the lord lieutenant and council should send over an important bill, as a reason for summoning that assembly. This always created violent disputes, and it was constantly rejected; as a money bill, which originated in the council, was contrary to a known maxim, that the commons hold the purse of the nation; and as all grants originate from them, since, in early times, they were used to consult with their constituents upon the mode, duration, and quantum of the supply.

' Propositions for laws, or heads of bills, as they are called, originated indifferently in either house. After two readings and a committal, they were sent by the council to England, and were submitted, usually by the English privy council, to the attorney and solicitor general; and from thence they were returned to the council of Ireland, from whence they were sent to the commons, if they originated there, (if not, to the lords,) and after three readings they were sent up to the house of lords where they went through the same stages; and then the lord lieutenant gave the royal assent in the same form which is observed in Great Britain.

' In all these stages in England and Ireland, it is to be remembered, that any bill was liable to be rejected, amended, or altered; but that when they had passed the great seal of England, no alteration could be made by the Irish parliament.

' At present, by the chief baron Yelverton's law, it is not necessary for the council to certify a bill under the great seal of Ireland, as a reason for summoning a parliament, but it is ordered to be convoked by proclamation from the crown, as it is summoned in England.

' Touching bills, they now originate in either house, and go from one to the other, as they do in England; after which, they are deposited in the lord's office, when the clerk of the crown takes a copy of them, and this parchment is attested to be a true copy, by the great seal of Ireland on the left side of the instrument. Thus they are sent to England by the Irish council, and if they are approved of by the king, this transmits, or copy, comes back with the great seal of England on the right side, with a commission to the lord lieutenant to give the royal assent. All bills, except money bills, remain in the lords' office; but bills of supply are sent back to the house of commons to be presented by the speaker at the bar of the lords for the royal assent. Hence it is manifest, that no alteration can now be made in bills, except in parliament, as the record, or original roll, remains in the lords' office till it obtains the royal assent.

' Of the rejection of bills, or not returning them from England, it is said there are very few instances of such a refusal by
the

the crown since one thousand seven hundred and eighty-two; though, doubtless, the royal negative in both kingdoms, is as clear a privilege as any other prerogative.

‘ Upon the proposal of this alteration in the form of passing laws by Mr. Yelverton, it was ably urged by Mr. Flood, one of the most eloquent and able members that Ireland has ever known, that the royal negative to an Irish bill should be given in the house of lords publickly by the lord lieutenant; but this proposition was rejected. The royal negative of “*le roi s’avise*,” I was informed by an officer of the house of lords in England, remarkable for his knowledge of forms, is accompanied with holding the bill down, and putting it under the table; a motion the reverse of that which takes place upon giving the royal assent. The last instance of the royal negative in the English parliament, was early in the reign of king William.’

Mr. Hooker’s account of the method of proceeding in parliament; the mode of summoning the knights, clergy (for the clergy were then represented and sat in parliament), and burgeses; the duties of the speaker, &c. is curious, but too long for insertion, and incapable of abridgement.

The journals of the house of commons of Ireland begin 18th of May, 1613, with a short abstract of which, to 1615, lord M. next presents his readers. Among other curious matter we meet with the following.

P. 167. ‘ On the twenty-ninth of October, on the motion of sir John Everard, a very extraordinary debate took place, about wearing gowns. The notes of the speeches upon this subject are so curious that I shall give them.

“ Sir John Everard said, That it was fit; alledging the example of Julius Cæsar, and of sir John Norris, in the last parliament.” “ Sir Christopher Nugent said, That Mr. Hartpole borrowed a short gown, in the last parliament.”

“ Mr. Galway confirmed it, being a member of that parliament, and then it was agreed upon by the house, That touching the several motions for wearing gowns, the grand committee shall peruse and consider of the testimonies and proceedings of the last parliament *.”

The stipends of members of parliament have frequently been mentioned by political writers, but the authentic testimonials have not often been produced to the public: P. 170.

‘ On the twenty-fifth of November, it was ordered, That members for counties should have thirteen shillings and fourpence, for cities ten shillings, and for boroughs six shillings and eight pence a day of Irish money, (unless a previous agreement was made for less,) ten days before, and ten days after, the prorogation of parliament; and privilege of parliament was resolved

* ‘ Of this custom of wearing gowns in the early sessions in the house of commons in both kingdoms, notice has been taken in the orders adopted in the session of the eleventh of Elizabeth.’

to be for forty days before, and forty days after, the sessions, upon a consideration of the third of Edward the fourth, chapter one, which act ascertains parliamentary privilege in Ireland.

The next tract is very interesting, and affords a most melancholy testimony of the perfidy and ingratitude of courts. It is a life of the first duke of Ormond by Sir Rob. Southwell; and as it is more capable of abridgement than the general contents of the volume, we shall endeavour to present our readers with an abstract of the whole.

The life of the first duke of Ormond.

James, the first duke of Ormond, was originally the twelfth earl of that family, the ancient name of which was Fitzwaker, but was changed for that of Butler, the office of chief butler to king Henry II. being made hereditary in the family. This earldom is the oldest in Ireland, having precedence even of that of Kildare.

He was the son of Thomas, viscount Thurles, and grandson to earl Walter, and was born at Clerkenwell, on the 10th of Oct. 1610. He was nursed at Hatfield by a carpenter's wife, where he remained till three years old. In 1618, his father, viscount Thurles, was drowned in crossing the sea for England, and after that he was called by courtesy lord Thurles. He was placed by the king under archbishop Abbot, who, however, paid little attention to his education.—His grandfather, earl Walter, being then a prisoner for debt in the Fleet.

He lost a considerable part of his estate by an unjust award of James I.—He early imbibed a taste for theatrical amusements, and was, in the old language, 'one of the chief sparks of the town.' In 1628 he accompanied the unfortunate Buckingham in his intended expedition against Rochelle, but returned on the duke's being assassinated. At court he fell in company with the lady Elizabeth Preston, who was a ward of the king, and bestowed by him upon lord Holland, son of the earl of Denbigh, but the preferring Ormond to the other, he was forced to pay lord Holland 15,000*l.* in consideration of her wardship, and they were married in Christmas, 1629: she was five years younger than her lord.

In 1631 lord Ormond purchased a troop in the standing army of Ireland. He soon embroiled himself with Wentworth, lord deputy, who, finding his high spirit, conceived him a proper person to be employed in his majesty's service, made him a privy counsellor in 1634, and in 1639 he was made lieutenant-general of the horse, employed to act against Scotland. In November, 1641, the king appointed him lieutenant-general of the whole army in Ireland, under the earl of Leicester. In April, 1642, his lordship obtained a signal victory over the confederate Irish at Kilbrush. In August, the same year, he was created a marquis. In 1643 he had a commission to treat with the Irish; he was dismissed from his employments by the parliament, but was made lord-lieutenant by the king. On the 27th of July, 1647, he surrendered Dublin to the parliament's army, and sailed with his family for Bristol. In 1648 he escaped to France. In the end of the same year he went to Ireland in order to arrange matters with

with the rebels, so as to restore the king's authority. In 1649 Charles II. invested him with the order of the garter, and in August, the same year, he was defeated in Ireland by the parliament's army, and was forced by his own party to abandon the kingdom. In 1652 and 3 the marchioness came to London to solicit some subsistence out of the confiscated estates of the family, in which she succeeded.

In 1655 war broke out between Spain and England, and Ormond, having been expelled from France with the other adherents of Charles, in consequence of a treaty with Cromwell, accepted the command of an Irish regiment, in the service of Spain.—In 1657, however, he quitted the service, and came over to England to endeavour to produce some effect in favour of the king. After a month's stay, however, finding nothing was to be done, he returned to Dieppe, and thence travelled incog. to the king at Bruges: P. 244.

'In this expedition, my lord had with him to West Marsh only his servant Maurice, who had like to have spoiled all, by his exposing, in the room there allotted them, the conveniencies for night, which were in the portmanteau; but there being no bed fit to go into, and the weather being extremely cold, my lord sat up all night at shuffle-board with four maltmen of Suffolk. He had a good hand at that sport, and drank warm ale with them until morning. He then went to Colchester, but left Maurice to return back with letters; and he and Daniel O'Neile kept together to Chelmsford, as was said, and then they parted. My lord wore a green hat-case on his hat, and a night-cap on his head; he had his portmanteau behind him, and all other things were made suitable thereto. His first lodging in London was at a surgeon's in Drury Lane, who, though a papist, yet, having good skill in his trade, his neighbours were kind to him. After a while he began to suspect the inconvenience of the place, and asked his host, over a pint of sack, if he had no hiding-place in his house for a priest. "No," said the man, "for my house is very often searched, and so are all the houses in two or three streets about us." Hereupon my lord presently paid his landlord, and went to a French taylor's in the Black Friars; and that very night was the surgeon's house searched, and all the houses of the neighbourhood.'

He never lay in bed while in England, in order that he might be in constant readiness to escape. In May 1659, a suspension of arms was agreed on between France and Spain, and his majesty, hoping to make some advantage by it, departed from Brussels for Fontarabie, the place where peace was to be concluded, the marquis and some others attending him; but Charles gained nothing by this measure. In the latter end of this year, however, favourable hopes were entertained of his restoration in England, and Charles entered into an immediate correspondence with Monk. In the beginning of May, 1660, the king was proclaimed in England, and the marquis, in his fiftieth year, partook of the advantages of his master's restoration. He was loaded with places and with honours, and was soon created duke of Ormond. In

November 1661, he was made lord lieutenant of Ireland, and his reception at Dublin in 1662, was very flattering. In the May following, a conspiracy was formed against his life by Blood and others, but was discovered by one of the accomplices; in the mean time, a party at court were planning his ruin, and his grace found it necessary to return to England in 1664. He could, however, only ward off the blow a few years; he was involved in the disgrace of Clarendon in 1668, and remained several years in court under 'great eclipse.' In 1670, returning from an entertainment given in the city to the prince of Orange, he was assaulted by Blood and five others, and almost assassinated. It is well known, that after all these offences, and an attempt to steal the crown, Blood was not only pardoned, but pensioned. In 1670, lord Berkeley took the government of Ireland. p. 276.

'In August 1671, one Edward Purcell, an Irishman, did not only give out he would kill the duke of Ormond, but, in effect, said as much in a petition that he delivered to the king. On this, he was by warrant sent to the tower, and from thence, in November after, to Bedlam, where he was visited by three of his grace's enemies, then great at court. But being cured, he was, for a while after, kept in Newgate, and from thence permitted to go beyond sea.'

His grace's letter to his majesty, written in 1674, will afford the best evidence of the ingratitude of kings. p. 280.

"It is about a year since I begged your majesty's leave to go to Ireland, which you were pleased to give me: but the war being then in the heat, and there seeming to me a possibility that, in some conjuncture, I might be of some use to your service, I delayed it: but now that you have a peace, and have given a long recess to the parliament, I have so far presumed upon the permission you then gave me, as to prepare for that journey as soon as the season will permit.

"It is now six years since I came over last; a great part of that time I have passed more uneasily than I made shew of, or than I ever thought I should do in your majesty's court and presence; having had many reasons to make me believe your favour was at least very much abated towards me. The circumstances were too many, and too little pleasing to me, to reckon them up; but they were such as seemed to evidence to the world, that it was rather the remembrance of some old service I had endeavoured to do the crown, than any thing else, that preserved me from the uttermost disgrace due to a faulty and insignificant person. How grievous soever this was to me, I have borne it with duty, and more temper than I am naturally master of, &c."

In June 1674, he went from Clarendon house to Kilkenny, but returned in May 1675; and, through one of those singular changes which stamp the character of versatility on courts, he was again brought forward by the jealousy of the duke of York as a rival to Monmouth, and re-appointed lord lieutenant of Ireland. In 1682, his grace was created an English duke, by the title of Ormond. In July 1684, the duchess died, aged 69. In the course of this year, Charles again determined on setting aside the

the duke, but died himself in 1685. He was much neglected by James, though some attempts were made to convert him to popery. P. 300.

‘I continued for this month (says sir R. Southwell) with his grace, and lay so near him as often in the night to hear him at his devotion. He had composed some excellent prayers on several occasions, which have since appeared among his papers. He would often discourse to me of the emptiness of all wordly things; of honour, riches, favour, and even of family and posterity itself. Among some discourses of his late majesty Charles the second, I presumed to ask him how early it was he thought him to be a Roman catholic: his grace said, that his first suspicions thereof were, while his majesty was in Flanders; for, though he never saw that zeal and tenderness as to divine things which he often wished, yet so much as appeared herein looked that way; however, he thought it so very little, that upon returning to his kingdom it would quite wear off. But there happened a thing soon after, on which he had often since reflected, and knew not until now how to interpret aright. It was at the time, he said, that the marriage was in treaty for his majesty with the infanta of Portugal. He said, that the lord chancellor Clarendon spoke to the lord treasurer and himself, to attend his majesty, as they did, in that room which they called the closet of Thomas Chiffins, where the rarities stood. Here my lord chancellor opened to his majesty, not only to what the Spaniards had objected as to the barrenness of the lady proposed to him in marriage, but what he had from other hands. He did most solemnly remonstrate the infelicity of such an event to his whole kingdoms; that the treaty was not advanced so far, but that his majesty might wave it, and that his majesty might not be to seek for a wife, he then proposed some others who were German ladies. Upon this the king said, the German women were foggy, and that one of them would not please him for a wife; and that his accusation must needs come all of it from the malice of the Spaniards, and so bid his lordship, without more scruple, to proceed in the treaty. I have (said his grace) since reflected on it, that this was to have a catholic wife, and to wave one that was a protestant; and this very story his grace repeated to me again in April after, when I was with him at Kingston-hall.’

His grace died on the twenty-first of July, 1688, after having seen seven generations of his own family, three above, and three below himself.

The volume concludes with a view of the proceedings of the lords, from 1634 to 1666. Among a variety of uninteresting matter, they contain some curious information, and some good political documents. From this abstract we were astonished to find, that there is still, on the statute book of Ireland, a law against witchcraft, though the Irish, according to our author, have been, in general, much wiser and more liberal than the English in weeding out of their code of laws the useless and obsolete statutes.

On the whole, the public are obliged to the noble lord for the present publication, though we must observe, that it is better calculated for curious, than for general readers. D.

P O E T R Y. THE DRAMA.

ART. X. *Songs of the Aboriginal Bards of Britain.* By George Richards, A. M., Fellow of Oriel College, Oxford. 4to, 28 ps. Price 1s. 6d. Oxford, Cooke; London, Robinsons. 1792.

ANTIQUARIAN research is never employed with greater advantage, than in providing materials for the labours of genius. It appears from Mr. Richards's former poem on the Aboriginal Britons, and still further from the present elegant performance, that he has industriously collected, from the monuments and narratives which describe the state of the ancient Britons, such particulars as admit of a poetical application. At the same time, these productions sufficiently prove, that the writer is no mean proficient in the art of converting the inferior ores which he has dug from the mines of antiquity, into the pure gold of poetry.

In the first of these songs, entitled, *The Battle*, the bard is introduced as animating the Britons to combat against the invading Romans; preventing them from flight; heightening the triumph of their victory; aiding their lamentations over the body of their fallen chief; and predicting the renovation of their heroes, and of themselves, in the bodies of future chieftains and bards, according to the doctrine of transmigration commonly believed among the ancient Britons.

P. 8. ' The bards perceiv'd the yielding throng, '
 And quick resum'd their magic song : '
 By your fathers' warrior-shades ;
 By antique Mona's holy glades ;
 By Cambria's rocks, that stream'd of yore
 With many a Conqueror-Roman's gore ;
 By each car and flaming brand,
 That drove bold Julius from our strand ;
 Turn :—and blushing fear to fly :
 Revere your kind, and dare to die.
 ' The soul shall quit the stiffening clay,
 And mount through air to brighter spheres ;
 In warlike sports with Hesus play,
 While Hoel's music charms the ears :
 Then again in earthly mould
 Shall Snowdon's forked peaks behold ;
 Again through legions scatter death ;
 Again for freedom pour its breath.
 Life is but a middle space
 In endless being's circling race ;
 And bold in battle to expire,
 Speaks the soul of heavenly fire.

But

But ah! the captive's mournful fate!
 To swell the pomp that marks his shame;
 To kneel the chief his soul must hate,
 And hear a coward blast his name:
 To tread Hesperian ground;
 To drink of Tiber's hated stream;
 With downcast eye,
 With many a sigh,
 Sullen, with fetter'd limbs, to move along,
 The sport or pity of an abject throng:
 While conquering warriors pass with laurels crown'd;
 And Albion's pictur'd cities beam around;
 Cymbals and clarions swell the triumph song;
 And plumed helmets wave, and groves of lances gleam.
 The Britons hear;
 They blush; they turn; they fight; prevail;
 And those, whose eagle, high display'd,
 Shadow'd this sublunary sphere,
 And made the kingdoms of the world grow pale,
 Now, trembling, flee before a British spear,
 And dew their mails for shame with many a burning tear.
 By glory rous'd, and touch'd with nobler fires,
 The bards in holy fury seize their lyres:
 Ye shades of heroes, nobly slain,
 Fighting for your native plain;
 Sons of war, who bravely sped,
 Boadicea at your head;
 If your souls, return'd to light,
 Chase the wolf down Snowdon's height,
 Or muse on blood in caverns drear,
 Or poise in darksome groves the spear;
 Come, behold the radiant flame*,
 That speaks the glory of our name.
 On Skiddaw's summit mid the skies,
 Let the blazing pile arise,
 That o'er the mountains, dark in night,
 Wide may stream the glorious light.
 Hark! the huge clefts of Borrowdale,
 And lonely Derwent's peaceful vale,
 Repeat the dying sufferer's mournful wail.
 Lo! wild Lodore her thundering torrent stills,
 To hear the distant groans roll down the midnight hills.
 Each groan, O vanquish'd Rome,
 All-mournful knells thy doom.
 In yellow Tiber's orange shades
 Cæsar's pining form shall lie,
 And cast on distant Rome a tearful eye,
 And shuddering seem to hear the clash of Albion's blades.
 Revenge shall hunt your rashly-daring band,
 To your own vine hills and olive land;

* * It was the custom with the aboriginal Britons to sacrifice their prisoners.*

Our barks shall ride your hostile main,
 Our scythed chariots shake your hateful plain,
 And o'er your seven proud hills gleam many a flaming brand. *

The second song is, *The Captivity of Caradacus*, in which that hero is introduced in all the majesty of invincible virtue, in the following energetic lines.

P. 19. ' Thick rose the lances dyed in British gore;
 With scar-entrenched limbs and shining mail,
 Their blood-stain'd plume nodding to the gale,
 The lords of empire darken'd Albion's shore.
 His dreary conquest shaggy, waste, and rude,
 High from the prow the imperial eagle view'd :
 Beneath the proud bird's hateful shade
 Siluria's captur'd prince was laid
 Silent and still and stern ; the conqueror foe
 Shook at the savage firmness of his brow.
 While as the broad keel plough'd the briny way,
 O'er the pale cliffs, that lessen'd to the sight,
 The bearded bards, in robes of radiant white
 With harps that glitter'd to the orb of day,
 Along the calm cerulean main
 Pour'd a bold inspiring strain ;
 And bade their monarch's towering soul
 Proudly upborn disdain a foe's controul,
 As Penmantaur uplifts its awful form,
 Assail'd by ocean-waves and Cambria's mountain storm.'

In the sequel of this piece, the bards pour forth a sublime prediction of the irruption of the Northern nations on the Roman empire, and of the victories which the hero would obtain on his future return to the earth,

P. 24. ' That flame, O patriot prince, shall glow
 In native lustre on thy martial brow,
 When thou return'st, beneath the beams of day
 To animate a kindred clay.
 Then, when thou goest all terrible to wield
 'Trifingis' blazing faulchion o'er the field ;
 When from thy awful port the host retire,
 Like stars before the sun's ascending fire ;
 When thy tall plumes in all their terrors rise,
 And flame, like lightning, flashes from thy eyes ;
 Then shall our scythed chariots, as of yore,
 Wheel round the giddy steep,
 That overhangs the deep,
 And headlong roll our foemen to the shore ;
 Again shall Druids look superior down
 On mortal kings, and awe them with a frown ;
 The potent wand shall wave its magic round ;
 Through holy groves the golden axe resound ;
 And altars, bright with flames, illumine
 Another Mona's solemn gloom.

Then

Then to the silent midnight orbs of fire,
 On Moonshine banks of haunted streams,
 'Mid grey oaks mellow'd by the night's wan beams,
 The bard shall touch his silver wire,
 And soothe the sleeping wanderer's fairy dreams :
 While, as the soft suspended numbers fall,
 Through the tall pines, that up the cavern'd sleep
 Rise midway waving o'er the deep,
 In each soft murmuring gale
 A warrior's troubled spirit seems to moan,
 Or misery's wasted form to pour her feeble groan."

Throughout the whole of these pieces, the sentiments are noble and elevated, and the imagery and diction perfectly suited to the higher species of lyric verse. The writer is unquestionably entitled to a distinguished place among modern poets.

ART. XI. *Poems.* By G. Dyer, B. A. late of Emanuel College, Cambridge, 4to. 54 pages. Price 3s. Johnson. 1792.

THE poems here presented to the public, though introduced by the author with a modest acknowledgment that he is by no means satisfied with his own performance, have a kind of merit which entitles them to particular attention. At a period when the general taste in composition, and especially in verse, is tending towards that laboured elegance which produces obscurity, it is a peculiar pleasure to meet with a poet, who, without sinking into prosaic feebleness, is distinguished by the chaste simplicity of his diction. Mr. Dyer appears, in this respect, to have formed his taste upon the best models of antiquity. At the same time, he judiciously avoids those puerile ornaments, which are by many modern poets so freely borrowed from the ancient mythology, and relies, both for his sentiments and imagery, upon truth and nature. It is Mr. D.'s opinion, that our English poets have deviated widely from the simplicity of the truth, by an injudicious imitation of the ancients, and upon the ground of this idea, has framed the following ode. P. 28.

' WRITTEN AT FENSTANTON, IN HUNTINGDONSHIRE.

" A new creation rises to my sight."

ADDISON'S *Letter to the Earl of Halifax from Italy.*

' Though much I love th' Æolian lyre,
 Whose varying sounds beguil'd my youthful day ;
 And still inventive fancy loves to stray
 In fabled groves among th' Aonian quire ;
 Yet when fair nature's volume open lies,
 And heav'nly truth pours forth its sacred light,
 My song forbears—for let the sun but rise,
 What are the glimmering stars that cheer'd the lonesome night ?
 ' I bid farewell to classic ground ;
 Ye endless labyrinths of song*, adieu !
 For chaster, fairer scenes now rise to view :
 And the ear drinks in notes of clearer sound.

* ———— ὕμνῳ ἑστύχῳ.

PINDAR.

No purple Venus round my Hammond's bow'r,
 No blue-eyed graces, wanton mirth infuse;
 The King of gods here reigns no golden show'r,[†]
 Nor hath his humble bard e'er sipp'd Castalian dew.

• Yet oh, sweet rose, fair child of May!
 Though Bacchus ne'er with thee his brow shall wreath;
 Ye tender myrtles! though ye ne'er shall breathe
 On the soft couch that wak'd to am'rous play ‡:
 Yet will I steal from you the richest sweet,
 Yet shall your beauties wake no vulgar strain;
 Each wild note shall some kindred passion meet,
 And not a gale that sighs, shall sigh to me in vain.

• Say, polish'd friend, the motley flow'rs,
 Which fancy streaketh in her wanton play,
 Say, are they half so sweet, or half so gay,
 As those which nature paints in sober hour?
 And if, thy books exchang'd for rural ease,
 In art's neat elegance thou deck'st thy bow'r;
 Ah! what can please if this has nought to please,
 Or cheer, if this not cheer, the philosophic hour?

• Still then in Hammond's roseat bow'r,
 Still will I weave the wreath of song;
 And while the pleasing task I still prolong,
 Fair nature, let me view each sweeter flow'r.
 Oh truth, immortal truth! I'll live with thee;
 On thy chaste walks no wayward joys intrude;
 With fables ere I'll tinge my simple lay,[§]
 Exil'd with thee I'll live, and sing in solitude*.

• And oh! than yon fair orb of day,
 Light still more fair, that oft in Zion's grove
 Warm'd'st with the hallow'd beams of grace and love,
 Prophets, who wrapt in heav'nly transports lay,
 Hail! light divine—oh! may I meet thy beams,
 Spring up and sing, and glow with living fire;
 But, if the lyre without enchanted themes
 Must sleep—ah, then, for ever sleep, false feeble lyre!

† Καὶ σφῆς θισπισιοι πλωτοι κατεχουσ Χρονον.

HOM. II. l. 2.

Vid. Etiam Pind. OL. VI.

πθξ ποτε

Βριχη θιων βασιλευς ο μυγας

Χρυσαις ιψαδισσι πωλιν.

‡ • Couches composed of the sweetest flowers were among the softer luxuries of the Greeks and Romans. Hence Anacreon,

Επι μυρσιναις τερηναις

Επι λωτιναις τε ποιναις

Στορισας, διλω προπινειν.

Ode iv.

§ Ου ψευδαι τυχεν

Λογον.

PIND. OL. IV.

* Forsaken, woful, solitary maid,
 Far from all people's praise, as in exile.

SPENSER'S *Fairy Queen*, B. I. c. iii.

The

The versification of these pieces, is, for the most part, very harmonious; but we occasionally meet with inelegant lines. The last line in the following, otherwise beautiful stanza, from an ode to the morning, is exceedingly rugged. P. 21,

‘ And rosy health, for whom so long,
Mid sleepless nights I’ve sigh’d in vain,
Shall throw her airy vestment on,
And meet me on the plain.
Gay laughing nymph, that loves a morning sky;
That loves to trip across the spangled dews;
And with her finger dipp’d in brightest hues,
My faint cheek shall she tinge, and cheer my languid eye.’

In an animated Ode to Liberty, Mr. D. pays respect to many living advocates for freedom. Beside the pieces already mentioned, the volume contains odes to spring, to pity, and to peace; a monody on the death of a friend; an address to the Deity; Balaam’s prophecy; Asteria rocking the cradle; and a poetical recipe for a cold.

ART. XII. *Anatole; or a Contemplative View of the Material and Intellectual Worlds Compared; a Poem, on the Birth of Christ. In two Books.* 4to. 40 pages. Price 2s. 6d. Evans.

THE topics, which this poem seems chiefly intended to illustrate, are the divine origin, intrinsic excellence, and happy effects of the christian religion. The writer compares the material world at midnight with the intellectual darkness which prevailed before the christian era; represents the rising of the sun as an emblem of the appearance of the ‘sun of righteousness’ in the birth of Christ; exhibits the influence of this heavenly light in dispersing the clouds of prejudice, superstition, and vice; delineates the benevolent character of our Saviour; relates historically the beneficial effects of christianity; and draws a prophetic picture of the personal and public happiness, hereafter to be enjoyed under the Messiah’s kingdom. After the numerous unsuccessful attempts which have been made by poets of no mean rank on this sacred theme, the author of these verses will have some consolation, if his poem should be thought to fall short of that elevation of sentiment and language, which the subject requires.

The following description of midnight is poetical. P. 2.

‘ ’Tis midnight deep:—o’er all the vacant plains
Thick darkness sits, and awful stillness reigns.
The feather’d songsters of the grove no more
Chant in shrill strains their am’rous ditties o’er;
But cold and shiv’ring on some friendly spray,
In silence pass the cheerless hours away.—
Nor voice nor sound obtrudes, but where alone
The distant cataract’s hoarse and hollow moan
Echoing provokes the wakeful house-dog’s bark,
While faithful to his charge, amid the dark,
He views the gliding moon with jealous eye,
And growls at his own shadow sitting by.
Or when from dreary yew, or mould’ring tow’r
With awful ivy hung, or dusky bow’r,

The

The wailing owl, that ceaseless all night long,
 Shrieks on the gloom, and plies her hideous song;
 Or pausing oft, where glides the lonely flood
 In peaceful murmurs to the pendent wood,
 With many a soothing, many a plaintive strain,
 Her young sweet Philomel laments in vain.
 All else is silence, solemn, and profound,
 Whilst Melancholy spreads her horrors round.
 Creation slumbers; Nature's self oppress'd
 With long-exerted effort sinks to rest,
 And nodding o'er her children seems to share
 One common influence, and forget her care.'

It is to be regretted, that the pen which could produce such verses as the preceding, should have written the following prosaic lines. P. 16.

'The way to heaven by wretched mortals sought,
 And ah! by sages more erron'ous taught:
 So strange, uncertain, difficult and steep,
 So strait, so intricate, and oft so deep
 In Fancy's mazes wrapt,—their followers knew
 No certainty to credit or pursue,—
 Is now so amply and so truly shown,
 That where men err, the error is their own.
 'Tis granted, oft, on either side there lie
 Some myst'ries puzzling to the curious eye:
 These with our passage seldom interfere,
 And neither should, nor can be fathom'd here.
 The end is pointed out—the means t' attain
 That glorious end, to simplest minds are plain.'

ART. XIII. *The Louiad, an Heroi-Comic Poem. Canto IV.* By Peter Pindar, Esq. 4to. 23 pages. Price 2s. Symonds. 1792.

INDEED, friend Peter, this story of the louse grows stale, and thou thyself, if rightly we divine, art aware of it; for thy muse, though on other themes as vigorous as ever, on this subject now flags and loiters:—Not that we mean to insinuate, that this canto is destitute of humour; like every other production from the pen of this singular genius, it has its strokes of pleasantry, and will afford the reader amusement. Of what kind will appear from the author's own argument.

'Morning and majesty get out of bed together—A most solemn and pathetic address to the muse, with respect to omens—A serious complaint against the omens for their non-appearance on so important an occasion—The wives and daughters of the cooks seek the palace, to encourage their husbands—A beautiful comparison of cocks and hens—The dismay of the cooks—The natural history of eyes—Mister Ramus enters the kitchen—Mister Ramus is praised for dexterity in shaving majesty—Mister Ramus's consequence with majesty superior to that of great ministers—Mister Ramus's namby-pamby name Billy, given by majesty—The dread occasioned by Mister Ramus's appearance amongst the cooks—Mister Secker, clerk of the kitchen, enters in a passion—Mister Secker threatens tremendously—A wife of one of the cooks nobly answers Mister Secker, and vows opposition—Mister Secker replies with astonishment, vociferation, and threat—The heroine's

heroine's rejoinder to Mister Ramus, with much sarcasm—Mister Secker groweth very wroth—studieth revenge—Prudence appeareth to him, and administereth great and wholesome advice—Prudence becalmeth the clerk of the kitchen—A second heroine appeareth, speechifieth, and threateneth—slyly alludeth to the immense wealth of male majesty, and the heaps of diamonds belonging to female majesty—praiseth her husband's cleanliness, and denieth a house-existence in his head, and squinteth at Mister Secker as the probable owner of the animal—Mister Secker rageth a second time—One of the finest comparisons in the world, between Mister Secker in a passion, and a leg of mutton and turneps in the pot—The poet pauseth, moralizeth, and trembleth at that devil, lately introduced to the world, called equality, the enemy of majesty—Some of the sweetest lines in the world on the occasion—Prudence re-entereth to becalm Mister Secker, by clapping her hand on his mouth—An inexpressibly apt bottle-of-small-beer comparison—The cook major rises in wrath, and is very satirical on Mister Secker—The clerk of the kitchen replies with intrepidity—A great deal of good company rushes into the kitchen—Mister Secker commands silence, and announces the will of his sovereign—The sovereign eloquently announcerh also his own will—A sweet and sublime comparison, equal to any thing in Homer.'

We select the following lines, p. 18.

' Again came Prudence, quaker looking form,
Sweet-humour'd Goddess, to suppress the storm,
Who clapp'd her hands (indeed an act uncouth)
Full on the gaping hole of SECKER's mouth;
Compressing thus a thousand iron words,
Sharp ev'ry soul of them as points of swords:
But soon her hands forsook his lips and chin;
Who own'd the Goddess, and but gave a grin,
Thus from a fretful bottle of small beer,
If, mad, the cork should leap with wild career;
Lo, to the bottle's mouth the butler flies,
And with dexterity his hand applies!
In vain the liquor bustles 'mid the dome;
John quells all fury, and subdues the foam!'

ART. XIV. *The Adventures of Telemachus: in Blank Verse, from the French of M. Fenelon, Archbishop of Cambray.* By J. Y. A. M. and formerly Fellow of St. John's College, Cambridge. 3 Vols. 12mo. 847 pages. Price 10s. 6d. sewed. Chester, Fletcher; London, Sacl. 1791.

HAVING, in our Review for *December* last, taken notice of a translation of *Telemachus* in rhyme, and expressed our general sentiments concerning poetical versions of a work originally written in prose, we shall be the more brief in our account of the present work. It differs from the translation just referred to, in being written in blank verse, which, in long works, we do not hesitate to pronounce to be always preferable to rhyme. The translator professes to have 'spared no pains to do justice to his author, in studying not only the genuine sense and meaning, but in imitating also, as far as he was able, the simplicity, ease, and perspicuity of the original.' His opinion is, that the form he has

chosen 'is more pleasing to the ear, more apt to engage the attention, and makes a more lively impression upon the mind, than a prose translation'. The tastes of men are, as he says, various; and, in the present case, every reader will be determined by his own.—To assist our readers in forming an opinion of the merit of this translation, we quote a short passage, in which Telemachus describes the beauties of Egypt, and the wisdom of its government: p. 35.

' If any charm of pleasure could have mov'd
Our hearts in sorrow sunk, and deep regret
For freedom lost; how might those scenes have charm'd,
That now surrounded us!—the fertile plains
Of Egypt water'd by a thousand streams,
A garden of delights! on either hand
Fair, stately cities rising to the view,
Delightful villas, cultivated fields
That wave with golden crops, year after year,
With inexhaustible fertility!
Meadows with flocks and herds diversified,
Husbandmen bending under loads of fruit,
'That bounteous nature from her copious horn
In rich abundance pour'd! and all around
Shepherds that taught each echo to repeat
The liquid melody of their vocal reeds!

' Happy that prince, said MENTOR, whose delight
Is in his people's happiness and love!
Whose laws breathe wisdom and benevolence!
Still, as his people taste the fruits of peace,
They feel their happiness deriv'd from him.
If ever it should please th' immortal powers
To place you on your royal father's throne,
'Tis thus, TELEMACHUS, you ought to reign;
Be this your wisdom; gain your people's love;
And love them as a father loves his children.
Blest with the sweets of plenty and of peace,
Then shall they say, with gratitude and joy,
'Tis thus the king delights to make us happy!—
Those kings, whose only aim is to be fear'd,
To force their people to submit, like slaves,
To base oppression, arbitrary power,
Are justly stil'd the scourges of mankind.
'They're fear'd, 'tis true, and so far gain their ends:
But dark distrust, revenge, and deadly hate,
Still ranking in their people's breasts, such kings
Have from an injur'd people more to fear,
E'en than their people have to fear from them.'

It must not be omitted, that this work has, in part, the *Imprimatur* of the late Dr. Johnson.—'It will probably,' says the translator, 'be no inconsiderable satisfaction to the reader to be informed, that the late celebrated Dr. Samuel Johnson*, having perused the two first books, was pleased to express his approbation.'

* He was then on a visit at Oxford, in the summer of 1782.

AA 2

ART. XV. *A Poetical and Philosophical Essay on the French Revolution. Addressed to the Right Hon. Edmund Burke.* 4to: 39 pages. Price 2s. Ridgway. 1793.

THE author of this poem, Mr. Courtenay, a zealous friend of liberty, exults in the victories of France, because she fought against despotism, and reprobates the doctrine that would authorise their extermination, as a proscribed race. Mr. Burke's political logic he exposes to ridicule, in a bold strain of satire, which does great credit to his poetical talents. Of this, as well as of the free spirit with which the piece is written, the following lines will afford a specimen. p. 11.

‘ But lo! imperial chiefs with vengeful ire,
Against a people's peace, and rights conspire;
War is their royal game, a realm the prize*,
Men are but *counters*, in the tyrants eyes.
—Lash'd to manœuvre with habitual skill,
Fight without cause, and without passion kill.
Drill'd to machines, their servile bands advance,
With fire and sword to tame disloyal France.
To stamp the wrath of kings to after-times,
And waste the beauty of her genial climes.
There, golden fruit to sweet luxuriance grows,
The various vine in vivid clusters glows.
There, bounteous crops enrich the happy swain,
And tell th' incipient blifs of Freedom's reign.
—Can servile bands republicans control,
And quell their new born energy of soul?
In vain, proud Austria her whole force combines,
Her trench they storm, and force her boasted lines,
She yields, she flies, despair and shame her guide,
Shorn of her beams, and fall'n her crested pride.
The gothic tower, thus rear'd in ages past,
One moment sinks, beneath the lightning's blast,

‘ Thro' every breast heroic ardour runs,
All feel alike, when nature ranks her sons;
The patriot soldier pants for public praise,
And France revives the fame of ancient days.
Man, equal man, no vain distinction knows,
With pride he thinks, with energy he glows.
Republic valour every bosom fires,
Republic virtue every soul inspires:
Thus Greece renown'd, repell'd the barbarous hosts,
That Persia pour'd in torrents on her coasts,*

We add the following eulogy on Voltaire. p. 18.

‘ When o'er the land, sad superstition threw
Her gloom, and ting'd Religion with her hue,
Voltaire arose;—wit's polish'd shafts he sped,
The loves and graces hover'd o'er his head;

* * Les Souverains jouent les provinces, et les hommes font les jetons qui payent. *D'œuvres Posthumes de Fred. II. Roi de Prusse. T. 2. p. 214.*

The tender muses every verse inspire,
 To themes sublime attun'd his lofty lyre;
 Virtue and Brutus trod the wondering stage,
 And Rome's free spirit fir'd a servile age.
 Sportive, yet keen, his laughing satire flows,
 His scornful ridicule sham'd reason's foes;
 Till indignation fir'd each generous breast,
 And mitres, cowls and priests became a jest;
 Ev'n vengeful bigotry was taught to feel,
 "And persecution mourn'd her broken wheel."
 With endless fame, his glorious toils are paid,
 And grateful honours glad th' illustrious shade.'

ART. XVI. *A Speech at the Whig Club; or a Great Statesman's own Exposition of his Political Principles. With Notes Critical and Explanatory. An Answer to Two Letters signed "Hon. St. Andrew St. John, and Robert Adair;" published in the Morning Chronicle of Monday, December 10, 1792. A Consoling Epistle to Mr. F—, on his late Accident. An Admonitory Epistle to the Honourable Thomas Erskine, Attorney General to his Royal Highness the Prince of Wales. A Postscript to the Admonitory Epistle. The Bishops Wig, a Tale. All published originally in the Sun. 4to. 42 pages. Price 2s. 6d. Southern. 1792.*

OF the pieces that compose this medley, it is not enough to say, that they have no claim to be rescued from that oblivion, into which they would have naturally sunk in the public print in which, as the title informs us, they first appeared. It must be added, that they abound with the grossest misrepresentation of some of the most consistent and illustrious friends of the British constitution; misrepresentation, adapted to impress upon the public mind the dangerous opinion, that every friend of reform, in the higher as well as lower classes, is a disloyal subject, and a promoter of mobs and insurrections.

ART. XVII. *Dramatic Pieces, from the German. I. The Sister; a Drama, by Goethe, Author of the Sorrows of Werter. II. The Conversation of a Father with his Children, by Gejner, Author of the Death of Abel. III. The Set of Horses, a Dramatic Piece, by Emdorff. 8vo. 218 pages. 4s. Cadell. 1792.*

THE names of Goëthe and Gejner will be a sufficient recommendation of the two former of these pieces. The third is one of the most admired little comedies of the German stage, and was a peculiar favourite of the late king of Prussia.

The story of the Sister, is, perhaps, one of the most simple that was ever trusted upon the theatre, yet in the hands of Goëthe it produces a wonderful effect: its delicate touches of sentiment and passion supply the want of plot and incident. Marianne is the daughter of Charlotte, who, at her death, entrusted her to her admirer William; with him Marianne lives as his sister; they contract a mutual attachment, which, on the side of Marianne, passes for sisterly affection. On her receiving an offer of marriage from William's friend, an *eclaircissement* takes place, and the termination is a happy marriage. This artist's tale is told in the purest language of nature, without a single artificial decoration or stage contrivance, yet it leaves the reader satisfied

sed and delighted. We can make no extracts; for any detached portion of the piece would lose its effect.

The second piece is a moral conversation, held by a father in his illness with his children, on the danger of disregarding the laws. The father relates the particulars of a case, in which his mind sustained a violent struggle between the opposite claims of justice and compassion, and in which he determined, that virtue requires a strict adherence to the settled laws of society respecting property, even when that adherence may interfere with the reasonable expectations of the necessitous. The dialogue, at the same time that it is sufficiently lively and amusing, strongly inculcates the principles of honour and integrity.

The third piece exhibits with much humour, and several strokes of wit, the characters of an honest old sportsman, who thinks of nothing but his dogs and his game; a low-bred woman of quality, whose first objects are her dress and her table; an affected fine gentleman; and a man of fashion, who exchanges his intended bride for a set of horses. The following scene, in which the baroness gives her instructions to Bertrand, the maitre d'hotel, is amusing. P. 108.

* *Baroness.*—My dear Bertrand, what anxiety I am in, when every thing is so arranged, so perfectly well arranged, I flatter myself; it is now two o'clock, and count Reitbahn is not arrived.

* *Bertrand.*—People in town, my lady, rise late, and he has a pretty long journey to make.

* *Baroness.*—But I have a note from my sister, that he left town this morning about six o'clock.

* *Bertrand.*—He should have been here then several hours ago. I understand the count generally drives hard; his horses are excellent.

* *Baroness.*—I am terribly afraid some accident has happened to him; and not only to him, but to his companion. He brings with him a friend of the highest eminence and fashion; of such eminence and fashion, that I should be afraid to receive him, had I not a perfect confidence in the wisdom of my measures, and the fidelity of your execution of them.

* *Bertrand.*—With your ladyship's taste and knowledge one might receive an emperor.

* *Baroness.*—Yes, I believe he will find things in a stile of excellence.

* *Bertrand.*—With your ladyship's gracious permission, may I ask the name of this noble guest?

* *Baroness.*—He is a gentleman, who, during the four weeks he has been returned from Paris, has made some noise among the *beau monde*.—He gives the *ton* in every thing.—Such talents, such accomplishments! He has invented a new button for the men, and had the chief hand in the last elegant head dress for the ladies.—Besides, he is such a literary character. He has written two delightful *châtrades*, and filled up the *Bouts rimez* in the last *Mercurie Galant*.

* *Bertrand.*—He must be an incomparable fine gentleman. Will your ladyship have the condescension to tell me his name?

* *Baroness.*—The Count de Narcisse.

* *Bertrand.*—I have had the honour to hear him frequently mentioned. His father left him a very large fortune.

* *Baroness.*—Paris has ruined him a little; but then it has made him so charming a man—given him so exquisite a taste.—You have

taken care, I hope, that the ragouts are seasoned to a scruple.—Then as to the establishment—are there not two laced liveries that don't wait at present?

* *Bertrand.*—Yes, my lady.

* *Baroness.*—I would not have them unemployed; so put them on the gardener's two lads, and let them wait at table.

* *Bertrand.*—Your ladyship's idea is admirable; it shall be immediately put in execution.

* *Baroness.*—Thomas, the baton is a sportsman; the stable boys may wait as *piqueurs*.

* *Bertrand.*—The suggestion is worthy of your ladyship. Yet, I'm afraid, there is a small objection; they will smell of the stable.

* *Baroness.*—Oh! we shall burn frankincense during dinner.

* *Bertrand.*—Your ladyship is so ingenious.

* *Baroness.*—But we must perfume the stable too on account of my son-in-law.—I shall send you a bunch of lavender for the purpose. So much for two of the senses; but there is a third that I wish also to provide for. We must have music while we sit at table.

* *Bertrand.*—Music, my lady.

* *Baroness.*—Yes, music; that will be something peculiarly my own taste.

* *Bertrand.*—If we could find musicians.

* *Baroness.*—They must be all my own people; no hired performers. There was an excellent tabor-pipe at the last fair in the village; these with the blind fiddler and the lame bass that played at the gardener's wedding.

* *Bertrand.*—Your ladyship has such resources,—they shall be ordered immediately.—They play'd the minuet de la cour incomparably, only they could not quite master the gavot.

* *Baroness.*—The gavot is vulgar, and must be left out;—let them put in its place one of their best jigs;—they play'd a jig so admirably, that I had almost forgot my dignity, and danced to it myself,—The schoolmaster too sings an excellent song,—let him be summoned.

* *Bertrand.*—The concert will be incomparable, my lady.

* *Baroness.*—The occasion calls for something superb;—I trust to your diligence. (*Exit Bertrand.*)

We meet with several Scotticisms in the course of the translation; such as, “won't you *cause them remove the baves*?”—“he was so humane as to *see me the length of your stable-door*?”—“they know *almost nothing*,” &c.

ART. XVIII. *Columbus, or a World Discovered. An Historical Play, As it is performed at the Theatre-Royal, Covent Garden.* By Thomas Morton, of the Honourable Society of Lincoln's-Inn. 8vo. 66 pages, Price 1s. 6d. Miller, 1792.

THOUGH a species of dramatic writing, which has the sanction of Shakespeare's name, cannot be wholly rejected, it must be allowed that the *historical play*, which represents a course of events without regard to any of the unities of the drama, and which brings the buskin and the sock upon the stage together, is a difficult undertaking. Without entering upon a general disquisition on the essential requisites of this

this kind of theatrical exhibition, we may be allowed to say, concerning the present piece, that it is not without glaring defects. The incidents are indeed well calculated to captivate the spectator's imagination; and the effect has been very successfully heightened by the splendid decorations of the exhibition. The pathetic tale of Alonzo and Cora, which the author has borrowed from Marmontel's *Incas*, has great merit, and is happily introduced. The character of Columbus is supported with dignity, though scarcely allowed sufficient business in the play; but the unity of time is grossly violated, by supposing him during the representation to visit Spain and to return. The Indian chiefs are not without characteristic features; and Herbert is an honest Englishman, whose brave actions enliven the piece. But both Herbert and the rest of the comic characters abound with sentiments and language very incongruous to the general spirit of the piece, and often totally inconsistent with their respective situations. What can be more absurd than, by way of introducing traps for applause from the audience, to make Herbert entertain an Indian girl with descriptions of English women, containing allusions which it is impossible she should understand. For example, when Nelti says, 'I suppose English women, armed with spears, climb the mountains, and destroy the wild bull;' Herbert replies, 'No my dear, our English women find prettier amusement in encouraging the breed of horned cattle.' The characters of the physician and lawyer are full of improprieties of the same kind. With respect to the language, the higher parts of the play are written in a kind of measured prose, which might with very little difficulty be converted into blank verse, as in the following soliloquy. P. 51.

'Alonzo. Still must I wander near these awful walls, uncertain of my fate.—Though days and weeks pass on, yet nought I gain from lengthened time, but added woe.—Still, still I tremble for her life! And were my mind relieved from that distracting fear, what comfort even then could reach me—The treasure of my soul's immured in yon impenetrable shrine—buried for ever in that grave of youth and beauty.—Where can I find a thought of ought but wretchedness'—

Frequent and abrupt transitions from this stately language to the familiarity of comedy, offend the ear. But the greatest fault of this piece is still to be mentioned; which is, its departure from historical truth in circumstances of the first importance. To make Columbus first land in Peru, instead of the island of St. Salvadore, was a freedom which no dramatic exigency could justify. Shakspeare himself never took such bold liberties in his historical plays.

ART. XIX. *Just in Time*, a Comic Opera, in three Acts. As performed at the Theatre-Royal, Covent-Garden, with the greatest Applause. Written by Thomas Hurlstone. 8vo. 67 pages. Price 1s. 6d. Debrett.

THERE is little of novelty in the plot of this piece; it is nothing more than the common tale of a faithful lover arriving *just in time* to save his charmer from a disagreeable connexion, into which she is forced by the avarice and vanity of her parents. The performance is not, however, destitute of merit. The incidents are natural, and the

rural scenery is pleasing. Several of the characters are strongly marked with peculiar traits of comic humour. Sir Solomon Oddly, a wealthy, but ignorant cit, who, having accepted the honour of knighthood at a royal caudle drinking, returns to his study, to write 'Memoirs of the court of Aldermen, with a parallel between Plutarch's lives and those of the lord mayors of London.' Lady Oddly, whose first object, in marrying her daughter, is to gratify her own vanity in a grand gala, Dr. Camomile, who, having made an *immense fortune* by fashionable practice, chooses to double it by marrying an heiress, and master Stave, the parish clerk, a character abounding with oddity. We transcribe the following humorous scene between lady Oddly and Dr. Camomile. p. 23.

'Lady Oddly. Why, William, Roger, Peter! somebody throw open the large folding doors into the garden, or I shall faint; for I profess the unpolite behaviour of this perverse girl has nearly flung me into hysterics.

'Doctor. Will your la'ship accept of my arm, and please to regale your olfactory nerves by participating of this quintessence;—'tis delicately prepared, from a prescription of my own, at the express request of the dutchess of Dimple.

'Lady Oddly. O, you are too good, Sir;—the creature's want of breeding has, indeed, given me an immensity of *funni*.

'Doctor. Your la'ship's politesse, I see, is conspicuous even in the choice of your indispositions—

'Lady Oddly. Choice of my indispositions!

'Doctor. Undoubtedly, no woman of quality would deign for a moment to be indisposed from any cause incidental to her inferiors—

'Lady Oddly. Really!

'Doctor. Certainty:—Why there is my charming patient, lady Spadilla Languish, has a routine of *derangement*—for particular noons, as regularly as she gives her routes and card parties at night.

'Lady Oddly. How new and fanciful!

'Doctor. Perfectly so:—it is quite genteel now to slip on a pleasing indisposition with the morning *desbaille*, and be completely restored to health the instant it is thrown aside for full dress.

'Lady Oddly. Well, I protest I am charmed with the delicacy of the thought:—I really don't think I shall suffer a moment's health to intrude again before six o'clock in the evening; whilst the fashion lasts—but surely this delightful invention must be a severe stroke on the emoluments of you gentlemen of the college.

'Doctor. Quite the reverse! why your La'ship would scarcely believe that I rattled out no less than six sets of wheels in the course of last winter, merely in taking fees from my fair patients; when, in fact, the sovereign remedies for their several complaints, were green fruit at breakfast, to remove a pain at the stomach; a crowded Opera, or a Ball-room, to lower a fever; and a *petit souper*, at three o'clock in the morning, to prevent indigestion! Lord, the disorder would be nothing without a doctor.

'Lady Oddly. How delightful!

'Doctor. Yes, the very quintessence of the *ton*—The whole antediluvian mode of practice is now nearly abolished, and your La'ship's very humble servant may be said to conduct the healing art in the first file of modern refinement.

Lady

* *Lady Oddly*. But you feel the pulse as usual, I suppose, doctor?

* *Doctor*. What, seize the delicate hand of a lady, according to the old savage custom of the grizzle-wigg'd school?—O, po, your la'ship—*tout au contraire!*

* *Lady Oddly*. Why how do you manage it?

* *Doctor*. If it's a nervous case, which we term a spasmodic affection, I set me down with my fair patient to a party at picquet, and contrive it thus—Quinte Major in Hearts, Ma'am, says I, I fancy are good for fifteen—yes, sir, with softest sensibility, says she—three kings are eighteen—then laying my two fingers on her lovely wrist, I go deliberately on—nineteen—twenty—twenty-one—telling the fluctuation of my patient's pulse, with the variation of my own game—till the dear creature is either repiqued, or capotted.

* *Lady Oddly*. What an admirable idea!

* *Doctor*. Quite so,

AIR XII.

* Were old Galen to rise
From Elysium below,
Of modern complaints
So little he'd know,
That amaz'd at the change,
And struck dumb with surprise,
He'd soon hurry back,
Nor believe his own eyes.

* For physic's exploded, so alter'd the trade is,
And wou'd you but know how I please all the ladies;
I prescribe a court dress, a route or a ball,
A play or an opera, or may be all;
First couple lead down—'twill do I can tell,
Cross over—back again—now my lady is well.

* Let fools their old nonsense
Still solemnly broach;
While they trudge it on foot,—
I loll in my coach;
They may pore o'er old books,
And incessantly toil;
Be theirs the dull task,
Mine—*Fashion and Hoyle*.

For physic's exploded, &c. &c.

* *Lady Oddly*. Charming! What a difference there is, Doctor, between you and Old Potion, our blind apothecary!

* *Doctor*. "The blind apothecary!" (*hesitating*) Yes, madam, I believe there is some little difference between us (*affectedly*).

* *Lady Oddly*. Oh! I have no patience with my little tasteless hussy, for being blind to such superlative merit.

* *Doctor*. Indeed (*viewing himself affectedly*) I do think miss Augusta's optics are not the clearest.

* *Lady Oddly*. But I'm determin'd she shall comply, and be rendered happy even against her will:—the wedding must positively take place to-morrow morning, or all my festoons of flowerets will be faded, and the beauty of my gala utterly destroyed.

* *Doctor*. I honor your la'ship's resolution!

* *Lady*

' *Lady Oddly*. And now, dear doctor, will you favour me, by taking a turn round the grounds, which I flatter myself your fine taste will approve:—by this time the rustic artists must have nearly completed their works, and will wait for me to direct them in the finishing touch to their decorations.

' *Doctor*. I attend your la'thip to witness the happiest combinations.'

ART. XX. *The Narcotic, and Private Theatricals, two Dramatic Pieces.* By James Powell, of the Custom-House. 8vo. 67 pages. Price 2s. 6d. Symonds.

THE first of these pieces, formed upon the Spanish plot of a young wanton wife, whose gallant has the misfortune to drink a *narcotic* instead of a bottle of wine, and to be entombed in a chest, is more indebted for its effect to the narcotic and the chest, than to the wit or humour of the characters. Nevertheless it is well enough calculated to raise a laugh.

In the second piece, the rage for private theatricals is ridiculed with some spirit. The confusion which this passion brings into the house of a worthy alderman, as well as into his lady's head, is well described.

ART. XXI. *The Prisoner: a Musical Romance, in three Acts. First performed by his Majesty's Company from the Theatre-Royal, Drury-Lane, at the King's Theatre, Haymarket, on Thursday, October 18, 1792.* 8vo. 28 pages. Price 1s. Lowndes.

IF this piece have been uncommonly successful in the representation, it must have owed its success in a great measure to the music and scenery. Without these accompaniments, it appears an insipid performance.

HISTORICAL ROMANCE.

ART. XXII. *Gonzalva of Cordova; or, Grenada Reconquered.* Now first translated from the French of M. Florian. In 3 Volumes. 12mo. 720 pages, Price 9s. sewed. Johnson. 1793.

THE literary reputation, which Mr. Florian has acquired by his *Numa Pompilius*, will not be diminished by his *Gonzalva of Cordova*. This is a work, that will not be lost in the general mass of those feeble productions of fancy and sentiment, which, for want of sufficient *flamina* of genius and learning, are born and perish in a day. The writer has not, like most of our modern novelists, contented himself with the extemporaneous effusions of his imagination, however vigorous; but has, with great industry, provided materials for his work by studying the history of the people, whose character and manners it was his purpose to delineate. In order to gain a correct acquaintance with the Moors of Spain, whose history is little known, Mr. F. informs his readers, that he has consulted the Spanish historians, those Arabian writers which have been translated, and the collections of various learned men. He has also studied the

MANUSCRIPTS

manners of the Moors in Spanish romances, in those of the ancient Castilians, and in manuscripts and memoirs sent him from Madrid.

In the first volume of the present work, the author gives a brief but masterly sketch of the history of the Moors; recording their principal revolutions, and tracing a model of their character and manners, in order to enable his reader to discriminate, among his fictions, the truths which serve as their foundation.—We have never seen the great events in the history of the Moors so clearly stated as in this volume. At the same time that it is drawn up with the precision of a journalist, it discovers the intelligence of a philosopher, and the elegance of a polite scholar.—This summary history is divided into four principal epochs. The first extends from the conquests of the Arabians at the end of the sixth century, to the establishment of the Omniades at Cordova. The second comprehends the reigns of the Caliphs of the West. In the third is collected the little that is known of the different smaller kingdoms, raised on the ruins of the Caliphate of Cordova. The fourth involves the history of the sovereigns of Grenada, to the final expulsion of the Moors in the 17th century.—From the fourth division we extract that part of the history, on which the subsequent fiction is principally founded, the siege of Grenada. VOL. I, p. 182.

Finally, there remained to the Moors but the solitary city of Grenada. There Boabdil still reigned; and this miserable prince exasperated by his troubles, turned his rage against his subjects, whom he ruled with rigour. The kings of Castille and Arragon, notwithstanding their pretended alliance with this feeble monarch, sent to him to put into their hands his capital, agreeably to the private agreement they affirmed he had made with them. Boabdil exclaimed against this perfidy; but complaining was now ill-timed, it became him to fight or renounce his crown. It must be confessed that the Moorish king took the noblest part; he determined to defend himself. Ferdinand, at the head of an army of sixty thousand men, the choice of the two kingdoms, advanced to besiege Grenada in the year 1491, on the 9th of May. This great city, I have already remarked, was defended by strong ramparts, flanked by a thousand and thirty towers, and by a number of works heaped one upon another. All that remained of these brave warriors attached to their country, their religion and their laws, united themselves in its walls. Despair increased their force; and under any other chief than Boabdil this despair might have preserved them. But this prince, alike feeble and ferocious, upon the least suspicion, or the slightest proof, caused the most faithful of his adherents to perish under the hands of the common executioner. He was equally hated and despised by the people of Grenada, who nicknamed him *Zogoybi*, or the Little King. All the tribes of Grenada, and that of the Abencerrages in particular, were discouraged and disconcerted. The ministers of law and of religion predicted aloud the end of the empire of the Moors, as it was only the horror which they entertained for the Spanish yoke which at all kept together a people incensed equally against their enemies and their monarch.

The troops of Ferdinand, on the contrary, intoxicated with their past success, considered themselves as invincible, and imagined they were proceeding to certain victory. They saw themselves commanded by chiefs whom they adored, Ponce de Leon marquis of

Cadix,

Cadix, Henry de Guzman duke of Medina Sidonia, Mendoza, Aguilar, Villena, and, above all, Gonzalva de Cordova, with many other famous captains, followed their victorious sovereign. Isabella, whose qualities commanded esteem, whose grace and affability conciliated love, attended the camp with the Infant, her children, and the most brilliant court which was then in Europe. This great queen accommodated to circumstances her temper, which was naturally severe, and mingled with military labours, festivals and amusements. Tournaments relieved the toils of combat, illuminations, dances, games, occupied every summer evening, in that climate so delightful. Isabella presided over all; a word from her mouth was a recompense for every thing; a look from her made the meanest of the soldiers a hero. Plenty reigned in the camp, joy and hope animated every heart; whilst, among the Grenadians, mutual animosities, general consternation, and the certainty of wanting provisions, had frozen the courage of them all.

The siege continued almost nine months. Ferdinand did not attempt an assault against a place so well fortified. After wasting the environs, he waited patiently till famine should oblige Grenada to surrender. Satisfied with thundering on the ramparts, with repelling the frequent sorties of the Moors, he engaged in no decisive action, and concluded every day with some advantage over an enemy which could not escape him. An accident in the night set fire to Isabella's tent, and a conflagration destroyed all the camp. Boabdil did not avail himself of it. The queen wished that in the place of the camp which had been burned, a city should be erected, in order to convince the Musselmans that the siege never should be raised. This idea, great and wonderful, worthy the genius of Isabella, was completed in eighty days. The Spaniards settled themselves in this city, which was regularly surrounded by walls. It still remains and bears the name of Santa-Fé, given it by this pious queen. At length, pressed by famine, and generally beaten in the slighter skirmishes which constantly took place under the walls, abandoned by Africa which made no attempt to succour them, the Moors perceived the necessity of surrendering. Gonzalva de Cordova was entrusted with the commission of regulating the articles of capitulation.

It was determined that the people of Grenada should acknowledge Ferdinand and Isabella for their sovereigns, as well as their successors on the throne of Castille; that they should restore, without ransom, all christian prisoners; that the Moors, in possession of their own laws, should preserve their customs, judges, a portion of their mosques, and the unrestrained exercise of their religion: that they might keep or sell their effects, retiring to Africa or wherever else they thought proper; but that the Castilians should never compel them to leave Spain; that Boabdil should enjoy, in Alpuxares, a rich and extensive domain to manage as he thought proper.

This was the capitulation, which the Spaniards but ill observed. Boabdil executed this some days before the time agreed upon, having learned that his people, incited by the imans, wished to break the negotiation, and bury themselves in the ruins of Grenada. The wretched king hastened to deliver to the Castilians Albayzin and Alhambra; he then hastened to present the keys to Ferdinand, and entered the city no more. Soon afterwards, followed by his family and a small number

number of attendants, he took the road to the melancholy domain which was given him for a kingdom. Arrived at mount Padul, from which Grenada was visible, he gave it a last look, and his eyes were bathed in tears. My son, exclaimed his mother Aïxa, you may well weep like a woman, over a throne you knew not how to defend like a man. This unhappy man could not long live as a subject in the country where he had governed; he soon afterwards passed over into Africa, and was slain in battle.

Isabella and Ferdinand made their entrance into Grenada, Jan. 2, 1492, amidst the clamour of artillery and the shouts of the military. The city seemed deserted; the Moors, concealed in their houses, fled from the sight of their conquerors, concealing their tears and their despair. The sovereigns went in solemn procession to the grand mosque, which was transformed into a church, where they returned thanks to the deity for their extraordinary success. Whilst they were discharging this pious duty, the count of Tendilla, the new governor of Grenada, fixed the triumphant cross, the standard of Castille and St. James, upon the highest tower of the Alhambra.

Thus fell this famous city, and thus ended the power of the Moors in Spain, after it had existed seven hundred and eighty-two years, from the conquest of Tarik.

The fictitious part of this work, contained in the second and third volumes, exhibits Gonzalva of Cordova with great splendour, in the several characters of a hero, a lover, and a friend.—As a *hero*, he performs exploits, which might rival the fame of the Macedonian conqueror. He rescues a Moorish princess from a band of fierce barbarians, who fall at his feet. In combat, he successively encounters and defeats three Moors, his rivals. At his return to the army of Ferdinand and Isabella, by whom he had been sent on an embassy to the court of Fez, the army exults, like the Greeks on the return of Achilles. In battle, he carries destruction before him; in prison, and chains, his fortitude never forsakes him. In the capture of Grenada, after dealing slaughter around him, with invincible prowess, he fixes the Castilian standard on the rampart of the city; and he closes the triumph with a single combat, in which, with the fierceness of a lion, he meets and subdues an African chief, who had been his rival. As a *lover*, Gonzalva's passion is pure, ardent, and sublime. Enamoured with a moorish lady, who afterwards appears to be the princess whom he had rescued, and the sister of the moorish king, the gratitude of the fair Zulima attaches her to her deliverer, and she relates to him the origin of the calamities of Grenada, with many particulars respecting the moorish court. The protracted tale, with other tender circumstances, as in the loves of Æneas and Dido, confirms their mutual passion. Love inspires Gonzalva with ardour in his heroic achievements; and at length, after encountering many dangers, his fidelity is rewarded with conjugal felicity. As a *friend*, Gonzalva had from his childhood been united in affection to Lara, a youth educated in the same city, and the same camp with himself. Entirely devoted to each other, they vie in expressions of disinterested and generous attachment: when Gonzalva is consigned to destruction, Lara interposes to save him; and a combat of friendship ensues, resembling that of Damon and Pythias.

The

The story is throughout happily conceived; and, if it sometimes lean towards the improbable, it never fails to be interesting. The moorish character, in which the valour, generosity, and courtesy of the knights of Europe were combined with the transports and furious passions of the orientals, is supported with great propriety and spirit in the principal persons of the piece. Moorish manners and customs are well described: each book is agreeably opened with general sentiments and reflections; and the whole is written in an elegant and animated style. We close our account of this pleasing performance, with extracting part of the tale of a Numidian chief, describing a life of pastoral simplicity.

The Numidian began in these words: Vol. III. P. 63.

‘Happy is that obscure being, who without rank, or fortune, or birth, knows no other duties but the simple ones of nature, no pleasures but to love, no glory but to be beloved. Insensible to that foolish pride which constitutes our first requisite: he seeks not, in other countries, perils and sufferings which were not intended for him. He lives not at a distance from the worthy object of his tenderness, and adds not to the unavoidable pains of love, the more cruel pain of absence, which nature wished to have spared him. In tranquility he passes his days in the place where they commenced. Beneath the tree where he sported as a child, he reposes with his wife, and sleeps away his old age. The cottage where he was born gives birth also to his sons and his daughters. Nothing changes; nothing will change on his account. The same sun delights; the same fruits nourish; the same verdure charms him, and the same companions, more and more beloved, make him more sensibly enjoy the blessings of nature, the transports of love, and the charm of equality.

‘Such ought to have been my lot, and such it was before the war of Grenada: I was born amongst those pastoral tribes, who, without towns or any fixed place of residence, dwell beneath tents with their flocks, removing from pasture to pasture; and wandering amongst the deserts from the foot of Atlas to the borders of ancient Egypt. These people are descended from the first Arabians, who leaving the happy region of Yemen under the conduct of Afrik, vanquished extensive climes, to which they gave the name of their leader. The vanquished were confined to the towns. The conquerors, who never fought, never loved any but the pastoral life, took possession of the plains, and spread their tribes amongst the immense tracts of Bilidulgerid.

‘There we preserved the manners and customs of our ancestors; there every tribe apart preserved its flocks, its wealth, in a circular district of tents, covered with the skins of camels. Free, but governed by a sheik, the camp formed a republic, which remained or removed, determined on war or peace, according to the advice of the heads of the tribe. Our sheik administered justice, and the whole code of our laws was reduced to this simple maxim—Be happy, and do injury to no one.

‘Our wealth consisted in camels, whose indefatigable swiftness could, in one day’s space, transport us a hundred miles from our enemies; in steeds, invaluable for their courage, their docility, their attachment to their master, of whom they were the dearest companions; in flocks, whose fine fleeces furnished our only cloaths, and
whose

whose delicious milk was our only food. Content with these gifts of heaven, we despised gold and silver, with which our mountains abounded, if our hands, covetous as those of Europe, had prompted us meanly to sink mines. But the verdant pastures, fields of barley and of rice, to us seemed preferable to that dangerous metal, source of the miseries of the world, and which you yourselves, it is said, doubtless, aware of the crimes which they tempt you to perpetrate, take only from the earth by the hands of criminals.

Peace, friendship, and harmony, reigned in the bosom of each family. Faithful to the religion which our ancestors transmitted to us, we adore but one God, and we reverence his prophet. Without wearying our weak capacities with commenting on that divine book, without asserting that guilty pride of explaining his holy maxims, we are certain of following them, when we execute the duties of a man, in practising those mild duties which nature engraved upon our hearts, before they were written in the sublime Koran. We are of opinion that one good action is better than many prayers; that justice and charity are more sacred than the Rhamadan; and obliged in our desarts of sand to forego certain ablutions, we endeavour to compensate for them by charity, benevolence, and above all, by hospitality. Faithful, during forty centuries, to that duty so pleasing to our hearts, we revere it as the first, and we cherish it as the most amiable. Every stranger, although an enemy, who touches the threshold of our tents, becomes to us a sacred object. His life, his goods, his security, becomes to us a sacred deposit, confided by the Almighty; every day we implore him to grant us this honour, for which the chiefs of our family contend. Never does one of these take his meal within his tent; his table is always at the entrance; seats are already prepared; nor does the master take his seat till he has three times exclaimed, In the name of God, the Father of man, if there be here a traveller, a poor man, or an unfortunate person, let him come and partake of my fare, and relate to me his sorrows.

The translator has executed his task in a manner which does justice to his author, and credit to himself.

ART. XXIII. *The Castle of St. Vallery. An ancient Story.* 8vo, 77 pages. Price 2s. Robinsons, 1792.

As the age of chivalry, so also the age of ghosts, is past. For want of faith, which makes things that are not to be as though they were; stories, in which supernatural events are introduced, leave less impression than formerly. Nevertheless, to those readers with whom faith in ghosts still lingers, or whose lively imaginations can supply the place of faith, the Castle of St. Vallery, like the Castle of Otranto, and the Old English Baron, will be an interesting tale. The story is well conceived, and the language is correct and forcible.

M. D.

L A W.

ART. XXIV. *Juridical Essays; being Remarks on the Laws of England. Respectfully submitted to the general Reader, By Edward Randall, of Cambridge.* Small 8vo. 108 pages. sewed. Deighton.

1793.

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THE author observes, in the introduction, P. 1, 2, 3.

The following essays are with diffidence and respect more particularly addressed to the unprofessional reader. To gentlemen of the profession the author cannot aspire at the honor of communicating any additional information, as it is most probable they, (or at least the greater part of them) from their habits of reflexion on judicial topics, have with superior penetration anticipated the few hints contained in this little volume. But the science of jurisprudence is not interesting merely to a particular class of men; it is of most extensive influence, inasmuch as it holds out protection to the humblest cottager, as well as to the most illustrious senator. It is desirable therefore, that the dialect of the Temple, Lincoln's Inn, and other legal seminaries, should be in some degree intelligible to the community at large; and the more barbarous that dialect may be, the more it becomes necessary, for the honour of the profession, that the public should understand the reason of its crudity; a defect which if not traced to its origin, will perhaps be imputed to the practice of the profession, who are under the necessity of conforming to the system of law as they find it, with all its imperfections. It is not however an uncommon thing, to hear men who have been entangled in legal perplexities, imputing all their troubles to their professional agents, whom they consider as the ministers of intricacy and chicane. To minds endued with sensibility, anxious to obtain the grateful esteem of the virtuous, and the commendation of the wise, this cannot but be extremely painful. To such minds it is not enough that their pursuits are advantageous to themselves, they must also be esteemed useful and honourable by others. The wealth of Indus affords no compensation for the loss of public approbation and esteem; or for being pointed at as an object of jest and ridicule: and if lawyers have feelings like other men (which I hope there is no reason to doubt) the shafts of comic ridicule which are so frequently aimed at them cannot be very agreeable. In vindication of the profession, of which both from inclination and early destination I am a member, I think it may be asserted, that the chicanery complained of in the practice of the law, arises not so much from the improper conduct of the lawyers of the present day, as from the radical defects of our judicial code: and this it is hoped will in some measure be evinced by the few following observations, which are confined to some of our maxims relative to landed property; a part of the law which ought to be familiar to every one, as it is in daily use; especially in a commercial country, where land is by its frequent transfer become an article of commerce. The author intended to have animadverted upon some of the forms of proceeding in the conduct of suits in our courts; but that he finds has been lately done by a gentleman better qualified for the task, who has concisely and intelligibly not only pointed out the defect of these forms, but has offered a plan for their amendment*.

Agreeably to these views, Mr. R. makes (Essay I.) some general reflections on the necessity of reviewing the laws; wherein he takes

* * Explanation of the practice of the law, by John Frederic Schiefer, Esquire.

notice of the obsolescence of some customs, the unintelligibility of some terms, and the want of simplicity in our legal proceedings; and gives an historical deduction of our judicial code, and the causes of its present obscurity.

Essay II. presents an outline of the feudal system; in which Mr. R. traces the origin of the idea of property, the origin and progress of the feudal system, and in what manner it affected the general interests and improvement of mankind. Essay III. treats of primogeniture, and the fictitious reasons given in law-books for the admission of collateral kindred. He says, it is generally allowed, that the feudal system was parent of this law, whereby the lands of the owner, if not disposed-of by will, are to descend to the eldest son. Many humane and sensible remarks are made on the severity and injustice of this law, and on some absurd fictions, which disgust rational minds, and disgrace our judicial code.

We have our doubts, whether it be quite accurate to speak of the feudal system absolutely, as the parent of the law of primogeniture: though it certainly did, in a high degree, enforce it, and finally established it. The rule of primogeniture seems to have prevailed where the feudal system was never known. It seems to have operated in the east as well as the north, in very early periods. By the Jewish law the eldest son received a double portion of the inheritance; and even in the early periods of Rome, the law of primogeniture appears to have been known.

Essay IV. contains remarks on entails, and cursory remarks on the abstruse doctrine of contingent remainders. After having pointed out to the reader some of the antiquated maxims on which our laws of property are founded, in order to show the impropriety of making these maxims the basis of modern reasoning, the author proceeds, in Essay the fifth, to consider the mode of transferring property, and offers strictures on its complexity.

Essay VI. treats of the prolix, and redundant diction of legal instruments and acts of parliament, the artificial niceties resorted to in their construction, and conjectures as to the origin of that diction.

These essays are, in our opinion, valuable; and, in addition to what Mr. Barlow has said, in his *Advice to Privileged Orders*, and Mr. Schieffer in his *Practice of the Law* will repay the serious perusal, not only of the general reader, but of professional men. Y. A.

ART. XXV. *The whole Proceedings on the Trial of an Information exhibited Ex-Officio by the King's Attorney General against Thomas Paine, for a Libel upon the Revolution and Settlement of the Crown, and regal Government as by Law established; and also upon the Bill of Rights, the Legislature, Government, Laws, and Parliament of this Kingdom, and upon the King. Tried by a Special Jury in the Court of King's Bench, Guildhall, on Tuesday, the 18th of December, 1792, before the Right Honourable Lord Kenyon. Taken in Short-Hand by Joseph Gurney. 2d. Edit. 8vo. 196 p. Pr. 3s. 6d. Martha Gurney. 1793.*

WHETHER we consider the object of the prosecution, the publication which gave rise to it, or the new and extraordinary circumstances by which it was preceded and accompanied, this trial must be
 Vol. xv. O allowed

allowed to be one of the most singular and interesting recorded in our history.

The information filed in Easter term, in the 32d year of George the Third, states ' that Thomas Paine, late of London, gentleman, being a wicked, malicious, seditious, and ill disposed person, and being greatly disaffected to our said sovereign lord the now king, &c. intending to scandalize, traduce, and vilify the late happy revolution, providentially brought about, and the means by which the same revolution was accomplished, to the happiness and welfare of this realm; and to scandalize, traduce, and vilify the convention of the lords, spiritual, and temporal, and commons, at whose request their said majesties, &c. and also by most wicked, cunning, and artful insinuations, to represent, suggest, and cause it to be believed, that the parliament of this kingdom was a wicked, corrupt, useless, and unnecessary establishment; on the 16th of February, in the thirty-second year of our said present sovereign lord, &c. he, the said Thomas, wickedly, seditiously, and maliciously did write and publish, and cause to be written and published, a certain false, scandalous, malicious, and seditious libel, entituled, ' Rights of Man, part the second, containing Principle and Practice, &c.' in which, among other things, are contained divers false, scandalous, malicious, and seditious matters hereafter recited.'

' To this information the defendant hath appeared, and pleaded not guilty, and thereupon issue is joined.'

The charge having been opened by Mr. Percival, the attorney general arose, and began his speech by contradicting an opinion which he said had gone abroad, indicating that this prosecution did not correspond with his private judgment. He then stated, that the present publication was not the first of its kind which the defendant had sent forth; but however reprehensible ' Rights of Man, Part 1,' might be, ' yet it was ushered into the world under circumstances that led him to conceive that it would be confined to the judicious reader, and when confined to the judicious reader, it appeared to him, that such a man would refuse as he went along.'

' But, gentlemen,' adds he, ' when I found that another publication was ushered into the world still more reprehensible than the former; that in all shapes, in all sizes, with an industry incredible, it was either totally or partially thrust into the hands of all persons in this country, of subjects of every description; when I found that even childrens' sweetmeats were wrapped up with parts of this, and delivered into their hands, in the hope that they would read it; when all industry was used, such as I describe to you, in order to obtrude and force this upon that part of the public, whose minds cannot be supposed to be conversant with subjects of this sort, and who cannot therefore correct as they go along, I thought it behoved me, upon the earliest occasion, which was the first day of the term succeeding this publication, to put a charge upon record against its author.'

Sir Archibald Macdonald, after this, proceeded to state, that he imputed to Mr. P.'s publication, a wilful and deliberate intention to vilify and degrade the whole constitution of this country, not as introduced, for that he would never admit, but as ' explained and restored at the revolution; ' a wilful and deliberate intention to prejudice the people against it; to represent the real part of the government, as

an oppressive and an abominable tyranny, and to insinuate that the whole legislature was a direct usurpation.

He then read certain passages from *Rights of Man*, Part II. viz. one respecting 'hereditary governments,' in p. 21; a second in p. 47, concerning 'a Dutch Stadtholder, or a German Elector;' a third in p. 52, concerning a 'Constitution,' and 'the Bill of Rights;' a fourth in p. 56, about 'regular law;' a fifth in p. 63, about 'an English parliament,' and, 'an opium wand;' a sixth in the note in p. 116, about 'William and Mary, and George I.' and a seventh in p. 161, about 'the farce of monarchy and aristocracy.' After producing a letter addressed to himself, and supposed to be written by 'Thomas Paine,' the attorney-general called three witnesses in order to prove the hand-writing of the defendant.

Mr. Erskine, counsel for Mr. P., began by paying many compliments to the king and prince of Wales, the latter of whom was supposed to have been reflected upon in the above letter, which, he contended, if written at all by the defendant, could not have been transmitted until after he had been in a manner insultingly expelled from this country by the influence of government, and had actually become the subject of another nation.

He then entered into a long, and perhaps an unnecessary justification of his own conduct on the present occasion.

He asserted, that although the jury should think that the work in question had been circulated among men unequal to political researches, and had tended to alienate their opinions 'that they could not, without a manifest breach of duty, convict the defendant of a libel, unless he had clearly stepped beyond that extended range of communication which the ancient wisdom and liberal policy of the British constitution has allotted for the liberty of the press.' 'The law of England, [adds he] both in its forms and substance being the only rule by which the author, or the work can be justified or condemned, and the charge upon the record being the naked charge of a libel, the cause resolves itself into a question of the deepest importance to us all, the nature and extent of the liberty of the English press.'

After declaring that he himself was attached to the genuine principles of the British government, and that he defended his client upon certain points, 'not only consistent with its permanence and security, but without the establishment of which it would never have existed, Mr. E. laid down the following proposition as the basis of English liberty:

'That every man, not intending to mislead and to confound, but seeking to enlighten others with what his own reason and conscience, however erroneously, dictated to him as a truth, may address himself to the universal reason of a whole nation, either upon the subject of governments in general, or that of our own particular country: that he may analyse the principles of its constitution, point out its errors and defects, examine and publish its corruptions, warn his fellow-citizens against their ruinous consequences, and exert his whole faculties in pointing out the most advantageous changes in establishments, which he considers to be radically defective, or sliding from their object by abuse. All this every subject of this country has a right to do, if he contemplates only what he thinks its happiness, and but feels

to change the public mind by the conviction which flows from reasonings dictated by conscience.

If throughout Mr. P.'s whole work there should be found a single syllable which strikes at the security of property, or hints that any thing less than the whole nation can constitute law, or that the law, whatever it might be, was not the inexorable rule of action for every individual, he was willing to yield up his client to the justice of the court.

That client had asserted, that the end of all political associations is the preservation of the rights of man, which rights are liberty, property, and security, and he thought (no matter whether right or wrong), that these rights could be better secured by a republican constitution, than by the forms of the English government. He had instructed him to admit: 'that when government is once constituted, no individuals, without rebellion, can withdraw their obedience from it—that all attempts to excite them to it, are highly criminal, for the most obvious reasons of policy and justice—that nothing short of the will of a whole people can change or affect the rule by which a nation is to be governed—and that no private opinion, however honestly inimical to the forms or substance of the law, can justify resistance to its authority while it remains in force.'

'The author of the Rights of Man,' continues he, 'not only admits the truth of all this doctrine, but he consents to be convicted, and I also consent for him, unless his work shall be found studiously and painfully to inculcate those great principles of government which it is charged to have been written to destroy. Let me not therefore be suspected to be contending, that it is lawful to write a book, pointing out defects in the English government, and exciting individuals to destroy its functions, and to refuse obedience. But on the other hand, I do contend, that it is lawful to address the English nation on these momentous subjects, for had it not been for this unalienable right (thanks be to God and our fathers for establishing it), how should we have had this constitution which we so loudly boast of? If in the march of the human mind, no man could have gone before the establishments of the time he lived in, how could our establishment, by reiterated changes, have become what it is? If no man could have awakened the public mind to errors and abuses in our government, how could it have passed on from stage to stage, through reformation and revolution, so as to have arrived from barbarism at such a pitch of happiness and perfection, that the attorney-general considers it as a profanation to touch it any further, or to look for any future amendment?'

The counsel for the defendant next proceeded to examine the various paragraphs slated to be *libellous*, and quoted the opinions of Mr. Burke, and sir George Saville, in support of Mr. Paine's allegations, relative to the abuses that had crept into our government, and also Locke, Milton, Harrington, Hume, Johnson, Paley, lord Stanhope, and lord Loughborough, on behalf of the liberty of the English press. After remarking upon each of these, he concluded a very long and animated address, in the following manner:

'Gentlemen, I have but few more words to trouble you with: I take my leave of you with declaring, that all this freedom which I have been endeavouring to assert, is no more than the freedom which belongs

belongs to our own inbred constitution: I have not asked you to acquit Mr. Paine upon any new lights, or upon any principle but the law, which you are sworn to administer: my great object has been to inculcate, that wisdom and policy, which being the parents of the law of Great Britain, forbid this jealous eye over her subjects; on the contrary, they cry aloud in the language of the poet, employed by lord Chatham, on the memorable subject of America, unfortunately without effect:

" Be to their faults a little blind,
Be to their virtues very kind;
Let all their thoughts be unconfin'd,
And clap your padlock on the mind."

' Engage them by their affections, convince their reason, and they will be loyal, from the only principle that can make loyalty sincere, vigorous, or rational; a conviction that it is their truest interest, and that their form of government is for the common good. Constraint is the natural parent of resistance, and a pregnant proof, that reason is not on the side of those who use it.

' You must all remember, gentlemen, Lucian's pleasant story; Jupiter and a countryman were walking together, conversing with great freedom and familiarity upon the subject of heaven and earth. The countryman listened with attention and acquiescence, while Jupiter strove only to convince him; but happening to hint a doubt, Jupiter turned hastily round and threatened him with his thunder—" Ah! ha;" says the countryman, " now Jupiter I know that you are wrong; you're always wrong when you appeal to your thunder."

' This is the case with me,—I can reason with the people of England, but I cannot fight against the thunder of authority.

' Gentlemen, this is my defence for free opinions. With regard to myself, I am, and ever have been, obedient and affectionate to the law; to that rule of action, as long as I exist, I shall ever give my voice and my conduct; but I shall ever do, as I have done to day, maintain the dignity of my high profession, and perform, as I understand them, all its important duties.'

We have thus attempted to give some idea of Mr. Erskine's speech. It is but little susceptible of a regular analysis, for it is extremely desultory, and embraces a variety of matter, much of which is entirely extrinsic to the question under consideration. Every thing in the nature of an argument, in support of the rights of the English press, is entitled to our commendation, and applause, but we could have wished that the present had been shorter, and more pointed. We are astonished too, that the very eloquent advocate did not offer an exact legal definition of a libel, and, by means of an exposition of the seven passages stated in the indictment, endeavour to prove that none of them came within the technical meaning affixed to that term. It is greatly to be lamented also, that the *special* jury should have been so easily satisfied, as the reply of the attorney-general, and the charge of the chief justice, might perhaps have enabled their fellow-citizens, as well as themselves, to have formed a more correct idea, of one of the most extraordinary prosecutions that has ever been commenced in this country.

Mr. Gurney appears to have bestowed great pains and attention upon the present occasion.

S. S.

ART.

ART. XXVI. *The Authenticity of the five Books of Moses considered; being the Substance of a Discourse lately delivered before the University.* By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 4to. 16 pages. Price 1s. Cambridge, Merrill; London, Johnson, &c. 1792.

THE important subject of this short, but valuable essay, is treated with so much learning and ability, that we shall make no apology for giving a full analysis of its contents.

Hebrew ceased to be the living language of the Jews during the Babylonish captivity; and the Jewish productions after that period were in general written either in Chaldee or Greek. A Chaldee paraphrase, or Greek translation of the Jewish law, was necessary long before our Saviour's appearance. Every book, therefore, which was written in pure Hebrew, was composed either before, or about the time of the Babylonish captivity. The most ancient books of the old Testament were written many ages prior to that era; for the several part of the Hebrew Bible differs so much in regard to character and cultivation of language, that they must have been written at different and distant periods. There is no presumption, therefore, *a priori*, that Moses was not the author or compiler of the Pentateuch.

These books contain a system of ceremonial and moral laws, which, unless we reject the authority of all history, were observed by the Israelites, from the time of their departure out of Egypt, till the destruction of Jerusalem. Those laws, therefore, are as ancient as the conquest of Palestine. The Jews received them as the law of Moses. Unless therefore a whole nation were under an imposture, during 1500 years, without suspecting it, Moses was the promulgator of those laws. The *substance* of the Pentateuch then proceeded from Moses. And that the *very words* were written by him, the Jews have believed from the earliest to the present age. It is incredible, that they would have received, in a later age, a set of writings as the genuine works of Moses, if no history or tradition had preserved the remembrance of his having been the author.

Every other book of the Old Testament implies the previous existence of the Pentateuch; and many of these books mention or allude to it. The Pentateuch certainly existed in the time of Christ. It was not composed by Ezra; for he himself expressly ascribes the book of the law to Moses. (Ezra vi. 8.) It existed before the division of the kingdoms of Israel and Judah; for it was the basis of civil institutions both to the Samaritans and the Jews, which it could not have been, had it been the spurious production of a later period in either nation. It was written before the age of the Judges; for the whole Jewish history, from the time of the settlement in Canaan to the building of the temple in Jerusalem, presupposes that the book of the law was written by Moses. See 2 Chron. xxiii. 18. xxv. 4. 1 Kings ii. 3. 2 Kings xiv. 6. Josh. i. 7, 8. viii. 31. xxiii. 6.

If it be asked, How can we be certain that the works which Moses wrote, are the very works which are now current under his name? The answer is, that it is as unreasonable to suppose the contrary, as to question whether Homer wrote the Iliad and Odyssey; nay more so, because the law of Moses was deposited in the temple, and read to the people every seventh year, Deut. xxxi. 9, 24. Compare Joseph. Ant. l. v, c, i. § 17,

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That no spurious production has ever been substituted in the room of the original, appears from the evidence both of the Greek and Samaritan Pentateuch. As these agree with the Hebrew, except in some trifling variations, the five books of Moses are the same work which was translated in the time of the Ptolemies, and with that which existed in the time of Solomon*.

Internal evidence of the authenticity of these books, arises from their contents and language. In the four latter books, the descriptions prove, that the writer was present at the principal scenes. The legislative and historical parts are so interwoven with each other, that neither of them could have been written by a man who lived in a later age. The simplicity of the style, and the use of expressions, which at a later period became obsolete, show their high antiquity. Above all, the use of pure Egyptian words, prove the books to have been written by a man born and educated in Egypt.

It is objected, that expressions and passages are found in the Pentateuch which could not have been written by Moses; as Gen. xiii. 18. xiv. 4. xxxv. 21. In reply, it may be said, that the names of Hebron and Dan, given after the conquest of Palestine to two cities before called Kirjath Arbah and Laish, were probably substituted by transcribers, for the sake of perspicuity, in the room of the names used by Moses; and that the tower of Edar does not refer to the tower in Jerusalem afterwards known by that name, but signifies *the tower of the flock*, a name doubtless given to many towers, or places of retreat for shepherds. The clauses objected to in Gen. xxxvi. 31. and Deut. iii. 14. may be safely given up as interpolations, being in their connexion not only unnecessary, but a burden to the sense. The 34th chapter of Deuteronomy was certainly added by Joshua, or some other hand.

The result is, that the genuine text of the Pentateuch proceeded from the hand of Moses; and the various charges brought against it amount to nothing more, than that it has not descended to the present age without some few alterations; a circumstance at which we need not be surprised, when we reflect on the many thousands of transcripts that have been made from it in the course of 3000 years.

ART. XXVII. *Sermons on Practical Subjects*. By the Rev. Philip Holland. In two Volumes. 8vo. 849 pages. Price 12s. in boards. Warrington, Eyres; London, Johnson. 1792.

POSTHUMOUS sermons are often sent into the world so unfinished, as at once to discredit the writer and the editor. This is by no means the case with the present publication. Precision of thought, and accuracy of language are among its leading characters. The author appears to have possessed, in an eminent degree, the first requisite in good writing; a sound judgment.

Scribendi recte SAPERE est et principium et fons.

At the same time, these discourses plainly discover a mind richly stored with knowledge, perfectly habituated to accurate discrimination, well skilled in the art of thinking and of methodizing thoughts, and deeply tinctured with the just and noble sentiments of christian philosophy. The elegant scholar may desiderate in

* Walton. Proleg. xi. 11.

these volumes that animation of address, and those embellishments of diction, with which many modern sermons are enlivened and adorned. He may perhaps see occasion to remark, that obvious ideas are sometimes too minutely amplified, and that the expression, and even the sentiment, is sometimes enfeebled, by an excessive care to avoid extravagance and impropriety; but he will seldom meet with any thing to offend the most accurate taste, and will commonly be gratified with an uniform flow of perspicuous and simple language. Whilst the style is such as may be easily understood by the vulgar, the sentiments are not unworthy the attention of the most cultivated. The subjects, which are for the greater part practical, are always treated sensibly and judiciously, and sometimes in a manner which shows the discourse to have been the result of long observation; and deep reflection. This is particularly the case with respect to a series of sermons in the first volume on self-knowledge, and a discourse at the close of the second, on the character of the christian preacher. On the whole, we cannot hesitate to recommend these volumes as the valuable remains of a truly wise and good man.

The subjects are—*on the consequences of the religious worship of God; on the goodness of God; the christian institution consistent with the divine perfections and character; on the properties of heavenly wisdom; on the goodness of God to the poor; on giving reproof; on receiving reproof; on the nature of self-knowledge; on the necessity, difficulty, and importance of self-knowledge; on the advantages of self-knowledge; on the danger of deceiving ourselves, illustrated by the instances of Balaam and David; rules for obtaining self-knowledge; on the nature, reason, and advantages of public worship; on the conversion and character of Paul, bearing testimony to the sufferings of Jesus; on the consequences which may be drawn from the resurrection of Jesus; Christians lights in the world; on the testimony of the spirit; on the testimony of the apostles; on friendship, from the history of Jonathan and David; a funeral sermon for the Rev. Mr. Seddon of Warrington; a fifth of November sermon; on the importance of learning; on the character of the christian preacher.*—The two last have been before published.

We select, as a specimen of Mr. Holland's method of treating moral subjects, the following passage, on the usefulness of attending to the opinions of others, both enemies and friends, concerning our character.

Vol. 1. P. 340. * It has been frequently given as a rule to those who are desirous of knowing themselves, to observe what their enemies say of them, or what they would say, if they were fully acquainted with them. Let us suppose a person should set himself to blacken our character, one who knew us perfectly, who was witness to all our actions, and knew what passed within us. Let us consider on what part of our character he would fix, as the most exceptionable; where he would have the greatest room for invective and satire; in what duties he would find us most defective, and what actions he would mark, as most worthy of blame. Every person, if he will deal honestly, may easily answer these questions; and the true answer will greatly forward him in the business.

business which has been recommended. A person who should set himself to such an employment, to discover and expose what was amiss, we should naturally reckon our enemy; but if we make use of his malice to be more upon our guard against what gave him such scope for his satire, his ill-nature will be more beneficial to us than any act of friendship. If we have not an enemy inclined to act in this manner, or qualified to pass his censures upon us, it will be the truest instance of self-love to take this office into our own hands, and to criticize our own actions, with the greatest exactness and severity. But if we should make such an use of what is designed as an injury, by those who wish us ill, much more should we value what is meant for an act of friendship by those who have the sincerest regard for us, and be particularly careful to improve by the reproofs of wise and faithful friends. The wise man hath taught us, Prov. xv. 5. 'He who regardeth reproof is prudent;' he is likely to advance in wisdom, in that which most truly deserves the name of wisdom, the knowledge of himself. Our friends, it is true, may be mistaken, and may think we deserve reproof where we do not. But this is not often the case. It is an office so disagreeable, an office in which so few are qualified to acquit themselves well, that none, one should think, would choose to undertake it without necessity. If, then, we have such friends, let us highly prize them; encourage them to deal faithfully with us; take care that we give as little occasion as may be for reproof; and when we do, make it our concern to profit by the instructions which we receive. Let us not too easily persuade ourselves that where a reproof is given it is without reason. For certainly something suspicious must be fixed upon as the ground of reproof. But, in no instance, have we a stronger temptation to impose upon ourselves, than in this. For if we cannot clear ourselves, we must own that we were to blame, and make a submission more difficult than any other. To avoid this mortification, we are greatly inclined to justify ourselves, and to use all the art of which we are possessed, to make it appear to our own minds that we have been misrepresented. But if we make a right use of the ill offices of our enemies, and of the good offices of our friends, we shall greatly improve our self-acquaintance, and be led to a particular observation of what is suspicious, and consequently most worthy to be examined with diligent attention.'

The cast of this author's opinions, and at the same time his great caution in deciding upon controversial points, may be seen in the following quotation from the sermon on the testimony of the spirit.

Vol. II. P. 137. 'It is well known to all, who are acquainted with the history of christianity, what disputes there have been, even among christians, about the nature, offices and character of the son and of the spirit of God. But they contain no real reflection on the cause of true christianity: for they had certainly never arisen, if divines could have contented themselves with that simplicity of expression, in which the sacred writers appear to delight. They did not write to please a wild and roving imagination, or to gratify a busy curiosity, but to establish the most necessary and useful truths

truths in such a manner as might gain the assent of mankind, and engage them to act at all times under the influence of them. They plainly avoided entering into those questions which have since exercised the wits of men, to the great disgrace and prejudice of the christian cause, and particularly of the interests of charity and mutual forbearance.

‘ With regard to the subject of the present discourse, the comforter, the spirit of truth, the holy spirit of God, it is very usual with the sacred writers to attribute the extraordinary events which respect the rise and propagation of the christian religion to his agency. These, many have thought, they only intended as other forms of expression for the power and energy of God. Whilst others have contended, that we are to understand them of a distinct personal agent, and have been at great pains to explain his nature and manner of existence, with all the particulars of his character and office.

‘ Which of these is the true opinion, is a matter of little consequence, and it seems no way essential to the character and influence of the christian cause to bring the matter to an absolute determination. Those who will consider the genius of eastern languages, and the fondness which the writers in them discover for bold and new metaphors, will not think it so strange that they should give all the characters of person to the description, when they only meant to express a particular divine attribute and manner of operation. And the credibility of this opinion increases by the difficulty which they have found in determining to what class of beings, or to what rank the holy spirit should be referred. Some have represented him as one with the Father, and the Son, and in terms which it is difficult, at least, to reconcile to the great fundamental doctrine of religion, *there is but one God*. Others have contended, that he is an inferior and subordinate agent, employed by the Father of all to execute a certain office in the redemption and salvation of mankind.

‘ If we imagine that the scriptures intend something more than a property or attribute of the Father, and that they discover to us the existence of a person, who has a peculiar and distinct office in the kingdom of God, though we may be thought to have observed less carefully the scripture manner of expression, and to embrace a scheme which is attended with some peculiar difficulties; yet, whilst we acknowledge that he acted either in union with, or under the direction, and by the authority, of the supreme Being, the Father of all, we shall be equally obliged to pay our unfeigned thanks to God for his operation, and for the gifts and powers which are communicated to the children of men by his means. And we shall, with the highest justice, refer every thing ultimately to the great Being who is supreme in all worlds, from whom all other beings derive their power, and in whom they all exist.

‘ If any of you should expect me to declare my own sentiments more plainly on this subject, I answer, it can signify nothing to the merits of the cause what they are. Let the matter be fairly considered on both sides, and let us adhere to that which seems most reasonable. But, lest my reserve on such subjects should be

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ill understood, I will add to what has been said, that, when I consider how agreeable it is to the course and order of his providence for the eternal God to make use of inferior and subordinate agents in accomplishing his purposes, and in what manner the writers of the New Testament give to the spirit of God the characters of a distinct person, I am almost inclined to suppose, that this may be the case. But, when I consider again, how agreeable it is to their genius and manner of writing to represent characters and attributes as persons, and the many expressions interpersed in their writings which speak of him as the same being with the supreme God, and ascribe to him his peculiar perfections and acts of government, the former evidence vanishes, and I acquiesce in their sentiments who, by the spirit of God, understand the power and energy of the Father of all.'

We shall add, as an example of the candour and liberality of this writer's spirit, a short extract from the sermon on the fifth of November, respecting the present Roman Catholics. p. 245.

'At the same time that we commemorate our deliverance from the violence of persecutors, let us treat our brethren of every denomination; and of every church, with the utmost candour and tenderness. The violences of their ancestors are not to be imputed to the present generation, any further than they are now vindicated. The mutual forbearance and liberality of protestants must be a pleasing sight to all who are well affected to their cause and principles, and give the pleasing hope, that their united endeavours will establish the distinguishing doctrines of the reformation, the right of private judgment, and the sufficiency of the holy scriptures.

'But I have to call upon you, my brethren, for a further exercise of your candour, even to those of the Roman Catholic church. To those who are acquainted with the names of *Geddes* and *Berington*, in that communion, with their writings, with the characters which they bear, and the generous sentiments which they profess, they ought to appear in the light of christian brethren, they should be received with respect; and be encouraged in their schemes of usefulness, for the service of our common christianity. Let the protestants of the present day, therefore, forget the treatment given to their cause by the ancestors of these men; and whilst they observe, with a watchful eye, every design formed against our liberty, and especially every attempt upon it, receive with open arms, *all* those who love the Lord Jesus Christ in sincerity.'

To these volumes are prefixed brief memoirs of the author, from which we learn, that Mr. Philip Holland was a descendant in the natural line, from the celebrated non-conformists, Philip and Matthew Henry; that he was a pupil of Dr. Doddridge; that he was thirty-three years minister of a dissenting congregation at Bolton in Lancashire, where he at the same time performed the duties of a preceptor with great ability and reputation; and that, in the midst of his numerous professional engagements, he was an active friend to the cause of civil and religious liberty, and, in many instances, a zealous promoter of useful public designs,

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ART. XXVIII. *A Sermon preached in Lambeth Chapel, on Sunday, December, 2, 1792. At the Consecration of the Right Reverend William Buller, D. D. Lord Bishop of Exeter. Printed by the Command of the Archbishop of Canterbury.* By John Sturges, L. L. D. Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty. 4to. 14 pages. Price 1s. Cadell. 1792.

THE benefits arising from subordination in civil offices; the utility of religious establishments; the necessity of a distinction of ranks, and distribution of offices in the church; and the expediency of the exercise of a prompt and effective episcopal authority on the subject of residence, are the leading topics touched upon in this discourse.

These are discussed with brevity, but with great ability. On the subject of the residence of the clergy, Dr. Sturges thus remarks:

P. 8.—‘ If I might venture to select an instance, in which there seems in the present times to be a want of sufficient power in the governors of our church to controul its ministers, I should name the residence of the clergy. It is confessedly a matter of great importance; the due discharge of their functions, and the effect of these on the congregations committed to their care, are intimately connected with it. It is not, that the law of the land is silent on the subject of residence, or wanting in severity to enforce it; but it is hardly ever employed to obtain a more regular and punctual performance of religious services; or to amend the manners of a parish by recalling its own pastor to his duty, being for the most part only resorted to as an instrument of mean resentment and private malice*. A liberal man, whatever may be his opinion of a non-resident incumbent, will not descend to levy on him the pecuniary penalties inflicted by the law. This is in its nature a rigid, inflexible rule; it cannot adjust itself to circumstances, comply with occasions, or admit distinctions; it pronounces its judgment generally and indiscriminately. What seems wanting in this case is the considerate and paternal, yet prompt and effective authority of the bishop to make these discriminations; such a power should be discretionary, to enforce the general rule where it is proper, where it is not proper to relax it.

‘ The expediency of the rule itself is obvious, and in most cases incontestable. That a clergyman should himself perform the duty, which he has solemnly undertaken to perform; that he should devote his personal services to that particular parish and congregation, which are committed to his care; that these services will, for the most part, be performed better by the principal, who is himself responsible, than by his substitute; that the permanent connection of an incumbent with his parishioners, and his probable ability of living among them hospitably and charitably are more likely to give him weight with them, to conciliate their benevolence, and to produce that mutual regard so favourable to the interests of virtue and religion, than in the case of

* See 21 Hen. viii. c. 13. & 13 El. c. 20.

‘ The forfeiture of £.10. by the first of these statutes for wilful non-residence, by the space of one month together, or by the space of two months to be at several times in any one year, was at the time when this law passed, a very heavy penalty.’

his being represented by a curate, who cannot be supposed to possess all these advantages in the same degree; are points, which can hardly be disputed, and which place the obligation to residence in so strong a light, as in theory hardly to admit any exception to it.

This subject is pursued throughout the remainder of the discourse.

ART. XXIX. *A Sermon on the Present Crisis, preached at the Cathedral of Winchester, December 9, 1792; with an appendix; By the Rev. Edmund Poulter.* 4to. 24 pages. Price 1s. Cadell. 1793.

THE writer of this discourse appears to be affected, in an uncommon degree, by the present political panic. His alarmed imagination contemplates, in the great events which at present attract universal attention, a deliberate design to introduce 'universal anarchy, to loosen the ties of men, to dissolve their affections, to deaden their feelings, to interdict compassion, to prohibit compunction, to counterchange virtues and vices, merits and crimes; to restore all the folly, but reverse the object, of papistical supremacy; to grant absolution from good; to issue exhortations to apostacy; to utter censures against conscience, rescripts against repentance, denunciations against fidelity; bulls against morality, anathemas against religion, excommunications against believers; to barbarise citizens, to dissolve the social compact, to destroy the laws of nations, and in fine, to confound heaven and earth, in order to overthrow both.' As the dreadful termination of political innovation, the author apprehends not only particular proscriptions, single assassinations, individual murders, but promiscuous slaughter, general massacre, common depopulation. This tremendous picture is exhibited in full dimensions, in order to render the revolution in France an object of general horror. In the midst of the apprehensions, which this preacher so strongly expresses of evils, that with respect to this country he however acknowledges to be at present ideal, he is far from recommending the use of violent means of prevention.

¶ P. 16.—'Let us deprecate that persecution which the unpopularity of some daring individuals in aiding the spirit of sedition, has made them but narrowly escape; let them learn caution from their escape, and let them no more incur the same danger. When an indignant people rise against the enemies of their common public peace, it may not be in the power of the most strenuous lovers of law and order, to protect the disturbers of them; but it is in their power, therefore their duty, as I now do, to warn them.

'Such a general association may well, and, I trust, will be joined by all religious dissenters, all political reformers; by all who are not universal enemies to any constitution, to any religion.—We do not protest against reform, we do not presume to enforce it; we wish such reform as our legislature shall think proper. With respect to tests, we have no doubt but as they were first imposed from necessity, so they are continued with reluctance, and will be removed whenever it can be done with safety. We wait with patient confidence, that what in these respects and others shall be found wise to do, will be constitutionally done; but we do not attempt, by an absolute violation of the constitution, to remedy a supposed defect in it.'

The discourse, which is written in an energetic style, concludes with an humane exhortation to the wealthy to attend to the distresses

of

of the poor, and with expressing a hope, that government will concur in this benevolent design, by lowering the taxes that burden them.

ART. XXX. *A Sermon suitable to the Times, preached at St. Mary's Oxford, on Sunday the 18th of November; at St. Martin's on Sunday the 25th; at St. Peter's in the East, on Sunday the 2nd; and at All Saints, on Sunday the 9th of December.* By Edward Tatham, D.D. Rector of Lincoln College. The Fourth Edition. 8vo. 19 pages. Price 3d. Rivingtons. 1792.

OF this sermon, preached in so many churches in Oxford, and since its publication so much read as to have reached the fourth edition, the principal doctrines are, that the lower classes of society must necessarily content themselves with a *second-hand* information concerning religion, and in matters of the last importance to their salvation, must depend upon the ability and integrity of others, and consequently that the only way in which they can discharge the general duty of judging for themselves, is by forming the best judgment they are able concerning the *ability and integrity* of their teachers. In both these respects, according to Dr. Tatham, the people have little chance of finding qualified teachers, except in the church of England, whose ministers are educated in places of learning, provided for the purpose by the wisdom of government, and who in their conduct are eminently distinguished by the fruits of the spirit. He expresses amazement and concern, that the inhabitants of Oxford in particular, who enjoy a singular opportunity of judging for themselves, by being eye-witnesses of the many years the clergy devote to deep and important studies, to qualify themselves for their sacred and sublime profession, who may have heard of the *many lectures in divinity which are read in the university, both public and private*, and who daily and hourly behold the magnificent libraries provided for the benefit of their studies, should notwithstanding all this, so many of them suffer themselves to be led away with the wildest infatuation by ignorant and *itinerant* teachers of *every denomination*, by methodists and enthusiasts, by *anabaptists and dissenters*, [Qu. ? are not anabaptists dissenters ?] of whose learning and abilities they have not had the smallest proof.

Dr. T. goes on to speak of teachers who *labour to despise* their king, and destroy their country; who, instead of a catholic faith uniformly professed, would introduce heresies and schisms; and who, under the appearance of religion, would destroy our happiness in this world, by undermining the church which is *apostolical*, or the state which is so admirably constituted; and bereave us of our hope in the next, by vilifying and blaspheming the dignity and divinity of Christ. The remarks, which we might otherwise have been inclined to make upon this illiberal discourse, are superseded by the next article.

ART. XXXI. *A Vindication of the Dissenters in Oxford, addressed to the Inhabitants; in Reply to Dr. Tatham's Sermon, lately published, after having been preached in Oxford many Sundays successively.* By James Hinton. The third Edition. 8vo. 20 pages. Price 3d. Johnson. 1792.

Mr. Hinton, a dissenting minister in Oxford, apprehending that Dr. Tatham's sermon, so severe in its censure of the dissenters in general,

general, and of those of Oxford in particular, might be the means of stirring up a spirit of rancour and violence among the lower orders of citizens, wrote to Dr. T. requesting that the sermon might be published. Upon its publication, which probably took place independently of Mr. H.'s request, he has thought it necessary to offer to the public some strictures upon the discourse, chiefly for the sake of vindicating his society, and the rest of his brethren from obloquy.

In reply to that part of the discourse, which limits the exercise of the right of private judgment, Mr. H. says:

P. 8.—'Such endeavours to keep the people in ignorance, and to persuade them to resign their consciences implicitly to their spiritual guides, might have been successful in the dark ages of popery; but a protestant divine, at the close of the eighteenth century, cannot surely expect that we should pay any deference to such advice.'

On the capacity of the people to judge who are the most able teachers, Mr. H. remarks:

P. 11.—'Were it true that learning constituted the chief ability of a gospel minister, the common people would be evidently more at a loss to judge of this qualification, than they are of the meaning of most parts of an English bible. A course of attendance at an academy or university, is not always a decisive testimony of great learning. To pursue Dr. T.'s own comparison:—We see numbers remarkable for their knowledge, activity, and success in business, who never served a regular apprenticeship to the trade they follow; while many who have plodded through their seven years instruction, remain in ignorance all their lives. But could the justice of our claims to learning be fixed with ease and precision, how could Dr. T.'s principle be admitted? One LEARNED man would advise us almost, if not entirely, to neglect public and social prayer; another LEARNED man would recommend socinianism; a third enforces sentiments esteemed orthodox:—which of these shall we follow? The command returns, "search the scriptures;" let these determine. We have the promise of Heaven, that a sincere enquirer after truth shall be "taught of God" to avoid fatal mistakes; but if we forsake these fountains of truth, and depend on "second-hand information," our difficulties must increase, and the promise of divine assistance becomes entirely frustrated.'

The local part of this pamphlet, in justification of the dissenters of Oxford, states, that except the quakers, whose meeting-house is seldom used, all the 'methodists and enthusiasts, anabaptists and dissenters,' by whom the Dr. appears so much disturbed, consist only of two societies, one, of protestant dissenters, which has existed more than a century, the other, a society of Mr. Wesley's followers; both which nearly adopt the doctrines of the church of England, and are firmly attached to the king and constitution.

ART. XXXII. *A Sermon, preached before the Lords Spiritual and Temporal, in the Abbey Church of St. Peter, Westminster, on Wednesday, Jan. 30, 1793: being the Anniversary of the Martyrdom of King Charles the First. With an Appendix, concerning the political Principles of Calvin.* By Samuel, Lord Bishop of St. Davids. 4to. 39 pages. Price 1s. 6d. Robson. 1793.

FROM the days of Laud to the present day, the clerical advocates for passive obedience and non resistance have uniformly sheltered themselves under the authority of St. Paul; and when the spirit of the times would permit, they have never failed to repeat, with their own comments, the precept, ' Let every soul be subject unto the higher powers.' At the present time, in which the public mind has been so industriously, and as many think unnecessarily, put into a state of alarm and ferment, it will not be expected, that the prelate who has this year been appointed to preach before the lords spiritual and temporal on the thirtieth of January, will be ' a whit behind' the most zealous of his predecessors, in asserting the doctrine of implicit submission, and in reprobating every system of policy, which supposes a right in the people to deliberate on the conduct of their governors. In truth, these sentiments were never more expressly avowed, or more vehemently maintained, than in the sermon before us.

The right reverend author, at the very outset of the discourse, censures the folly of this country, in indulging freedom of dispute upon matters of such high importance as the origin of government, and the authority of sovereigns. At once to cut the knot of all such disputes, he rejects the notion of an obligation of honesty, or policy, arising from a civil compact; and maintains submission to the ruling powers, whatever they may be, to be a part of that submission, which, as christians, we owe to the will of God. In order to give this doctrine the more easy passport, it is distinguished from that of the divine right of kings. All the particular forms of government which now exist, are acknowledged to be the work of human policy, under the control of God's general or ruling providence; but it is contended, that all government is in such sort of divine institution, that, be the form of any particular government what it may, the submission of the individual is a branch of that religious duty which each man owes to God. Cases, it is admitted, sometimes happen, in which the sovereign power is conferred by the act of the people; it is even admitted, that of *all sovereigns none reign by so fair and just a title, as those who can derive their claim from such public act of the nation which they govern.* Nevertheless, it is denied to be a just inference, that the obligation of the private citizen, to submit himself to the authority thus raised, arises wholly from the act of the people conferring it, or from their compact with the person on whom it is conferred. This obligation, it is said, proceeds from the will of God, who hath appointed civil life for man's condition, and requires the citizen's submission to the sovereign, whom his providence shall, *by whatever means*, set over him. St. Paul is made to say, that God directs to his own secret purposes the worst actions of tyrants, no less than the best of godly princes; man's abuse, therefore, of *his delegated authority*, is to be born with resignation, like any other of God's judgments.—If by *his delegated authority* the bishop means, as we understand him, *God's delegated authority*, this surely amounted to a direct assertion of that *divine right* of kings to the citizen's obedience, which, he confesses, it would be high treason to claim for the sovereign of this country; for who can doubt, that the magistrate who holds God's delegated authority, may claim obedience on the ground of *jus divinum*? If the claim to obedience be simply the *existence* of the power, under the providence of God,

God, wherein consists the superior fairness or justice of which the author speaks, of a claim derived from a public act of the nation? Or, how shall any nation, consisting of individuals bound by this universal law of submission, ever rescue itself, without a violation of the divine law, from the most grievous and intolerable oppression? According to this doctrine, all those glorious struggles, by which our ancestors gradually reared the structure of the British constitution on the basis of liberty, were not only illegal, but impious.

Having been thus particular in our account of the argumentative part of this discourse, we can but barely mention the dismal picture which bishop Horsley has drawn of the present state of France; his pathetic lamentation over the fate of the late unfortunate king, and the pious zeal with which, whilst he embraces as brethren the prelates and clergy of the fallen church of France, he abjures all brotherhood with those who have *dared* to avow the *wicked* sentiment, that 'this day of national contrition, this rueful day of guilt and shame, is a *proud* day for England, to be remembered as such by the latest posterity of freemen.' Was it not sufficient to banish these men from all brotherly affection—without consigning them to perdition, by adding, as the close of the sermon,—'upon our charity they have indeed a claim, miserable men! they are in the gall of bitterness and in the bond of iniquity; it is our duty to pray God, if perhaps the thought of their heart may be forgiven them.'—The only apology we are able to make for this acerbity, the reader may gather out of that which the bishop makes for Calvin, whom he kindly undertakes to rescue from the imputation of seditious principles, brought against him in Plowden's *Jura Anglorum*.

P. 39. 'It cannot [says our author in his appendix, speaking of Calvin] however be denied, that he too often indulges in a strain of coarse invective, against the foibles and the vices incident to kings, of which he sometimes speaks as if he thought them inseparable from royalty; and that he treats many of the princes of Europe, his contemporaries, with indecent ill language. Some allowance is to be made for the natural harshness of the man's temper; more, for his keen sense of the cruel treatment of protestants in many kingdoms. But the best apology for him is, that he lived, before a perfect specimen of a just limited monarchy had been any where exhibited—before the example of the BRITISH CONSTITUTION, in its finished state, and of the princes of the BRUNSWIC line, had taught the world this comfortable lesson, that MONARCHY AND CIVIL LIBERTY ARE THINGS COMPATIBLE, AND MAY BE BROUGHT TO AFFORD EACH OTHER THE MOST EFFECTUAL SUPPORT.'

ART. XXXIII. *A Sermon, preached in St. Margaret's Church, Westminster, on Sunday, January 27, 1793.* By Samuel Hayes, A. M. 4to. 16 pages. Price 1s. Bate. 1793.

SUBJECTION to the higher powers is here stated to be both a religious duty, and a dictate of human prudence. In order to prove it to be a religious duty, an appeal is made to the doctrine and example of Christ and his apostles. Its connexion with our present welfare is shown, from the principle upon which civil society is formed, as a voluntary submission to legal restrictions for the sake of common security. Great pains are taken to refute the doctrine that all men are

equal, by showing that *equality of condition* is impossible; a position which we believe none of the most zealous advocates of *equality of rights* ever disputed. How long must the friends of freedom be thus unfairly stigmatized with opinions, which exist only in the fertile imaginations of their opponents? notwithstanding all the unnecessary declamation which this preacher has bestowed upon this popular topic, he seems, however, by no means inclined, like some others, to encourage a blind subjection to the reigning powers, by whatever means their authority has been acquired, or in whatever manner it is exercised. In the following paragraph he concedes every thing, which the judicious friends of freedom can desire. P. 12.

‘But it may be asked, Are we then bound to passive, to abject compliance in all circumstances? Must we suffer extreme oppression without resistance, and groan under the weight of wanton tyranny, without any endeavour to shake off the yoke?—There may be critical seasons of national peril, when opposition to the ruling powers becomes virtuous, because there is no alternative to be embraced for the preservation of our highest, our unalienable privileges. To deny this, would be to deny that happy constitution which our forefathers established by combating the virulence of bigotry, and the menaces of arbitrary power. Yet, however justifiable an appeal to the sword may be, when the disease, like a mortal wound, requires a prompt and desperate remedy, it is a mode of redress not to be hazarded, except in a crisis of similar danger. For, when the waves of civil tumult are raised by the tempest, no one can say to them with effect, *Thus far shall ye come, and no farther.*’

ART. XXXIV. *An impartial Statement of the Scripture Doctrine, in respect of Civil Government, and the Duties of Subjects.* By Thomas Scott, Chaplain of the Lock Hospital. 12mo. 24 pages. Pr. 2d. Watts. 1792.

THIS writer does not appear to have formed very consistent notions upon the subject of civil obedience; for he in one place admits (though with an express affirmation that this is not the case, or likely to be in these kingdoms) that the iron rod of oppression may be so severely felt, that a whole nation as one man may be roused to an united opposition to it, and the ruling party may thus become a mere faction in the state. And in another place he asserts, that it cannot consist with submission to the providence of God, to attempt the illegal and violent subversion of any existing government. The general tendency of the piece, however, is to inculcate a peaceable submission to the established government, as, *for the time*, of divine authority. O. 2.

P O L I T I C S.

ART. XXXV. *The Debates in both Houses of Parliament, on Thursday the 13th, Friday the 14th, and Saturday the 15th of December, 1792, on the King's Speech. Containing a copious and impartial Account of the present State of Great Britain, and its relative Interests respecting foreign Powers; as delineated in the Speeches of the most distinguished Members of each House: In which are fully discussed the probable Consequences of a War with France, the Disturbances in Scotland and Ireland, and the* alleged

Alleged Insurrections in this Kingdom. To which is added an accurate List of the Members who divided with Mr. Fox. 8vo. 140 p. Pr. 3s. Bew. 1792.

ON Thursday, December the 13th, the king went to the house of lords, and, being seated on the throne, delivered a speech to both houses of parliament. In this his majesty stated, that he had judged it necessary to embody a part of the militia, and to call them together. He says, that he should have been happy to have announced the secure and undisturbed continuance of the public tranquillity, 'but events had recently occurred which required their united vigilance and exertion in order to preserve the advantages which they had hitherto enjoyed.'

'The seditious practices which had been in a great measure checked by your firm and explicit declaration in the last session, and by the general concurrence of my people in the same sentiments, have of late been more openly renewed, and with increased activity. A spirit of tumult and disorder (the natural consequences of such practices) has shown itself in acts of riot and insurrection, which required the interposition of a military force in support of the civil magistrate. The industry employed to excite discontent on various pretexts, and in different parts of the kingdom, has appeared to proceed from a design to attempt the destruction of our happy constitution, and the subversion of all order and government; and this design has evidently been pursued in connexion and concert with persons in foreign countries.' After remarking on the increasing indications on the part of France, 'to excite disturbances in other countries, to disregard the rights of neutral nations, and to pursue views of conquest and aggrandizement, as well as to adopt towards his allies the Dutch (who had observed the same neutrality with himself), measures which are neither conformable to the law of nations, or the positive stipulations of existing treaties,' his majesty adds, that he has taken steps 'for making some augmentation of his naval and military force,' and concludes by observing, 'that ample resources for defraying the necessary expence of vigorous preparations,' will be found 'in the excess of the actual revenue beyond the ordinary expenditure.'

The earl of Hardwick moved, and lord Walsingham seconded the address in the upper house. The duke of Norfolk contended that the militia could not be legally called out, 'upon apprehensions of invasion or unknown riots and insurrections within the kingdom,' for the act which he held in his hand stated 'that there must be imminent danger of a foreign invasion, or an actual insurrection in the country.'

The marquis of Lansdowne asserted, that the parliament had been assembled in the most unexpected and unexampled manner that could be found in history for hundreds of years back, and according to him in so questionable a shape, that he doubted if they had even legality on their side.

He trusted that ministers would not shelter themselves under their 'wonted sullen silence,' but come forward and state the danger, if any existed.

Lord Grenville in reply observed, 'that it was universally known, and acknowledged, that the most deep laid schemes were planned, and the most insidious means adopted for the purposes of insurrection, and consequent rebellion in Great Britain and Ireland.'

The speech having been read, and a motion for an address made

and seconded in the house of commons, after some remarks on the militia bill from Mr. Jekyll, and a promise from lord Fielding to bring in a bill to suspend the habeas corpus act, as far as it relates to foreigners, lord Wycombe arose and objected to the proposed address. He was at a loss to conceive, that there was a man so daring as to challenge the loyalty of the people of this kingdom. There were different opinions to be sure relative to the constitution, but that was not wonderful, for 'men if they thought at all, would think differently, as it was the natural effect of employing the human mind. There are speculative people in this country,' adds he, 'who disapprove of the system of our government, and there must be such men as long as the land is free, for it is of the very essence of freedom to differ upon speculative points.' He felt himself much concerned at that part of the king's speech which referred to hostilities, 'and he conceived war so wrong in itself, that he thought a resolution should be made, and adopted in that house, that no war should be entered upon, except in case of an open attack.'

Mr. Fox said, that he was not so little acquainted with the nature of man, as not to know, that in order to engage the attention of his hearers, beside the efficacy of fair and candid reasoning, he ought to be in unison with his audience, and pursuing in reality the same object as themselves: the love of truth. With this view he would state explicitly what were his sentiments on the subject then presented to their consideration by the speech from the throne. It was his opinion then, that they were assembled at the most critical and most momentous crisis, that had ever occurred in the history of this country:—'a crisis not merely interesting to ourselves and to our condition, but to all nations and to all men—and that upon the conduct of parliament in this crisis, depends not merely the fate of the British constitution, but of doctrines that go to the happiness and well-being of all human kind.'

His majesty's speech, he observed, was full of a variety of assertions, and insinuations conveyed in the shape of assertions, which it was the duty of that house to investigate.

'I am sure, adds he, I need not recur to the old parliamentary usage of desiring, that when I speak by name of the king's speech, I mean to be considered as speaking of the speech of the ministers, since no one will impute to me the want of the most true and sincere respect for his majesty. They are responsible for every letter of it, and to them, and them only, every observation of gentlemen is addressed. I state it therefore to be my firm opinion and belief, that there is not one fact asserted in his majesty's speech which is not *false*—nor one assertion, nor insinuation, which is not unfounded. Nay, I cannot be so uncandid as to believe, that even the ministers themselves think them true. The great prominent feature of the speech is, that it is an intolerable calumny on the people of Great Britain, an insinuation of so gross and so black a nature, that it demands the most rigorous enquiry and the most severe punishment. The next assertion is, that there exists at this moment an insurrection in this kingdom. An insurrection! Where is it? Where has it reared its head? Good God! an insurrection in Great Britain! No wonder that the militia were called out, and parliament assembled in the extraordinary way in which they have been; but where is it? Two gentlemen have spoken in commendation and illustration of the speech, and yet, though this insurrection has existed for fourteen days, they have given us no light whatever—

no clue—no information where to find it. The right honourable magistrate (the lord mayor) tells us, that, in his high municipal situation, he has received certain information which he does not think proper to communicate to us. This is really carrying the doctrine of confidence to a length indeed—Not content with ministers leading the house of commons into the most extravagant and embarrassing situations, under the blind cover of confidence, we are now told that a municipal magistrate has information of an insurrection, which he does not choose to lay before the commons of England, but which he assures us is sufficient to justify the alarm that has spread over the whole country. 'The honourable gentleman who seconded the motion, tells us, that "insurrections are too notorious to be described." Such is the information which we receive from the right honourable magistrate and the honourable gentleman who are selected to move and second the address—I will take upon me to say, that it is not the notoriety of the insurrections that prevents them from communicating to us the particulars, but their non-existence.'

It had been suggested by the honourable gentleman who seconded the motion, that the existence of a dangerous spirit in this country, was manifested by the drooping and dejected aspect of many persons, when the tidings of Dumourier's surrender arrived in England. If this were considered as a sign of discontent and of preference to republican doctrines, says Mr. F. 'I give myself up to my country as a guilty man, for I freely confess, that when I heard of the surrender or retreat of Dumourier, and that there was a probability of the triumph of the armies of Austria and Prussia over the liberties of France, my spirits drooped, and I was dejected. What, sir, could any man who loves the constitution of England, who feels its principles in his heart, wish success to the duke of Brunswick, after reading a manifesto which violated every doctrine that Englishmen held sacred, which trampled under foot every principle of justice, and humanity, and freedom, and true government—and upon what the combined armies entered the kingdom of France, with which they had nothing to do; and when he heard, or thought that he saw a probability of their success, could any man of true British feelings be other than dejected? I honestly confess that I never felt more sincere gloom and dejection in my life, for I saw in the triumph of that conspiracy not merely the ruin of liberty in France, but the ruin of liberty in England—the ruin of the liberty of man.'

On the question being put, the house divided :

For the address	290
For the amendment	50

Majority 240

On Saturday, December the 15th, Mr. Fox moved 'that his majesty might be graciously pleased to give direction that a minister may be sent to Paris, to treat with those persons who exercise provisionally the functions of executive government in France, touching such points as may be in discussion, between his majesty and his allies, and the French nation.' This was put, and negatived.

The debates on each of these important occasions seem to be very judiciously compiled in the present pamphlet.

ART. XXXVI. *A Letter from the Right Hon. Charles James Fox, to the worthy and independent Electors of the City and Liberty of Westminster*, Fourth Edition, 43 pages. Price 1s. Debreit. 1793.

MR. Fox has acquired the reputation of being one of the first orators that this country ever produced. A new and unexampled crisis has, in some measure, forced him to appear before the public in another character; and we now behold him, for the first time, soliciting the attention of his fellow-citizens as an author.

Abandoned by a weak, timid, and interested aristocracy, and forsaken by the friends of his fortune rather than of his principles, he takes refuge, as it were, within his own capacious mind, and, shielded by a conscious integrity, frowns defiance on the treachery of his adherents, and the malice of his enemies. Perhaps, indeed, he was never so truly great as 'at this very moment; nor has the æra of his most splendid triumphs been marked with so much true glory, as the present hour of defeat and discomfiture.

'To vote in small minorities [says he] is a misfortune to which, I have been so much accustomed, that I cannot be expected to feel it very acutely.

'To be the object of calumny and misrepresentation gives me uneasiness, it is true, but an uneasiness not wholly unmixed with pride and satisfaction, since the experience of all ages and countries teaches us, that calumny and misrepresentation are frequently the most unequivocal testimonies of the zeal, and possibly the effect, with which he, against whom they are directed, has served the public.

'But I am informed, that I now labour under a misfortune of a far different nature from these, and which can excite no other sensations than those of concern and humiliation. I am told that you in general disapprove my late conduct, and that, even among those whose partiality to me was most conspicuous, there are many who, when I am attacked upon the present occasion, profess themselves neither able nor willing to defend me.

'That your unfavourable opinion of me (if in fact you entertain any such) is owing to misrepresentation, I can have no doubt. To do away the effects of this misrepresentation, is the object of this letter; and I know of no mode by which I can accomplish this object, at once so fairly, and (as I hope) so effectually, as by stating to you the different motions which I made in the house of commons on the first days of this session, together with the motives and arguments that induced me to make them.'

Mr. F. then observes, that on the first day of the meeting of parliament he moved an amendment to the address, which, after the warmest expressions of zeal and attachment to his majesty, and an unshaken determination to maintain and preserve the constitution, evinces the deepest anxiety and concern at seeing 'those measures adopted by the executive government which the law authorises only in cases of insurrection within the realm;' and states, that 'his majesty's faithful commons, assembled in a manner
new

new and alarming to the country, think it their first duty, and will make it their first business, to inform themselves of the causes of this measure; being equally zealous to enforce a due obedience to the laws on the one hand, and a faithful execution of them on the other.

We are told, that his motive for this measure was, that he deemed highly important, both in a constitutional and a prudential point of view, that the house should be thoroughly informed of the ground of calling out the militia, and of its own meeting, before it proceeded upon other business. The law which provided that the parliament should meet, seemed to him to point out its duty when met, and consequently to make it the first business of the commons to examine into the causes that had been stated in the proclamation, as the motives for exercising an extraordinary power lodged in the crown for extraordinary occasions.

The insurrections at Yarmouth, Shields, and other places, gave administration, it was said, a legal right to act; and the general state of the country, independently of these considerations, made it expedient for them to avail themselves of this right. In other words, 'insurrection was the *pretext*, the general state of the country the *cause* of the measure.' Yet insurrection was the motive stated in the proclamation, and the act of parliament enjoins the disclosure, not of the pretext, but the cause: so that it appeared to be doubtful, whether even the letter of the law had been obeyed; but if it had, to this mode of professing one motive and acting upon another, 'however agreeable to the habits of some men,' Mr. F. thought it his duty to dissuade the house of commons from giving any sanction or countenance whatever.

The 'danger of a country' being too notorious to require proof, is treated with just contempt; but to have laid *any* foundation for approving, without examination, was a great point gained for those who wished to applaud the conduct of administration. If the danger consist, as has been said, in 'false but seductive theories,' it is difficult to conceive, how any of the measures which have been pursued, are in any degree applicable.

'Opinions must have taken the shape of overt acts, before they can be refuted by the fortifications in the tower; and the sudden embodying the militia, and the drawing of the regular troops to the capital, seem to me measures calculated to meet an immediate, not a distant mischief.'

There were some persons, however, who thought, that to be upon our guard was so much our first interest in the present posture of affairs, that even to conceal the truth was, in their opinion, less mischievous than to diminish the public terror. They dreaded inquiry, let it should have produced light; they felt so strongly the advantage of obscurity in inspiring terror, that they overlooked its other property, of causing real peril. They were so alive to the dangers arising from false security, that they were insensible to those arising from groundless alarms.

'To these systems of crooked policy and pious fraud, I have always entertained a kind of instinctive and invincible repugnance; and if I had nothing else to advance in defence of my conduct

conduct but this feeling, of which I cannot divest myself, I should be far from fearing your displeasure. But are there in truth no evils in a false alarm, besides the disgrace attending those who are concerned in propagating it? Is it nothing to destroy peace, harmony, and confidence, among all ranks of citizens? Is it nothing to give a general credit and countenance to suspicions which every man may point as his worst passions incline him? In such a state, all political animosities are inflamed: we confound the mistaken speculatist with the desperate incendiary; we extend the prejudices which we have conceived against individuals, to the political party, or even to the religious sect of which they are members. In this spirit, a judge declared from the bench, in the last century, that poisoning was a popish trick, and I should not be surprised if bishops were now to preach from the pulpits, that sedition is a presbyterian or unitarian vice. Those who differ from us in their ideas of the constitution in this paroxysm of alarm, we consider as confederated to destroy it. Forbearance and toleration have no place in our minds; for who can tolerate opinions, which, according to what the deluders teach, and rage and fear incline the deluded to believe, attack our lives, our properties, and our religion?

‘ This situation I thought it my duty, if possible, to avert, by promoting an inquiry. By this measure the guilty, if such there are, would have been detected, and the innocent liberated from suspicion. My proposal was rejected by a great majority.

‘ I defer with all due respect to their opinion, but retain my own.’

The next motion was, for his majesty’s employing ‘ every means of negotiation, consistent with the honour and safety of this country, to arrest the calamities of war.’

The situation of the United Provinces, where the cause of the war was said principally to originate, appeared to furnish abundance of prudential arguments to Mr. F. in favour of peace; and nothing could be seen in Ireland, that would not discourage a wise statesman from putting the connexion between the two kingdoms to any unnecessary hazard. At home too, were it true that there existed seeds of discontent, it should be recollected, ‘ that war is the hot-bed in which these seeds will soonest vegetate: and of all wars, in this point of view, that war is most to be dreaded, in the cause of which kings may be supposed to be more concerned than their subjects.’ Peace therefore was to be wished for, and the voice even of a minority in the house of commons might not be wholly without effect, in deterring the king’s ministers from ‘ irrational projects of war;’ and even upon this occasion, had he been ‘ more supported,’ our chance of preserving the blessings of peace would have been better than it appears to be at present.

The third and most remarkable motion offered to the consideration of the house of commons was as follows: ‘ That an humble address be presented to his majesty, that his majesty will be pleased to give directions that a minister may be sent to Paris, to treat with those persons who exercise provisionally the functions of executive government in France, touching such points as

may

may be in discussion between his majesty and his allies, and the French nation.'

This has been more generally disapproved than any of the former: but it was not brought forward without much previous deliberation with himself, and much consultation with others; and notwithstanding the misrepresentation of his motives, and the misconceptions of its tendency, Mr. F. cannot repent of an act, which if he had omitted, he should have thought himself deficient in the duty which he owes to the electors of Westminster and the nation at large.

If either Great Britain or her ally had suffered injury or insult, or if the independence of Europe be menaced by inordinate and successful ambition, he knew no means of preserving peace, but by obtaining reparation for the injury, satisfaction for the insult, or security against the design which we apprehend: 'and I know no means of obtaining any of these objects, [adds he] but by addressing ourselves to the power of whom we complain.'

If the exclusive navigation of the Scheld have been invaded, the French executive council are the invaders, and of them we must ask redress. If the rights of neutral nations have been attacked by the decree of the fifteenth of November, the national convention of France have attacked them, and from that convention, through the minister of foreign affairs, we must demand explanation, disavowal, or such other satisfaction as the case may require. How any of the objects in dispute could be obtained but by negotiation, carried on by authorised ministers, it is difficult to conceive. There were some persons, indeed, whose notions of dignity were such, that they would have preferred a clandestine to an avowed negotiation; but this was not deemed by our author to be either honourable, safe, or in some cases even practicable. There was still a further motive, and that was, that although to declare war is, by the constitution, the prerogative of the king, yet to grant or withhold the means of carrying it on is, by the same constitution, the privilege of the people through their representatives; and upon the people at large, by a law paramount to all constitutions—the law of nature and necessity, must fall the burdens and sufferings, which are the too sure attendants upon that calamity.' It seemed therefore reasonable, that they who were to pay, and to suffer, should be distinctly informed of the object for which war is made—From the result of a negotiation alone could this be learned. If the French were not willing to satisfy us in any of the points which had been publicly held forth as the grounds of complaint against them, then we should all admit (provided our original grounds of complaint were just) that the war would be so too; if in some, we should know the specific subjects upon which satisfaction was refused, and have an opportunity of judging whether or not they were a rational cause of dispute; if in all, and a rupture were nevertheless to take place, we should know that the public pretences were not the real causes of the war.

'In the last case that I have put, I should hope there is too much spirit in the people of Great Britain to submit to take a

part in a proceeding founded on deceit; and in either of the others, whether our cause were weak or strong, we should at all events escape that last of infamies, the suspicion of being a party to the duke of Brunswick's manifestoes.'

After reprobating the extravagant idea of going to war with France about her 'internal concerns,' as suggested by the violent; and the unintelligible and indefinite one adopted by the moderate party; Mr. F. states the four objections started against his last motion. The first is, the supposed countenance afforded by it to the trial and execution of the *late* king; but he contends, that this wholly rests upon an opinion, that by sending a minister, we pay some compliment implying approbation to the prince or state to whom we send him: an 'opinion, [adds he] which, for the honour of this country, I must hope to be wholly erroneous. We had a minister at Versailles when Corsica was bought and enslaved. We had a minister at the German courts, at the time of the infamous partition of Poland. We have generally a resident consul, who acts as a minister to the piratical republic of Algiers; and we have more than once sent embassies to the emperors of Morocco, reeking from the blood through which, by the murder of their nearest relations, they had waded to their thrones. In none of these instances was any sanction given by Great Britain to the transactions by which power had been acquired, or to the manner in which it had been exercised.'

The second respects the impolicy of an immediate recognition of the republic. The third, the mortifying circumstances of sending a minister to Paris at the very moment the convention had begun to give us cause of complaint. And the fourth, the fear of giving cause of offence to those powers with whom, in case of war, it might be prudent to form a connexion and alliance.—All these are successively and ably examined and refuted.

Mr. F., above all things, earnestly and fervently deprecates a foreign alliance, in order to assist in bringing about a counter-revolution.

'Such an alliance for such a purpose, I conceive [says he] to be the greatest calamity that can befall the British nation: for let us not attempt to deceive ourselves; whatever possibility, or even probability there may be of a counter-revolution from internal agitation and discord, the means of producing such an event by external force, can be no other than the conquest of France.

'The conquest of France!!!—O! calumniated crusaders, how rational and moderate were your projects!—O! much-injured Lewis XIV., upon what slight grounds have you been accused of restless and inordinate ambition!—O! tame and feeble Cervantes, with what a timid pencil and faint colours have you painted the portrait of a disordered imagination.'

Mr. F. has made a solemn, and we trust, not an ineffectual appeal to his constituents and the nation at large. He expresses himself upon paper, as in debate, in a clear, manly, and perspicuous manner; his language is unencumbered with flowers and figures, and his arguments are at once logical and convincing,

ART. XXXVII. *A Letter to the Right Hon. Charles James Fox, upon the dangerous and inflammatory Tendency of his late Conduct in Parliament.* 8vo. 59 pages. Price 1s. 6d. Downes, 1793.

MR. FOX is here informed, that were it not for the peculiar circumstances of these times, 'under which it seems to have been reserved for men to grow formidable by the decay of their influence, and to derive additional importance from the decline of their credit and character,' he would not have been troubled with this address. It seems reasonable to fear, also, he is told, left rejected and abandoned by his former friends, he should attempt to regain the situation he has forfeited, or to repair the connexions he has lost, 'by other means than those of penitence and concessions.'

After many observations of a similar tendency, and a warm attack on the proposition so ably defended in the preceding article, of sending a minister to Paris, this author proceeds as follows:

'Having now concluded what appeared to me to be most important at this time to observe, in the critical situation of our affairs, and having endeavoured to place the question with clearness and precision, in what I conceived to be its true point of view, will you permit me, sir, to revert to yourself, and submit to your serious consideration, whether a longer continuance in the conduct you have lately adopted be not likely to increase the ambition, and add to the activity of our enemies, and to foment and encourage the projects of the seditious at home?

'Whether it has not a direct tendency to provoke complaint, and to flatter discontent, and to revive every dangerous hope that seemed extinguished by the king's proclamation in May?

'Whether it may not expose us to the danger of the war, from the appearance of disunion at home, and to commotions at home, from the expectations that are entertained of the war? And lastly, will you give me leave to ask of you, whether you think the great and elevated station you have so long enjoyed with the united applauses of every part of the kingdom, and the universal approbation of your country, can be well or virtuously exchanged for the opprobrious honours of a club or an association? Will you descend from such an height to be celebrated by clubs, or to preside over factions? Will you quit this dignified, this glorious post, for such mean and precarious popularity? Surely it might satisfy every desire of generous ambition, and transmit your name with the fairest and best earned honours to posterity. Return, sir, return to the bright pre-eminence; believe me it is your place, you cannot so well become any other.

'You have shewn that you possess the magnanimity to forgive; can you want that magnanimity which teaches to accept forgiveness? You have had the candour to confess your errors, and to repair your mistakes. While the nature of man shall be found to be frail and imperfect, this virtue will approach the nearest of all others to perfection. Be just then to yourself, and to your country; the breach is not irreparable between you; she courts you once more to her bosom; her arms are stretched out to receive you; she offers you her confidence, her affection;—but you must be contented with the honours she bestows, and the places she assigns you: greater are not to be desired with innocence nor to be enjoyed with impunity.'

ART. XXXVIII. *The Necessity of a speedy and effectual Reform in Parliament.* 8vo. 72 pages. Pr. 1s. 6d. Manchester, Falkener and Co. London, Johnson. 1793.

WE are told, that the necessity of a reform in our representation is so well understood, and so generally acknowledged by all who have considered the question, that 'even the persons who profit by the present abuses of government' dare not now openly dispute it.

That this is not a 'fit moment,' has ever been, and ever will be, a pretext for precluding it; in time of peace, 'the public mind will be agitated;' in time of war, the enemies of our country 'must be effectually combated.' The latter of these objections will, however, come with a very bad grace from a minister, who insisted very forcibly, and indeed very ably, on the propriety, and even the necessity of this measure, toward the conclusion of the American contest, and at a period, when the people were in a state of greater political commotion than during any time for the preceding fifty years.

The author of this pamphlet, who seems to have probed the question to the bottom, contends for a radical, and deprecates the idea of a partial, and of consequence, a temporary reform. The following are, in his opinion, the principal defects in the constitution and organization of our house of commons: '1. The power of election is partial, and not reduced to any fixed principles: 2. The mode is tumultuary, and subject to many abuses: 3. No just proportion subsists between the number of the constituents, and the representatives: 4. The electors, if they were even freed from the temptation of bribery, are not left to the guidance of their own judgment, being limited to the choice of men of certain property only; and, 5. The duration of the representative body is too extended.'

That the proposed mode of amendment may be seen at a single glance, we will present the following summary as drawn up by the author himself. 1. An admission of every citizen (minors and insane persons excepted) to an equal right of voting: 2. The formation of elective districts, consisting, as nearly as possible, of an equal number of electors: 3. Voting by ballot, and closing the poll in one day, together with some subordinate regulations to prevent disorders, and undue influence: 4. Abolishing qualifications, so that each citizen be eligible to a seat in parliament; and allowing salaries to the members: 5. Annual parliaments: 6. Exclusion by rotation, so that no person be a representative more than three years successively, nor above two thirds of the members of one parliament be eligible to the next: 7. Separation of ministers from the legislative assembly: and, 8. Authorizing constituents to discharge their representatives.

The following observations will not fail to promote a variety of interesting, and perhaps of melancholy reflections, in every mind accustomed to political disquisition:

'That I might be able to form a correct judgment of the state of our representation, I took the pains of copying from the "History Political and Personal of the Boroughs of Great Britain," lately published, [see *Analyt. Rev.* Vol. XII, p. 374, and Vol. XIII, p. 167,] a list of the number of voters in each borough, together with the names of the patrons, and the nature of the patronage. It appeared from the result, that the members sent to parliament from English boroughs (exclusive

(exclusive of those from Welch and Scotch boroughs) where the patronage was entire, and the patron was commonly understood to have the power of nominating whatever persons he pleased, were about two hundred and sixty. In this account, I do not include places, where from the number of voters being considerable, or from other circumstances, the patron's influence is *dubious*; or where he has only power to depute *one* member: or such boroughs, as, being under no particular controul, always sell themselves to the highest bidder. If we add places of this description to the list, and allow from each, only one member to patronage, which is generally but half its due; the number of representatives sent to parliament, from English boroughs, under the influence of individuals, will be about 300. We will call them only 295. Of these, 180, or more, owe their seats to the peerage, and the minister for the time being.

But though the Members, who are indebted to patronage for their places be 295, we are not to conclude that there are as many patrons. Some patrons nominate two members, some four, some six, and some a greater number. At present the patrons who return the 295 ostensible representatives of English boroughs (reckoning the patronage of the ordnance, treasury, admiralty, &c. to belong to one individual, i. e. the minister of the day) are not more, but I believe less than 160 persons.

The representation of Wales is not better than that of England, and the representation of Scotland is much worse. According to the last polls it appears, that what are called the members of the Scotch counties, are chosen by as small a number as the nominal electors in most of our English boroughs consist of. How the representatives of the Scotch boroughs are appointed, may be learned from Mirabeau's detached notes upon Dr. Price's work, which agrees in general with the account given in the history of the boroughs, though the whole number of electors is 96, as stated in the latter, and 98 in the former.

I shall not enquire to what patronage these 96, or 98 patrons are subject; I suppose Mr. Dundas, if he chose, could gratify public curiosity in this instance. Now if we add the 15 representatives of Scotch boroughs, to the list of patronage, and place only six from the Welch boroughs to the same account, the balance in favour of patronage, against the nation, will be as follows, allowing what is very liberal but not true, that the members from all the counties of England, Scotland and Wales, are fairly elected by the people, without any undue influence intervening:

Patronage against the people.

Representatives of patronage	-	-	316
Representatives of the people	-	-	242

Balance against the people	-	-	74
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316

Balance in favour of the patronage of a few individuals against a nation, consisting of more than 10 millions of inhabitants	}	74
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If this statement be just, (and I have not intentionally exaggerated in a single instance; on the contrary, I believe I have made my calculations much more favourable to the people than they really ought to be) is it not a most strange and gross perversion of language, to call the

the house of commons an adequate representation of the people?— Might it not, with much more propriety, be denominated a conjoint representation of the ministry and the aristocracy?—Shall we continue then to be deluded with the unmeaning clamour of a *combination*, and *mutual balance* of three estates, if that estate in which the majestic form of the people was originally recognised, have so departed from its pristine character as to retain little more of it than the name? If the public should assume to themselves the power of sending a majority to represent them in the house of lords, would not the crown and the peerage exclaim against such a proceeding, as an infringement, and a violation of the constitution? And ought not the rights of the people to be as dear to them as hereditary distinctions to their owners? And is not the recognition of their authority, in the constitution, as essential to its well being, and even existence, as either the monarchy or aristocracy?

To the want of a proper and adequate representation of the people, is attributed the long and mournful catalogue of our ruinous and bloody wars, the immense magnitude of our national debt, the enormous amount of our taxes, and the accumulating expences of our peace establishment.

This very shrewd and spirited production is dedicated to the society of the 'Friends of the People,' and we learn from the address prefixed, that it is written by Mr. Phillips, of Manchester.

ART. XXXIX. *Parliamentary Reform, as it is called, improper in the present State of this Country.* 8vo. 40 pages. Price 1s. Elmsly. 1792.

WE have read this pamphlet with great attention, and found many passages in it, at once novel and interesting; but we have every reason to suppose, that the enemies of a parliamentary reform will not feel any great degree of gratitude to Mr. Dalrymple.

Mr. D. seems to think, that 'turgid encomiums' on our excellent form of government will be ineffectual, whilst it seems to be admitted by all parties, 'that a parliamentary reform is wanting for the prosperity of this country, and the preservation of its constitution.' This opinion, according to him, will tend to keep the subject in agitation, and moderate men, when freed from the alarm now given by the machinations of 'incendiaries,' will think themselves more strenuously called upon to exert their influence hereafter in order to effect this event, on account of the delay occasioned by their present timidity.

The 'speculatists' of 'inflated and perverted imagination,' who condemn or deny the 'rights of man,' and prove, by the concatenation of logical deductions, that he is by his nature a 'slave,' are here ridiculed. Force, indeed, is allowed to be necessary to the maintenance of all governments, but consent, either positive or by acquiescence, is stated to be equally necessary for any form of stability and duration.

Those who confound government with tyranny forget, we are told, that compulsion necessarily involves a disposition to resist, 'and that whenever the power of resistance becomes greater than the power of compulsion, it must necessarily follow, that resistance will become efficient by the subversion of the compelling power. Such men may *ludicrously* enunciate the foolish doctrine, "that we are *born* in a country with *ties*,

to maintain the existing government," as if *oppression and injustice* were naturally proper to any government, instead of being the result of injury and abuse in the instruments: such doctrine applied to some countries would be little short of blasphemy.

The privileges of an Englishman are stated to be,

1. That every man's *house is his castle*, to which he may refuse the king admission, unless in the execution of the criminal law. It is allowed, that the 'accommodation to revenue,' may have occasioned some limitation of this right; we are comforted however with the abstract position, 'that the *suspension* of the exertion or enjoyment of right, in its full extent, does not *abolish* the right, which *can*, and will be re-assumed whenever the public see fit.' The second consists in a trial by jury: the third in the possession and use of arms: the fourth, in the liberty of the press.—N. B. This was written in the course of the last summer, previous to some late extrajudicial attempts, which, if continued, will annihilate one of our author's main arguments against reform. 5. Security of person, and property: 6. the right of petitioning the house of commons, by means of which, every man is not only virtually, but individually represented in parliament: 7. The habeas corpus act.

We select the following defence of our constitution, merely on account of its singularity:

'It is known in mechanical machines, that the general action of the parts upon each other, produces an harmony and exactness of precision, that art could not produce! Such is the present government of this country! Our constitution, although it may not be an excellent one, is truly in its execution an happy one, because *corruptions* of various kinds are so fortunately blended, as, in great measure, to correct each defect; and the whole is subjected to the controul of *public opinion*: this, although no part of the nominal constitution, is paramount to all! and what makes the government of this country the best that ever existed.

'I am free to declare, [adds he] that in forming an infant state, I would prefer a republic, to any other form of government; as that which best calls for the faculties of man! and it would be impossible to establish a *balance of corruptions* in a new state!'

Mr. D. examines the three plans of reform commonly mentioned in this country; viz. a representation in the complex proportion of the numbers and property of those represented; an addition to the country members, as proposed by the late earl of Chatham; and lastly, the mode of one patronized by the duke of Richmond. The first of these, the history of this country has demonstrated to be impracticable; and the second and third would, we are told, ultimately tend to strengthen the landed interest. The author himself (although an enemy to reform) suggests the propriety of an actual enumeration of the people, and the permitting forty-shilling freeholders, and the citizens who maintain families by their *honest* labour, to elect delegates, who would thus form 'the actual representatives of a free people.'

Mr. D. acknowledges, that, though the jarring assemblage of 'contrary corruptions keeps the whole machine in order,' yet, if corruption itself could stand forth 'with impunity,' then order would be destroyed. On this principle he loudly condemns the minister for 'refusing a committee of inquiry into a charge, made in the house of commons,

of corrupt practices, by officers of government, on the Westminster election.' Far from being the enemy 'to all reform in church and state,' he asserts that the revolution, the establishment of the house of Hanover, &c. were very laudable innovations.

ART. XL. *The proposed Reform of the Representation of the Counties of Scotland considered.* By Robert Fergusson, Esq. of Lincoln's Inn. 8vo. 52 pages. Price 2s. Elphinston, Balfour. Hill, Edinburgh. Debrett, London. 1792.

WE are here informed, that, by the ancient constitution of the Scottish parliament, all freeholders, or tenants *in capite* (formerly the only real proprietors of land) were bound to give personal attendance in the king's parliament; but this was never strictly adhered to, for they were often remiss in their attention to their duty, or, as we should now term it, the exercise of their rights.

By an express act passed in 1425, every freeholder was ordered to appear *in person*, and not by *proxy*, but this being found burdensome and expensive, it was enacted two years afterwards, 'that small barons and freeholders need not come to parliament, but are to send from each sheriffdom two representatives called commissaries, or commissioners of shires,' and by an explanatory act in 1457 'all freeholders under 20l. Scots of yearly rent,' were exempted from *personal attendance*.

Until the reign of James VI. every tenant *in capite* was admitted to give his vote for his *representative*, however small the value of his freehold; and every one possessing more than two marks of *new extent* had a right, and was even bound by law, to appear personally in parliament. But in 1587 a great *revolution* took place in the Scottish representation, for, by a statute that passed in that year, the whole body of freeholders under forty shillings of *old extent* were deprived of their most valuable rights, and all but 'earls, prelates, and lords of parliament,' *virtually* excluded from sitting there. By the twenty-first of Charles II. and the sixteenth of George II., the basis of representation was still farther narrowed; but in consequence of the former of these acts 'wad-setters and life-renters' were allowed to vote; a circumstance in which most of the present existing abuses have originated.

The evils arising from the nature, however absurd, of the qualifications themselves, would have been comparatively small (says our author), if the power of voting could, by any means, have been restricted to those who had *really* an interest in the lands. But this object it never has been in the power of the legislature to accomplish. Votes out of number have been created, for the mere purpose of political jobbing. These votes are generally made by wad-set or life-rent qualifications. A life-rent voter is created by transfer of the life-rent of a *bare* superiority, producing some trifling feudatory. At the death of the voter, the right reverts to the granter. He then transfers it to some other person, and thus keeps up a continual succession of dependent voters, of whom he can create as many as he has forty-shilling lands, or valuations of 400l. Scots upon his estate.

'A wad-set voter is a person who has paid to the proprietor of a superiority a certain sum (however small), for the interest of which he receives the yearly feu-duties. Nay, he may have given no price

or

or consideration whatever; and still his vote is held good in law. A term is fixed, after which it shall be lawful for the grantor to resume his right, on paying up the sum fixed by the transaction. This is called the redemption term. When it expires, the wad-setter holds his vote at the sole pleasure of the grantor, who can, in one moment, annihilate it, by paying the stipulated sum. This is the situation of almost all the wad-set votes in Scotland.

‘Such are the men who return the votes for our counties; whilst proprietors of several thousands a year may perhaps not possess a single vote upon their estate. *This is the representation of the landed interest of Scotland!*’

A plan for reforming the representation of the landed interest in Scotland, and consequently for remedying the evils here complained of, has for some time occupied the attention of the public.

‘It is time,’ says our author, ‘that we should be represented by men, who, strangers to faction, will prove themselves at once the friends of the people, and the friends of the constitution. In Scotland particularly, it is essential to have patriotic representatives. At a distance from the seat of government, and differing in our laws and customs from the rest of Great Britain, we have separate rights to support, and separate interests to watch over. But these rights and interests have been, at times, too lightly considered; nor ought we to be surprised at it when we reflect, that the representatives of Scotland are, in truth, the representatives, not of the people, but the aristocracy.’ We are told in a note, that it appears from an actual examination of the rolls of the different counties, that at the last general election, about 700 individuals returned a majority of the representatives of the landed interest of Scotland; that of these 700, perhaps one fourth were not real proprietors; and that one half probably ‘held their votes from peers and other great men.’

To destroy the unconstitutional influence of the nobility in the election of the commons, to restrain within proper bounds the power of the great proprietors, and to place the representation in the hands of the respectable and independent landholders, are the professed objects of the county reform.

This projected reform is confined to two specific heads; first, the reduction of the qualification to 100l. Scots; and secondly, a transfer of the right of voting, from superiority to property.

All this is evidently just, and will, perhaps, be allowed to be very moderate; but, as it is very properly observed here, interested men ever have, and ever will, endeavour to adduce specious, but futile reasons for delay. ‘In our day, [says Mr. F.] when Mr. Pitt brought forth his plan for reforming the representation, in the year 1782, it was dangerous even to deliberate on such a subject amid the din of arms. In 1783, 1784, and 1785, we were to be sure at peace; but *war and dangerous opinions had been spread, tending to discontent and sedition.* The enemies of reform can never be at a loss for arguments. If we are at war, it will give our enemies an advantage: if we are at peace, the public tranquility must not be disturbed. If we are flourishing, it will endanger our credit; if we are distressed, it will but aggravate our condition. It will serve only to shake the government, which is already too feeble.’

ART XII. *A short Address to the Public, on the Practice of cashiering Military Officers without a Trial; and a Vindication of the Conduct, and political Opinions of the Author. To which is prefixed, his Correspondence with the Secretary at War.* By Hugh Lord Sempill. 8vo. 47 pages. Price 1s. Johnson. 1793.

A standing army in time of peace is a modern innovation, that has always been considered as a grievance in this country. Such, indeed, is the jealousy with which the legislature has surveyed it, that special care has been taken to enable the house of commons, by refusing the supplies, at the end of every year to put a period to its existence.

While on the one hand, this formidable engine of the prerogative has been held to be highly dangerous in every point of view, it has been contended on the other, that the officers who regulate it, being for the most part men of family and fortune, it would be difficult, if not utterly impossible, for the crown to prevail upon them to engage in any enterprize against the liberties of their fellow-citizens.

The moment that a minister of state or a secretary at war shall take upon him to *garble* the army at his pleasure, then this argument is at an end; for that body, when solely composed of the minions of despotism, or the zealots of tyranny, instead of acting for the benefit of the people, by whom it is paid, might be easily reduced to league against their dearest interests: Indeed the principal distinction between a *corps* of Turkish spahis or janizaries, and a British standing army, is this: that the caprice of the sultan or vizir of the day may disband the officers of the one by his simple *fiat*, while it has been hitherto supposed, that those of the other cannot be cashiered without a previous court-martial.

On the 30th of November, 1792, sir George Younge informed lord Sempill, *then* a lieutenant in the third regiment of foot-guards, that his majesty had no further occasion for his services, but that he had been graciously pleased to permit him to receive from that officer whom his majesty should think fit to appoint to the vacant lieutenancy, the regulated value of that commission. On being requested to unfold the reasons which had moved him, or the king's ministers, to dispose of this commission in a manner so injurious, the secretary at war laconically replied, that he had in his last letter communicated all that he had in command from his majesty to notify to his lordship. Lord Sempill addressed a third letter to sir George Younge on the 14th of December, informing him, that he had declined accepting the money left at his agent's, and requesting that he might be tried by a court-martial, but this was positively refused to be complied with.

Being thus driven from the army, without the ceremony of a trial, or even the assignment of a reason, the author of this address has thought fit to appeal to the public, in vindication of his military and political conduct. In regard to the first of these, the testimony of the commanding officer of the third regiment of guards seems to be conclusive; the second is susceptible of more detail.

Lord S. solemnly declares, and hopes, that those who know his habitual indolence, as well as his marked abhorrence of faction, will readily believe, that he is not influenced either by private interest or party spirit.

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‘ It was not [says he] in the strong features of patriotism, so elegantly delineated by the Roman and Grecian historians, that I was taught to trace the character of a freeman; nor in the antiquities of Greece and Rome, that I was taught to study the principles of constitutional liberty; but in the political constitutions of the Anglo-Saxons, the wisest and the most friendly to mankind, which history has furnished for the instruction of men.

‘ I was taught from the first moment that I was capable of knowing what right and duty mean, that it is the chief right, and the chief duty of every Briton, to claim that constitutional freedom, which the wisdom and virtue of our Saxon ancestors asserted and established, and to resist every attempt to lessen or to destroy it, whether by the towering pretensions of prerogative, or by the insidious and more dangerous attacks of secret influence.

‘ Alfred, who brought the Saxon constitution as near perfection as the barbarity and superstition of the age would admit of, is the only legislator, the late national assembly of France not excepted, who knew how to govern the people by the people, to unite the parts, and to organize the whole, by the principles of representation, the ignorance of which principle prevented the perfection of the ancient republics.

‘ And it is impossible to contemplate this monument of wisdom and patriotism, without regretting, that an opportunity was lost, on the expulsion of the tyrannical race of Stuart, when the only two blots of the Saxon government, the villanage of the peasants, and the influence of the clergy, were both nearly wiped away, to regain these blessings, our lost rights, and to perfect a constitution, the admiration of every succeeding age; the only one which has ever furnished the means of collecting the public will, and the constant exercise of political liberty; the loss of which, by the Norman conquest, caused so much blood to be shed, during six centuries, and the restoration of which would probably prevent a drop being shed for six centuries to come. With these impressions, I have beheld the struggle of contending parties, without enlisting under the banners of either.’

As a peer of Scotland, lord Sempill tells us, that he at first declined to vote, because he thought that ‘ the peerage elections’ had long been a disgrace to the peerage and the nation; but when a party was formed professedly to support the independence of that body, he heartily joined it, ‘ to shew his abhorrence of venality, and his contempt of the insolent and illegal mandates of a secretary of state.’

Our author next takes a cursory review of the government of Scotland, which, from the union of the crowns to the union of the kingdoms, was treated like a conquered province, and which had not, until lately, experienced any of the advantages arising from commerce.

‘ The public of Scotland [continues he] are bound by laws which they have no voice in making, and are forced to pay taxes to which they have not consented by themselves or their representatives. The burghesses are divested of all the franchises of citizens, and, as if they were less entitled to protection than the other disfranchised citizens of Britain, are subject to fine, imprisonment, and corporal punishment, at the discretion of their magistrates, who have long been suffered,

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with

with impunity, to alienate the common property of the boroughs, for their private emolument; to levy taxes, of their own authority; and to enforce their arbitrary exactions, by quartering soldiers, a refinement on the use of a standing army, so much the more dangerous, that it can be practised without bloodshed.

The constitution of the United States is held out as a model approaching nearer to perfection, than any of the European governments, where there is one law for the rich, and another for the poor.

'The American pays no more to the expence of the government, than he is sensible is necessary, and he sees expended; and not as in some European governments, where the industrious labourer is robbed, by taxes, of one-half of the earnings of his labour, to fatten the profligate tools of power, and to pamper the insolence of those, who, confounding trust with right, claim to be tyrants, by the title of inheritance, or of eloquence, and to revel on the plunder of the 'swinish multitude.' We are told in a note, that this last expression, forms part of the 'classic language' of an English statesman (Mr. Burke,) and is an epithet 'expressive of their having lately disturbed the festive board of their lords, and offended the delicate ears of the courtiers, by angry notes, and inharmonious accents; by grunting out complaints of the coldness of their fires, and the scantiness of their food.'

While the kingdoms of Europe were looking to America for instruction, and were beginning to confess the superiority of her government to their own, the attention of mankind was arrested by a 'brilliant experiment to prove the practicability of a representative government.' All former revolutions had only been the struggles of contending factions, and the most beneficial of them did little more than introduce a mild aristocracy on the ruins of the prerogative; all former revolutions did no more than determine which of the privileged orders 'should govern the community and divide the plunder:' the principle of French liberty was to organize the community itself.

No sooner was the overthrow of gallic tyranny disclosed in this country, than all the sons of freedom hailed it as an auspicious event; it then began to be believed, that Britons who had so long boasted of their liberty, would not submit to 'a sophisticated government,' when the French had founded theirs on the principle 'that all men are born free and equal.'

'We have a system of jurisprudence, excellent in many respects, but so clogged with the remains of feudal barbarity, blended with modern fiction, as to be in many cases inapplicable, and frequently inexplicable, and to create greater uncertainty than if no law existed; and which has been so confounded by the sophistry of intriguing judges, that nothing but the stern virtues, perhaps, of the present bench, could prevent it from becoming a fit engine of despotism. By the tricks of practitioners, and the extortions of the officers of the courts, though reprobated by judges, who have but a small share of the fees, justice, if it may be so called, is become so expensive, as to make the poor, in many cases even the rich, silently submit to injustice.'

'We have a hierarchy useless, expensive, and disgraceful. The
tyranny

tythes are a constant source of contention, a constant bar to improvement. The laws against dissenters would disgrace the code of the most barbarous nations in the universe. I am not the advocate of sectarists, but of liberty. I should be sorry to see the present establishment give way to presbyterianism, or to any other form of church discipline: but I would have the word *toleration* expunged from our dictionary, as disgracing the language of a nation that pretends to be free.

We cannot refrain from giving one more quotation from a pamphlet, which has afforded us a considerable degree of pleasure and satisfaction.

'If I am to give an account of my opinions as well as of my conduct, and I am asked, what kind of government I think the best? I answer, that as far as my shallow acquirements enable me to judge, a representative government is the best. If I am asked, whether I think it necessary or prudent to give Britain a new constitution? I answer, without hesitation, let us perfect the Saxon constitution, and we shall have little reason to envy the French, should the constitution they are about to establish be ever so perfect. As a Briton I wish to see our government immediately reformed, because I am persuaded, that without an immediate and a thorough repair, the ancient fabric must soon fall; because I would avert from us, and from our children, the temporary evils which must attend a violent revolution, and even the smaller inconveniencies, which must attend the subversion of ancient forms. But no influence shall ever make me deny the great truth that every people derive a right from nature to alter their government when their safety requires it.

'As a citizen of the world I wish to see the French republic confirmed, and the British constitution perfected, as an experiment for the instruction of the world, which of the two is the best.

'If this conduct and these sentiments, are deserving of the king's displeasure, I confess that I deserve it: and I am at a loss to guess, by what sort of conduct or professions, I may hope for so great a satisfaction as his majesty's good opinion.

'I hope that the king will soon have counsellors wise enough to know, and honest enough to tell him, that the real friends of reform cannot be the enemies of order and peace. I shall then beg leave to approach his majesty, and to tell him, that I am not the enemy of peace and order, but that I am the avowed, and determined enemy of those vices, of which his majesty has ever been the enemy, unbounded ambition, tyranny, and speculation.

'But I should be unworthy of the good opinion of my country, I should be unworthy of the title of freeman, once the pride of Britons, if I was capable of being deterred from my duty, by the displeasure of a prince, or the resentment of a minister.'

We candidly confess, that the perusal of this appeal to the public has made a very deep impression upon our minds, and we further acknowledge, that until his majesty's ministers, in their profound wisdom, shall be pleased to state the specific charges against lord Sempill, it will appear to us, and perhaps to the public at large, that their extraordinary exercise of power in this instance has been founded upon misrepresentation.

ART. XLII. *Comments on the proposed War with France, on the State of Parties, and on the new Act respecting Aliens, with a Postscript: containing Remarks on Lord Grenville's Answer of Dec. 31, 1792, to the Note of Mr Chauvelin.* By a Lover of Peace. 8vo. p. 110. pr. 2s. Dilly. 1793.

IN debating upon the subject of war, we are told, that it is not enough to count the costs, or the probability of success, but that we ought also to reckon what will be the object and effect, even of successful hostilities. The principal objects of the present contest, have a relation to ourselves at home, the inviolability of Holland, the opening of the Scheldt, and the safety of Europe at large, as to territory, public government, and private right.

As to ourselves at home, it is not easy to see our danger, as we are nearly unanimous for our constitution, and the proceedings of France under its republic seem to disgust rather than conciliate us; 'so that like those who intoxicated their slaves for the edification of their children, we ought upon our present principles, to be glad that the example of their government exists.'

'But, in any event, wherein can be the merit or efficacy of a war against printing presses? are there any walls high enough to keep out public opinions from this island? No: for opinions have entered it already. They entered with *Magna Charta* and the Bill of Rights; they entered it with the American war; they entered with the early part of the French revolution; they enter whenever man begins to think.—Payne's [Paine's] was not a book written or published in France, but a reply to an intended antidote against the French revolution; which intended antidote was also published in England. Locke, Price, and Cowper, have also written and published their works in England; where French political books, it is to be observed, have had little success at all times.'

It is asserted, that 'our courts of justice,' 'the plain sense, the honesty, humanity, and dread of novelty, in the people of England,' and 'good wholesome reforms' are the arms with which sedition is to be combated.

It is contended, that *wars and taxes* are the parents of what are termed sedition and revolt. The taxes of the war of 1756 led to the stamp act which lost America; the American war operated the independence of Ireland: and our present burthens, we are told, are infinitely more productive of 'new sensations' among the great bulk of the people, than sentiments of theoretical liberty.

'This war then, according to experience, if it takes place, will be a war not against sedition, but against expensive corruption: the poor will call upon the rich to pay the taxes produced by it, and the rich and poor together will call out against placemen, pensioners, and the charges of the civil list, and probably lead to a reform, at the moment when we cannot command the measure of it. When government is strong, it can give to the people; when it is only equipoised, it can bargain with them, and

and say, for such a reform, we demand such a return : but when it is weak, and the public cry strong, how can it say, thus far and no further ? It will have no part left, but to yield, and to regret that it abandoned its present desirable situation, in which we can view without danger, the misfortunes of others, and turn them to our public and private profit. In short, if we are really so powerful as we say, (and as is true,) in public opinion at home, all fears for events abroad are useless.—Indeed even at home, measures on this subject have been ill-judged ; for all the effect of the first proclamation was, to make Payne [Paine] known to *England* ; and all the effect of the second will be, to make him known to *Europe and to posterity*.’

In regard to Holland, provided we consent to peace, the safety of that country is stated to be *certain*, and even the opening of the Scheldt is considered as a subject that will be ultimately beneficial to us. The following observations cannot fail to be particularly interesting at the present moment :

‘ War just now against France, must be waged under peculiar circumstances. France has few trading ships on the sea, few foreign possessions, which she does not *almost wish* to lose ; and has many spare hands to throw into her ships of war. She will either defend the West Indies with negroes armed to assist her, or more probably suffer us to take them, or at least a part of them, and to be at the trouble of arranging their governments ; and then attack their trade during war, and *demand* the restitution of them, or of their equivalent at the peace.—To know the force of France at sea, let us consider her only as an Algerine power, with twenty times the naval strength of such a power, and with a far more dangerous situation for attacking our trade and wasting our possessions, and with infinitely more power to defend herself at home against invasion. To their formidable artillery, and engineers, they join, under different shapes, one million of musketry, and may add to them, two millions of pikemen.—Great generals are much mistaken, if the pike, combined with the short sword, and field pieces, and some musketry, be not a formidable weapon. Its first cost is very little, and it is easily kept in order ; it entails no subsequent expence like fire-arms, (which require ammunition, and a large train of heavy carriages and baggage ;) it calls for no manœuvres but simply evolutions ; it is invincible by cavalry ; it is superior to the bayonet ; and it is so peculiarly fitted for a defensive system, that, as it now stands revived, it seems to bid fair (sooner or later) to overthrow all offensive war and all internal tyranny, inasmuch that standing armies must always be weaker than armed nations.

‘ Let it be joined to all these circumstances, that the French have now acquired not only military experience, but that the military passion too natural in man, is become peculiarly the passion predominant in France.—As to ourselves, we have very little land force, and that little must be employed in hot countries ; where although our troops of late, have remained healthy in chosen stations, yet they get sickly the moment they take the field,

‘As to our allies, having no troops ourselves, we must subsidize those continental powers who have them, and therefore leave to *them* the command of the continental war, to turn it to their own profit, and to adopt it to their own measures and modes of thinking, and to quit it in their own time. These allies may bring, for a moment, large armies into the field, but they cannot pay, subsist, or supply them, far from *home*, in a wasted country; this being a talent for which Germans were never famous.

‘In the mean time, France, if rendered desperate, goes to work with those engines, one or other of which has formed the three greatest empires known in the world; namely, those of christianity, mahomedanism, and the Roman power: the engines here meant are, the poorer order of the people, enthusiasm, and a system of incorporation, or fraternity: and in France, these engines are actually, all three of them, combined in the hands of a people, already the most formidable in Europe.’

The author now before us ably points out, and very energetically deprecates a war with France, as a ‘hydra of mischief,’ and thinks, that other nations may have to divide our envied spoils, while on the tomb that covers the ‘reliques of our suicide’ will be inscribed: ‘Here lie those who were once happy, but knew not how to be contented.’

ART. XLIII. *The Interest of Great Britain respecting the French War.* By William Fox, Author of an Address to the People of Great Britain, on the Propriety of abstaining from West India Sugar and Rum. 3d Edit. corrected. 8vo. p. 16. pr. 6d. Gurney. 1793.

ONE of the peculiar circumstances, which characterise the French revolution, is here stated to be, the great abhorrence with which it has been beheld by the crowned heads of Europe. It is at the same time lamented, that many of the people of this country ‘cast a jaundiced eye around,’ and behold the emancipation of France, and of other states, with a narrow and contemptible jealousy.

‘If the nations of Europe (say they) enjoy the sweets of liberty, and their commerce ceases to be exposed to arbitrary laws administered by venal judges;—if their land no longer lies uncultivated, that their nobles may enjoy the pleasures of the chase; if myriads of clergy spread not over the countries, and draw away their wealth from the channels of industry—If arbitrary and rapacious exactions no longer rob the artizan and the peasant of the fruit of their industry; or violence force them from their families, to fill up the ravages of death, in the armies of contending despots: then those nations possessed of superior natural advantages to ourselves, will rear their heads around us. No longer shall we retain our proud pre-eminence, or hold the equilibrium of empire. Confined to the natural advantages our island possesses, we shall cease to carry on half the commerce of Europe. No more will the British name carry terror through the world, or its terrors resound from pole to pole.’

‘But

' But let such recollect, [continues Mr. F.] that if patriotism be a virtue, it cannot be founded in such malignant propensities, It will not lead us to wish human happiness to be circumscribed by Albion's cliffs; or that the genius of liberty, should cast her mantle only over our isle. What, let us ask, can be more unjustifiable, than to disturb or overthrow a government, merely because it will be productive of happiness.'

It is strenuously contended, that the opening the Scheldt is a circumstance highly advantageous to the commerce of Great Britain, and that an amicable adjustment with France would be highly politic.

' Such are the benefits of peace, that though the short one we enjoy, be the longest (except one) we have had for upwards of a century, the public prosperity has increased so rapidly, that some writers have been absurd enough to attribute it to our wars. The fact only is, that the intervals of peace have given such an impetus to our trade and manufactures, that even six foreign and two domestic wars, within that period, have only checked but not prevented their increase. The effects of a long continuation of peace, would far exceed the bounds of common imagination. I have no doubt, but it might be proved, (as clearly as the nature of the case would admit of) that twenty additional years of peace, would enable us to discharge the whole national debt, without any additional taxes; and that afterwards, even the taxes which it would be incumbent on us to impose, merely as regulations and restrictions, would be far more than sufficient to pay all national expences, though we included therein the dreadful civil list, and those pensions and places, of which Messrs. Burke and Paine have so loudly clamoured.'

Recent circumstances have put an end to all these golden dreams of national prosperity!

ART. XLIV. *Is all we want, worth a Civil War? Or conciliatory Thoughts upon the present Crisis.* 8vo. 32 pages. Price 1s. Ridgway. 1792.

THE progress of discontent during the present reign has, as we are here told, been gradual and uniform, if the short 'effervescence of loyalty' upon the king's recovery from a dangerous malady be excepted. Lord Bute's unpropitious administration, excited the public rage and scorn by its 'tory principles,' and by the 'secret favoritism' which pervaded it. The English nation sighed, 'when it beheld the tyrannic doctrines of the houses of Tudor and Stuart beginning to revive under that of Hanover, which had been called in for no other reason but to guard against those pernicious tenets.'

The American war might have been avoided, according to this author, by 'gentleness and lenity,' and in that case 'the trumpet of republicanism would not have sounded its awful tones in America and France, and an additional load of taxes would not have accumulated our evils till they produced the present formidable discontents.'

' When we behold Mr. Pitt,' adds he, 'arise into power, upon the supposition that he would promote a parliamentary reform, and of late prove on repeated occasions the most decided enemy of that measure; when

when we behold the duke of Richmond, at one time the warmest patron of universal representation, at another fortifying the tower against those who demanded it, can we form any further idea of political caprice and depravity?

After a recapitulation of the grievances experienced by the people of this country, in consequence of unpopular taxes, and ridiculous and ineffectual armaments, the arts of the enemies of reform are exposed, who wish to assign to the word 'equality' an idea of an equal participation of property, while an equality in point of birth, freedom, and rights, is only contended for, an equality of talents, station, and fortune being full as chimerical as that of personal strength, beauty, &c.

It is lamented, that a 'sort of inquisition' at present prevails in this country; that the 'freedom of the press and of conversation' is invaded; that the 'fury of the ruling party brands even moderate men with the name of levellers;' that Englishmen 'are degraded into spies upon their brethren,' and that 'our national spirit seems extinct.'

'But is all we want worth a civil war?—Can our rulers affirm that it is better to risk that last calamity, than to concede to the nation a few improvements of our constitution? Can they say, that a parliamentary reform, or abridgement of the pension list, and our taxes, are to be refused at this expence?—The most violent aristocrat must answer no.'

A 'national convention' is pointed out as the only mode of adjusting the differences between the governed and the governors, but were the people themselves anxious for this measure, the author is, perhaps, by this time aware, that it would be disagreeable to either of the two great parties in parliament, who are equally jealous of the appeal he recommends.

ART. XLV. *Principles of Order and Happiness under the British Constitution. In a Dialogue between our Parish Clerk and the 'Squire.* 8vo. 30 pages. Price 6d. London: printed for public good, Dec. 1792.

IF it be for the 'public good' to make a weak and impotent attempt to ridicule 'the rights of man,' and to reason away all attachment to liberty, under pretence of loyalty to the king, and regard for the constitution, the author of this dialogue must be allowed to possess some merit.

ART. XLVI. *Three Dialogues on the Rights of Britons, between a Farmer, a Sailor, and a Manufacturer.* About 60 pages. Price 6d. Longman. 1792.

THE first of these is directed against 'Tom Paine,' who is represented as having 'betrayed his new friends the Americans, and was therefore turned by them out of an office, which his rancorous enmity to Great Britain had procured him.' We are further told, 'that returning to this country, he had the audacity to libel the king and constitution; and being prosecuted for his breach of the laws, has fled from justice.'

† Lastly,

‘ Lastly, having thus been twice a refugee Englishman, and once a refugee American, he is now become a jacobin Frenchman, and is plotting with our ancient and implacable foes, to bring destruction upon his native land.’

In the second, the word ‘equality’ is tortured from its true meaning, as applied to a community of rights, and, it is even affirmed to be incompatible with the very formation of society! In the third, a manufacturer, ruined by the study of Mr. Paine’s works, is all of a sudden converted by a farmer and a sailor, and at last begins to think that he feels ‘a true British heart’ beating in his bosom. We suspect this article and the preceding, to be *manufactured* by the same hand.

ART. XLVII. *A serious Address to the freeborn Sons of Britain.* 8vo. 43 pages. Price 1s. 6d. Shepperdon and Reynolds. 1793.

THE author of this address beseeches his generous countrymen not to suffer the dictates suggested by ‘seditious and wicked men’ to entice them from their wonted loyalty. He declaims loudly against the ‘glaring atrocity of violent revolutionists,’ and dedicates his pamphlet (by permission) to the association at the Crown and Anchor, for preserving liberty and property, against ‘republicans and levelers.’

ART. XLVIII. *A short Appeal to the common Sense and Understanding of Mankind, on the present State of Great Britain and France.* By an impartial Observer. 8vo. 25 pages. Price 6d. Owen. 1793.

THIS pamphlet abounds with a variety of accusations against the French nation, who spare no expence, we are told, to reduce this kingdom to the same distressing situation as their own. Much too is urged against the dissenters; and it is asserted, that the discovery ‘of their bold and dangerous designs’ has added new weight to the reasons already adduced against the repeal of the test act!

ART. XLIX. *The Expediency of a Revolution considered: in which the Advantages held out to the People are examined and refuted.* 8vo. 58 pages. Price 1s. 6d. Debrett. 1793.

It is here lamented, that abstruse and difficult questions, which Locke and Milton would have decided upon with hesitation and trembling, have become familiar and easy of solution to the ‘illiterate and ignorant.’

It is also contended, that the maxim tending to inculcate, ‘that the will of the majority of the members of any nation is the law,’ is not only dangerous, but abstractedly untrue.

As to Mr. Paine, whose name is fated to be always coupled with the word revolution, it is hinted, that his ‘inflammatory language’ might have produced a civil war.

‘I am tempted to believe, [says the author,] that Providence reserved the calamities of his doctrines for a guiltier people, and that the scourge was averted from our backs by the supreme interference; and surely, if we be permitted to believe, that any nation is still its care, or any system entitled to its protection, it will be pardonable to suppose, that it may be the freest people, and the sublimest constitution.’

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ART. L. *Opinions delivered at a numerous and respectable Meeting in the Country, lately held for the Purpose of signing a Declaration for the Support of Government in the present alarming Crisis.* 8vo. 22 pages. Price 1s. Edwards. 1793.

THE orator informs the chairman, that he has divested his mind of all partiality, except 'partiality to the constitution of this country.' We are told, 'that the English jacobins' hold official correspondence with the jacobins at Paris, avowing their purpose to be 'universal equalization.' Clubs too are formed in London, and in many parts of the kingdom, where the deluded people are taught to 'reverence sedition and embrace rebellion, under the mask of liberty and happiness;' nay, it is added, 'the members of a club in a northern county are all sworn: they receive regular pay, and are ready to follow those who may call them forth to any desperate enterprise.'

ART. LI. *The Dream of an Englishman faithful to his King and Country.* 8vo. 33 pages. Price 1s. Kilmilly. 1793.

THIS is a political dream, in which the 'Englishman,' as is usual in such cases, sees every thing in the express point of view, most agreeable to his own wishes. He is astonished at Mr. Fox's proposition of sending a minister to Paris, and he asks in the language of a lord Grenville, 'how any one could dare propose to the parliament of England, to become associated with a band of robbers and assassins?'

After being three nights without sleep, he *fancies* that he is a deputy from one of the parochial associations in the capital, and that he is summoned as such, to attend a council at St. James's, where he soon enjoys the exquisite happiness of drawing up a manifesto against the French nation, dictated by the king of Britain in person.

A French edition also of this pamphlet has been advertised.

ART. LII. *The Reason of Man, with strictures on Rights of Man, and other of Mr. Paine's Works.* 28 pages. Price 6d. Murray. 1792.

It is asserted in the pamphlet before us, that it has become the duty of every man, who prefers peace to the 'horrors of a civil war,' and 'protection to insecurity,' to consider the cause of government as the cause of the people, and consequently his own.

The declaration of rights, adopted by the constituent assembly of France, cannot be read, we are told, without a compounded sensation of 'wonder and indignation,' and we are gravely informed 'that a single page of Mr. Paine's book, published in any other country in Europe, against its government (France not excepted), would have forfeited him his life; whereas he has been suffered to vend his lucubrations, from the latter end of the year 1790, to the present time; and government has only interposed its power, when his disciples actually attempted to realize his doctrines, by acts of open violence.'

'When these facts are established [it is added] the liberty of the subject, as it regards speaking and writing, cannot be called in question—this invaluable privilege is paramount to all others; and is a more substantial blessing to the people, than all the metaphysical rights of our modern reformers combined together.—It puts the good sense of the nation in a condition to counteract, or remove any measure of government that may be immediately or remotely prejudicial to the const-

community; and where it exists no glaring abuse can find reception or countenance in society.

‘It answers every purpose of a declaration of rights (which expedience often obliges a government to violate) by giving the people a power of exposing the plea of necessity, in justification of actions, where the necessity did not exist. In its operation, it supplies the place of public virtue, and keeps men honest through fear, who are not honest from a more laudable motive. Every man in power looks upon the liberty of the press with respectful awe, knowing it to be a privilege of the people;—both minister and magistrate have only to choose between their duty and their reputation.’

We imagine that the above eulogium on the liberty of the press is not altogether congenial either to the times in which we live, the pamphlet in which it appears, or the society to which it is dedicated.

ART. LIII. *Critique on the late French Revolution, in a Speech delivered at the Society for free Debate, at to which are prefixed some Remarks on such Societies in general.* 8vo. 78 pages. Price 2s. Faulder. 1793.

THE author of this *critique* finds something to praise, and much to blame, in the French revolution. We shall select the following passage, relative to perhaps the greatest man of his age:

‘To sum up in a few words the career of the more distinguished revolutionists, Mirabeau is the only one that quitted the scene with applause. What might have been the fortune and conduct of that extraordinary man, had fate permitted him a longer existence, it is now impossible to decide; eloquent and prudent, he at once indulged in his harangues the licentious passions of the crowd, and moderated in action the violence of his colleagues. With a head to form the most intricate, and a heart to execute the boldest counsels, how far might not such ambition have aspired, and such talents have succeeded? Perhaps, a second Monk, he might have chosen to found his greatness on the re-establishment of order, and the restoration of his monarch; or seduced by the pageants of royalty, have left in a second Cromwell, for posterity to execrate the crimes, and admire the abilities of the daring usurper.

‘Yet whatever were the secret intentions of his bosom, his death was sincerely regretted by his party, and even by the less impassioned of the rival faction, as a general misfortune; nor have his last prophetic words since ceased a single moment from seeing their accomplishment: from that period the nation has been rapidly advancing to its ruin; and on the flight and subsequent humiliation of the king, was any exclamation more common than, “ah! this would not have been the case, had Mirabeau been yet alive!”

ART. LIV. *Reasons for preventing the French, under the Mask of Liberty, from trampling upon Europe.* By William Black, M. D. One of the Royal College of Physicians in London, Member of several Literary Societies, &c. 8vo. 49 pages. Price 1s. 6d. Debrett. 1792.

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WE are told, that the greatest conquerors and destroyers of the human race have ever effected to speak the language of moderation and peace, and that in their jurisprudence some specious motive may be found for every war. It is asserted, that instances of this kind may be found in the history of Philip of Macedon, who cheated the Greek states out of their liberty and independance; in that of the Goths and Vandals, who affected, on some occasions, to quit the frozen regions of barbarism, in order to break the chains, and chastise the oppressors of mankind; and in 'the present Russian despot, who urged the same pretensions on filching the Crimea from the Turks, and for her late and present iniquitous invasion of Poland.'

It is insinuated, or rather asserted, that in respect to dexterity • in intrigue and dissimulation,' the French are superior to the other nations of Europe; and that, profiting by the gross errors and indiscretions of their adversaries, they are now aiming to extend their conquests, or in their political phraseology *their disinterested influence*, to the 'verge of the Rhine, and along its whole arch from Strasburgh, down to its openings into the sea in Holland.'

'They have dispatched [says Dr. B.] towards each extremity of that goal, two powerful and co-operating armies; they avow their determination to possess themselves of the principal passes and fortresses on the Rhine, and to model after their own fashion, the intermediate territories and kingdoms situated between their northern frontier, and this majestic river, the ancient northern boundary of the Roman Empire.'

'Geographical charts demonstrate that these fruitful countries lay parallel with the whole northern frontier of France. From Dunkirk to Strasburgh, they extend four hundred miles, and from the skirt of France to the Rhine, in some places half that in breadth: within these limits are comprised all the provinces of the Austrian Netherlands: four out of the nine electorates of the German empire, Treves, Cologne, Mentz, and the Palatinate; the principalities of Liege, of Juliers, and part of Cleves; together with Zealand and Holland, now menaced with a similar inundation, and left two alternatives, submission or resistance. The area or extent of these connected countries, is equal to that of Ireland; but in fertility, population, and opulence, they surpass all other countries in Europe, of similar dimensions. Their population and revenue, if Holland is included, would be nearly equal to that of Great Britain: and with this addition, the aggregate population of France would exceed *thirty two millions*, or more than one fourth of the inhabitants of Europe, with revenues proportionally enormous.'

After assuming this chimerical idea of conquest (alike disavowed both in theory and practice by the French republic) as a basis, we are told that a revenue and popularity of this magnitude, cemented and incorporated together, would be sufficient to overturn and trample upon the rest of Europe: 'that France would then hold the lever of the universe,' and 'pamper her national vanity and ostentation by the boast of Jupiter, who, as Homer tells the story, challenged all the host of Olympus crammed together, that with his single weight in the opposite scale, he would kick them up to the top of the beam.'

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We are also informed, that Holland is imperiously *commanded* to unlock the Scheldt, the Maese, and the Rhine; but this is not all: 'the French mean to do more, *and attend seriously to what follows, Britons!* — They mean to spread their nets and snares from Dunkirk to the Scheldt and the Rhine, around the contiguous mouths of the Medway and the Thames, and almost in contact with the heart and trunk of the British commerce and empire; with such sea ports in any future war, the whole of the British commerce would run the risk of annihilation.'

Dr. B. tells us, that he has listened with 'more pity than admiration' to the partisans of France; and he thinks, that, whatever may be the event of the present contest, her friendship to Great Britain will be precarious, and her enmity certain. Much is said about the 'British vagabonds,' who exerted their virtuous efforts of parricide during the American war, from 'Paul Jones the pirate, down to Tom Payne the slaymaker;' as to the new metaphysicians of France, they are *technically* described as 'dextrous Pharmacopolists, and Alchymists, who in their democratic crucibles and retorts, prepare their draughts of subtle poison and necromancy with great art and mystery.'

This pamphlet is carelessly and incorrectly printed: we are sorry for this circumstance, as we have some reason to think, that, had the author superintended and revised the proof sheets with his own hand, he would have omitted some gross abuse, which cannot add any thing to the weight of his argument.

ART. LV. *An Address, to the Jacobin and other Patriotic Societies of the French, urging the Establishment of a Republican Form of Government.* By a Native of England, and a Citizen of the World. 8vo. 49 pages. 1792.

THE following address is written with great warmth, but evidently by a person who has thoroughly investigated the genius of a republican form of government, and is capable of ascertaining its true character by an appeal to facts. He passes severe censures on the conduct of the constituent assembly of France, who, he says, had the history of the world before them, which exhibited a picture, that was delineated more strongly in the records of France. He advises the national convention to establish a complete republic, and presents them with many sensible and useful hints, similar, in many respects, to those which Mr. Barlow gave in *his* address, of which our Review has already taken notice. The present tract, we suppose, has been circulated in France: the English translation appears without the name either of the author, or of the publisher.

A. Y.

ART. LVI. *Lettre de M. l'Evêque de Leon aux Ecclesiastiques Francois Refugeés en Angleterre. An Epistle from the Bishop of Leon to the French Ecclesiastics who have taken Refuge in England.* 8vo. 20 pages. Price 6d. Coghlan. 1793.

THIS, which may be termed a pastoral letter from the bishop of Leon to the French clergy here, recommends them to look up to heaven for consolation in their distress, and to supplicate its blessings on the heads of their benefactors.

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After

After lamenting that the principles of their 'holy religion' had been violated; that their altars had been plundered; that their temples 'and all the patrimony of the church' had been seized upon by mercenary hands; that the precious utensils had been exposed to rapine; and the very holy of holies profaned by the most revolting sacrileges; he seems to envy the fate of those of their brethren whose constancy had been crowned with martyrdom.

Many compliments are paid to the king, queen, royal family, and people of England.

'More than ever faithful [adds he] to the laws of our God, let us prove at the same time to this generous nation, that we also know how to respect and observe those belonging to it. Let us be careful, that a constitution to which England is indebted during so many years for its prosperity, find on our part, nothing but zeal, fidelity, and submission.

'You know, gentlemen, and a nation of benefactors ought more especially to learn from our conduct, such is the character of our religion, that, in whatever land it pleases God we should be born, or to whatever removed, there he knows how to make his children attached to all the laws, and all the constitutions useful to the state.

'But, let not the asylum where we have found refuge, nor the decrees of those very men who have forced us to go in search of it, make us forget that our persecutors are our brethren.

'Let us not forget, moreover, that we have left in our unfortunate country many of our zealous disciples, of whom we were the fathers, the friends, the pastors. We are still the same, and our hearts are torn with the recollection of their misfortunes. Let them then become the object of our prayers; let us unite them with those for the faithful who mourn at our absence, and sigh after the religious succours of which our exile has deprived them, Let us unite them with those for our very enemies, and may the vows they have offered up for our destruction be expiated by those which we make for their salvation.'

This last ejaculation is conceived in the true spirit of christian charity, and we cannot help thinking, that it breathes more of the meekness and moderation of the gospel, though uttered by a popish bishop, than a late sermon of an English prelate, who denies the name of 'brethren,' and seems even to doubt of the mercy of the deity, in respect to those of his fellow-citizens who may differ with him in his political creed!

We are at once pleased and flattered with the two or three little anecdotes respecting the charity of our countrymen to these unfortunate sojourners in a foreign land: although we may be averse to their religious opinions, and detest their political ones, yet it becomes us to fly to the assistance of our fellow mortals exiled from their native shore, and deprived of every succour but that offered to them by the humanity of strangers.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Zurich. *Museum der Heilkunde, &c.* The medical Museum, published by the Helvetic Society of corresponding Physicians and Surgeons. Vol. I. 8vo. 458 p. 1792.

Though this specimen of the labours of the Helvetic Society cannot be put in competition with British works of the same kind, yet its prime object is perhaps of more private utility. To improve its members is the principal design; for which purpose they correspond, and consult each other in difficult cases. Selections from this correspondence will be occasionally published, that they may be more extensively useful. The principal cases in this volume are a sciatomatous tumour between the thorax and abdomen. A scirrhus tumour in the cavity of the pelvis. On the great efficacy of fixed air in dysury. A hydrocele. An ulcer in the stomach. A tympany from a scirrhus induration of the colon. A considerable bone found in the longitudinal sinus of the brain of a suicide. On the introduction of the catheter. Two unskilful attempts, productive of fatal consequences are related; and one case in which ninety-four pounds and a quarter of water were drawn off within eighteen days, the patient being in the fourth month of pregnancy. Three cases of epilepsy, from the repelling of eruptions, cured by salivation. An obstinate pain of the eye, that had continued five years in spite of various remedies, removed by a salivation, produced undesignedly by mercurial frictions. Two more cases of a similar kind, one of which was attended with the aura epileptica, were cured by quicksilver, without salivation: in another, however, it failed. Observations on herniæ, and remarks on hydrocele.

The many and careful descriptions of appearances on dissection particularly distinguish this volume. Prefixed to it is an account of the establishment of the society, and its rules. It was founded by messrs. Rahn, Römer, Schinz, Usteri, and Meyer. The former is the president, whose office is triennial. *Jen. Allg. Lit. Zeit.*

THEOLOGY.

ART. II. Leipzig. *Euthymii Zigabeni Commentarius in quatuor Evangelia, &c.* The Commentary of Euthymius Zigabenus on the four Gospels, in Greek and Latin: the hitherto unedited Greek Text diligently revised from two Manuscripts on Vellum in the Library of the Holy Synod at Moscow, written in the Time of the Author: to which is added the Latin Version of J. Hentenius, with Remarks: by Christian Fred. Matthæus, Assessor of the Imperial Russian Colleges, and Greek Professor at Wittenberg. Vol. I. containing the Prefaces, and Gospel of Matthew. 8vo. 1189 p. Vol. II. containing the Gospels of Mark and Luke. 686 p. Vol. III. containing the Gospel of John, the Remarks of Hentenius, those of the Editor, and an Index. 736 p. 1792.

ECCLESIASTICAL HISTORY.

ART. III. *Letsfic.* The 16th volume of Mr. Schröckh's Ecclesiastical History, *Chrißliche Kirchengeschichte*, made its appearance last year. It commences the fourth book of the second period, which, including the time from the death of Augustin to that of Gregory the great, Mr. S. hopes to finish with the eighteenth volume.

Jen. Allg. Lit. Zeit.

ART. IV. Upsal. *Skrifter och Handlingar til uplysning i Svenska Kyrko och Reformations Historien, &c.* Tracts illustrative of the History of the Church and of the Reformation in Sweden. 5 vols. 8vo. 1834 p. 1790-1.

This collection, published by the archbishop of Upsal, Dr. Uno von Troil, will be acceptable to all friends of the history of the reformation, and contains many scarce pieces, that instruct us in the spirit of the times. The learned prelate has added some observations of his own.

Jen. Allg. Lit. Zeit.

ART. V. Lund. *Den Svenska Kyrko-Historien, &c.* The History of the Swedish Church, from the Year 1000 to 1022: by Olof O. Celsius. 8vo. 140 p. 1792.

The present celebrated bishop C. published a fragment of the ecclesiastical history of Sweden in the year 1757. This, which was well received, came down to the year 865: in 1785 it was followed by his *Svea Rikes Kyrko-Historien*, from 828 to 1000; and now he has brought it down to 1022. The researches of the bishop are curious; and he has occasionally noticed the early state of christianity in other northern countries, as Denmark, Norway, England, Russia, and Iceland.

Jen. Allg. Lit. Zeit.

ANATOMY AND PHYSIOLOGY.

ART. VI. Mentz. *Diff. Inaug an. phys. qua demonstratur Cor Nervis carere, &c.* An inaugural Thesis in which it is shown, that the Heart has no Nerves: to which is added a Dissertation on the Power of the Nerves surrounding the Arteries: by J. B. J. Behrenda. 4to. 43 p. with plates. 1792.

This thesis deserves the notice of every physiologist. The nerves that go to the heart are fully and accurately described, as we can affirm from our own knowledge, having lately paid particular attention to them, and Mr. B. has shown, that none of them belong to the muscular part of that viscus, but to its arteries only. In this, however, the heart is not singular; for in all parts of the body, that we have examined, the muscular fibres have properly speaking no nerves; they belong to the arteries, which they accompany, which they soon rejoin if they branch away from them, and with which they terminate,

Jen. Allg. Lit. Zeit.

CHEMISTRY.

ART. VII. Breslaw and Hirschberg. *Ueber die neuern Gegenstände der Chemie, &c.* On modern Subjects of Chemistry, particularly on the lately discovered Semi-metal Uranium: by J. B. Richter, Ph. D. 8vo. 69 p. 1791.

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The same, Part 11. particularly on Molybdena, and the blue Car-nine produced from it. 48 p. 1792.

The most valuable essay in Part 1. of this publication relates to the analysis of bones. Dr. R. imagines he has discovered in them an earth of a peculiar species. To separate the phosphoric acid, he employs three parts of vitriolic acid to four of calcined bone. On saturating the phosphoric acid with any sort of alkali, a white earth is precipitated during the effervescence. We had already observed this earth, and made some experiments on it, which agree with those of Dr. R. except in one circumstance. He says, that united with vitriolic acid it has an earthy appearance: we have obtained a complete and clear solution of it, when precipitated by aerated volatile alkali, in a mixture of one part of vitriolic acid with three of water, and thence by spontaneous evaporation procured tolerably large crystals, that remain perfectly transparent and dry in the open air. The crystals form oblique flat parallelograms, truncated on one of the acute angles, or rhombs truncated on two opposite edges.

In part 11. Dr. R. describes a fine blue precipitate, produced on the mixture of tin dissolved in muriatic acid with the acid of molybdena saturated with vegetable alkali—To separate the mineral alkali from vitriolated natron, he dissolves in water ten parts of the latter and five of tartarus tartarificatus, and evaporates till all the vitriolated tartar is precipitated. The decanted liquor he boils with a due proportion of fresh-slaked lime: thus forming a selenite of tartar, from which the acid of tartar may be prepared, whilst the pure mineral alkali remains dissolved in the water.—To purify the earth of alum from vitriolic acid he dissolves it in the muriatic, and then separates any of the former that may remain by the addition of muriated barytes.—In making experiments with pure aerated barytes, Dr. R. found, that two ounces lost only seventy grains, after having been twice exposed to a violent heat; yet the same quantity lost two hundred and eight grains of aerial acid on being saturated with the muriatic.—The doctor also informs us of a new species of pyrophorus, prepared by mixing with a fourth part of flowers of sulphur a calx of quicksilver, in the state of red precipitate, and combined with silver, and exposing it to a sandheat in a long-necked phial. This pyrophorus kindles at a very low degree of heat.

Jen. Allg. Lit. Zeit.

NATURAL KNOWLEDGE.

ART. VIII. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to Mr. Delam  therie: continuation of Proofs of the little Antiquity of our Continents, and Remarks on the Change which the Atmosphere must have undergone at their Production. *Journal de Physique.*

The first proof of the recent date of our continents instanced by Mr. de L. he deems one of the most remarkable. The level of the sea, whatever be its distance from the centre of the earth, is always the base of the atmosphere, and is of course, *ceteris paribus*, its warmest part, as in it the heat is in a decreasing ratio from below upwards. When, therefore, the ocean changed its bed, the summits of high mountains, as of the Alps, were placed in a region where the snow that falls does not entirely melt, so that there is an annual increase. Now had this yearly augmentation been of extremely remote

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date, the tops of all the mountains where this process goes on, and the valleys between them capable of being filled by it, must have been completely covered ere now: but this is not the case. Besides, these collections of frozen snow slide with a very slow but constant motion from the mountains down into the valleys, carrying with them huge blocks of granite, which they deposit in valleys where the ice begins to melt: but the number of these blocks is too small for the process to have commenced at a very remote period. Moreover, when the sea changed its bed, whatever were the temperature of the polar regions before, a new order of things established itself in them, as every where else: the parts of the sea towards the poles were not at first frozen; but they began to freeze, and this effect has a perceptible progress (see Phil. Transf. vol. 74, p. 231).

Another proof of the little antiquity of our continent may be taken from the present state of cultivation and population. In the northern parts of Europe, where heaths abound, the progress may easily be traced, from the first settlement of a few wandering shepherds on the fertile banks of a river, through the gradual extension of their progeny in neighbouring colonies, during which hamlets have grown up to be villages, villages to towns, and the heaths have been farther and farther encroached upon, as they were wanted for the purposes of agriculture: but they are yet far from exhausted, and an archipelago of cultivated spots discoverable in a sea of waste land indicates, that man at least is but of recent date in those countries.

The remains of quadrupeds that now inhabit only warm countries being found in northern regions, some have inferred, that the heat of our globe has gradually decreased, others that its position to the sun has gradually altered. That those quadrupeds could once live in northern climes their remains sufficiently prove: that they cannot now is most probably owing to some chemical change in the atmosphere. For it is observable, that where those remains are found we find also the shells of certain fishes, some of which now inhabit only the Indian seas, others have entirely perished. But this entire destruction can only be accounted for by some change in their element: and the rupture of the crust of the earth, emitting from the caverns underneath certain elastic fluids, is a cause adequate to this change, and may have produced such an alteration, as, whilst it entirely destroyed some species of animals, permitted others to live only in climates where they enjoyed a more powerful influence of the sun than before.

B O T A N Y.

ART. IX. Wittenberg. *Botanisches Handbuch*, &c. The Botanic Manual of most Plants growing wild in Germany, or foreign ones that will live in the open Air: by Christian Skuhr. Vol. I. 8vo. 400 p. 126 plates, containing upwards of 300 figures. 1791. Vol. II. Parts IX. X. XI. 144 p. 44 plates. 1792.

This is the production of a veteran in the study of plants, who, in circumstances far from favourable, has pursued his natural propensity thereto with great patience and energy. He does not absolutely confine himself to dry description, but intersperses many new remarks; and scarcely any important circumstance has escaped his observation. The delineations are uncommonly faithful and accurate; and though
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five or six figures crowded into one octavo plate have not the splendid appearance of the British style, where a plant of a few inches adorns a large folio, they display honest German industry, and their utility will be rendered more extensive by their cheapness. The price amounts only to about 2 gr. [$3\frac{1}{2}$ d.] a plate, coloured, with the text included. Mr. S. does not adhere strictly to his title, as he introduces many tender exotics; but with this we believe no one will be displeased.

Jen. Allg. Lit. Zeit.

ART. X. Copenhagen. *Symbolæ botanicæ, &c.* Botanic characters, or more accurate Descriptions chiefly of Plants collected by P. Forskaöl in his Travels in the East, or of others more recently discovered: by Martin Vahl. Part 1. Fol. 25 plates. 1790.

The imperfections in the posthumous works of the late celebrated F. were much to be regretted, and on this account prof. V. made some corrections of them eight years ago, but he deferred their publication in consequence of a tour he undertook to Barbary and the south of Europe. From this tour, and from the examination of various collections, the prof., whose botanical skill is well known, has been enabled to lay before the public the present highly valuable work.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XI. *Observations de M. Sage, &c.* Observations by Mr. Sage on Mr. Klaproth's Memoir on the constituent Parts of the red Ore of Silver [see our Rev. Vol. xiv. p. 478]. *Journal de Physique.*

Mr. S. observes, that Mr. Klaproth's remarks are valid only with respect to particular specimens, and do not extend to all red ores of silver. Mr. S. has analysed a red silver ore from Peru, and another from Saint Mary, both of which contain arsenic and not antimony, and in colour they scarcely differ, though they do in the proportions of their constituent parts. The former contains of silver 70 parts, sulphur 18, arsenic 6, water and mephitic acid 6: the latter, silver 7 parts, sulphur 10, arsenic 78, water and mephitic acid 5.

ART. XII. Weimar. *J. C. W. Voigts Erklärendes Verzeichniß seines neuen Cabinets von Gebirgarten.* J. C. W. Voigt's Explanatory Catalogue of his new Cabinet of Mountain Stones. 8vo. 48 p. 1792.

Though Mr. V. has increased the number of his specimens from sixty to seventy two, the price remains the same (a louis d'or). To this catalogue he has prefixed a short illustration of mineralogy, and its divisions; each of the four classes is preceded by a brief essay on its chief characteristics; and occasional remarks are annexed to particular specimens.

Jen. Allg. Lit. Zeit.

ARTS AND MANUFACTURES.

ART. XIII. Mr. Schmidt, a skilful paper-manufacturer at Hasenberg, near Lunenberg, has made several sorts of paper from the seed-pods of the *asclepias syriaca*, given him for that purpose by commissary Schulze, who cultivated the plant in his garden. From the inner white skin of the capsule, mixed with a third part of rags, he made good writing paper, tolerably white, and resembling Chinese paper.

From

From the outer green capsule alone he made a greenish paper, which when sized was stronger than paper made of rags, and extremely close and vellumy, and unsized was so strong and close as not to let ink through. From the stalks of the plant he made a paper very like that made from linen rags, and scarcely distinguishable from it. The second kind abovementioned will be found extremely useful for packing paper: and, what is of some importance, paper made from this plant can be rendered at half the price of that made from rags.

Jen. Allg. Lit. Zeit.

POLITICAL OECONOMY.

ART. XIV. Where printed not mentioned. *De Comitibus Regni Hungariæ, &c.* On the Diets of Hungary, and their Organization. 8vo. 190 p. 1791.

ART. XV. *Dissertatio politico-publica de regie Potestatis in Hungaria Limitibus.* A political Dissertation on the Extent of the regal Power in Hungary. 8vo. 190 p. 1792.

The two preceding tracts, both written by the same person, we can recommend to all who wish to have a proper idea of the constitution of Hungary. On the subject of liberty of conscience, the author gives at large the American act of toleration, and wishes his own country would adopt it, from one which has already made Europe many estimable presents. By the same hand, though by no means of equal value, is the following.

ART. XVI. *Dissertatio statistica de Potestate exequente Regis Angliæ.* A political Dissertation on the executive Power of the King of England. 8vo. 40 p. 1790.

The author's design was a comparison of the English and Hungarian governments, but with the former he is not thoroughly acquainted.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XVII. *Pest. Collectio Repræsentationum & Protocolorum Statuum & Ordinam Regni Hungariæ, &c.* A Collection of Representations and Protocols of the States and Orders of the Kingdom of Hungary, on Occasion of the royal Decree delivered January 28, 1790, submitted by the general Assembly. Part 1. 11. 624 p. 1790.

It is well known, that the arbitrary reforms introduced into Hungary by Joseph caused considerable commotions there, to prevent the consequences of which he issued a decree, a little before his death, for restoring things to their former footing, except with respect to toleration, and some other things of obvious advantage to the public. The work before us is a collection of deliberations on this decree, and the representations that followed them, addressed to Joseph, to his successor Leopold, or to the council of state. The benefits of the regulations not annulled they acknowledge: but they refuse to receive them from the good will and pleasure of their king alone, as the right of legislation, according to their laws, resides in the people jointly with him, an infringement of which would be a dangerous precedent. As a specimen of the style and sentiments of the palatinates, we shall give

give the following extract from the address of that of Pest to Leopold. The same, august monarch, that has gone before you, has declared you a just and gracious prince. It says, that you forget not that you are a man; that you are sensible the king was made for the people, not the people for the king. The violent commotions that agitated our country, after having experienced so many acts of injustice, are thereby somewhat appeased. Scarcely therefore could we trust our eyes, when in your first rescript to us, of the 14th instant, we found not those securities for the safety of our constitution, that the greatness of the danger into which we were thrown by the preceding lawless reign, our hereditary rights, and the inflexible patience of the people under the late emperor demanded; and that your majesty, as a prince acknowledging the rights of the people, as a father who valued his subjects as men, had freely granted to the Belgians; an act that shall remain in proof of your sentiments throughout all ages. From the rights of nations and of man, and from that social compact whence states arose, it is incontestible, that the sovereignty originates from the people. This axiom our parent nature has impressed on the hearts of all men: it is one of those which a just prince, and such we trust your majesty will ever be, cannot dispute; it is one of those inalienable, imprescriptible rights, which the people cannot forfeit by neglect or abuse. Our constitution places this sovereignty jointly in the king and people, in such a manner, that the remedies necessary to be applied, according to the ends of social life, to preserve their persons and properties secure, are in the power of the latter. We are assured, therefore, that at the meeting of the diet, to heal the wounds inflicted on us, your majesty will not confine itself to the objects mentioned in its rescript, but will also present us with our freedom, in like manner as the Belgians, who have conquered their's with their swords. For it would be an example big with evil consequences, to teach the world, *that a people can protect or regain their liberties by the sword only, not by obedience.* How excellent are these last words in particular! and how much gratitude is due to the benevolent Leopold, that, instead of persecuting a noble people for such bold and firm language, he freely yielded them those rights which they could constitutionally claim.

Jen. Allg. Lit. Zeit.

ART. XVIII. Buda. *Vestigia Comitiorum apud Hungaros, &c.* Traces of Assemblies of the People in Hungary, from the Commencement of the Kingdom in Pannonia to the present Day, from various Authors: by Mart. G. Kovachich. 8vo. 832 p. 1790.

This is a valuable tract to those who are inquisitive concerning the history of Hungary.

Jen. Allg. Lit. Zeit.

ART. XIX. Warsaw. *Essai d'un Plan de Reforme; ayant pour Objet d'eclairir la Nation Juive, &c.* Sketch of a Plan of Reform, the Object of which is to enlighten the Jewish Nation, and so correct its Manners. 8vo. 34 p. 1792.

The author of this pamphlet, Mr. Mendel Levi, a Polish Jew, opens it with an account of a sect of Jews lately sprung up in Podolia. These Jewish mystics hold faith and zeal as the essence of religion, and consider as necessary articles of their faith the gifts of prophecy and performing miracles; the exercise of which is entrusted, by the voluntary offer of the credulous people, to their chiefs, who revel in the greatest luxury

luxury and wealth. They deem none but themselves to be possessed of true immortal souls, which, according to them, consist of an union of more exalted organs of sense with an immediate perception of truth, and consequently have no need of a laborious investigation of things to discover verity. For such souls, framed from the divine essence, and enjoying an intimate union with it, the knowledge of past, present, and future is a mere trifle; their sphere of action is limited only by the boundaries of creation; and the miracles they daily perform are but natural consequences of the changes that arise in the chain of their perceptions. How far the means proposed by Mr. L. would prove effectual to eradicate this sect we cannot take upon us to judge: yet this at least to his credit we may say, they are founded on the only efficacious principle, the enlightening the people, not on penal and compulsory methods. *Jen. Allg. Lit. Zeit.*

ANTIQUITIES.

ART. XX. The author of the *Tableau de la Plaine de Troye*, 'View of the Plain of Troy,' after having traversed Greece and the south of Europe, has seen, in his tour to the north, a very extraordinary monument brought from the archipelago by count Orloff, which the author of the description of Petersburg, Mr. Georgi, calls the tomb of Homer. On this he intends to publish his conjectures, with accurate delineations of it. In fact it would be somewhat remarkable, that the same traveller, who discovered the tomb of Achilles on the shores of the Hellespont, should meet with that of Homer on the banks of the Neva. *Jen. Allg. Lit. Zeit.*

ART. XXI. Leipzig. *Vertheidigung des Versuchs über den Ursprung der Pyramiden, &c.* Defence of the Essay on the Origin of the Pyramids of Egypt, and of the Ruins of Persopolis and Palmyra: by S. S. Witte. 8vo. 284 p. 1792.

Prof. W.'s essay [see our Rev. Vol. VIII. p. 359] certainly merited attention, and his hypothesis deserved a cool investigation on the spot. That the pyramids of Egypt were the work of mens hands has long been taken for granted, but we have no historic evidence of the fact at all to be depended on: and, viewing them probably through the mists of prejudice, they who have seen them vary considerably in their description. To deem them a natural production was at least no heresy against an article of religious faith, and might therefore have been suffered without persecution; but it has been attacked rather with the fury of bigotry than with the calmness of rational conviction. The prof. however will not thus be induced to give it up; and here presents us with some further arguments in its support. *Jen. Allg. Lit. Zeit.*

ENGRAVINGS.

ART. XXII. *Freyberg.* Mr. C. G. Richter has a collection of portraits of celebrated men of learning, to the number of 1385, the greater part in copper-plate, mezzotinto, and wood, the rest consisting of a few drawings: of the above number 1038 are portraits of physicians. There are amongst these several scarce pieces by famous masters; and with them is a written descriptive catalogue in five and twenty sheets. He has also another collection of 1300 portraits of learned men, princes, and other remarkable persons, by the best masters, with a similar catalogue. Each of these collections is to be sold.

Jen. Allg. Lit. Zeit.

T H E ANALYTICAL REVIEW,

For MARCH, 1793.

T R A V E L S.

ART. I. *Travels in India, during the Years, 1780, 1781, 1782, and 1783.* By W. Hodges, R. A. Royal 4to. (Printed on Vellum paper.) 155 pages: 1 map, and 14 plates. Price One Guinea in boards. J. Edwards. 1793.

THE extended plains and the singular manners of Hindostan had, we apprehend, never been subjected to the eye of a British artist before our author was induced to visit the country; at least we do not know of any descriptive work which relates to that part of the world previous to the appearance of that now before us.

Our author thus describes the first impression which he received from the sight of so many unusual objects on his reaching Madras in the summer of 1780. P. 1 and 2.

‘ The English town, rising from within Fort St. George, has from the sea a rich and beautiful appearance; the houses being covered with a stucco called chunam, which in itself is nearly as compact as the finest marble, and, as it bears as high a polish, is equally splendid with that elegant material. The stile of the buildings is in general handsome. They consist of long colonades, with open porticoes, and flat roofs, and offer to the eye an appearance similar to what we may conceive of a Grecian city in the age of Alexander. The clear, blue, cloudless sky, the polished white buildings, the bright sandy beach, and the dark green sea, present a combination totally new to the eye of an Englishman, just arrived from London, who, accustomed to the sight of rolling masses of clouds floating in a damp atmosphere, cannot but contemplate the difference with delight: and the eye being thus gratified, the mind soon assumes a gay and tranquil habit, analogous to the pleasing objects with which it is surrounded.

‘ Some time before the ship arrives at her anchoring ground, she is hailed by the boats of the country filled with people of business, who come in crowds on board. This is the moment in which an European feels the great distinction between Asia and his own country. The rustling of fine linen, and the general hum of unusual conversation, presents to his mind for a moment the idea of an assembly of females. When he ascends upon the deck, he is struck with the long muslin dresses, and black faces adorned with very large gold ear-rings and white turbans. The first salutation he receives from these strangers is by bending their bodies very low, touching the deck with the back of the hand, and the forehead three times.

Mr. H. was obliged to leave Madras in consequence of the war which commenced in July, 1780, and to sail for Calcutta, where he arrived in March, 1781. He speaks highly of the hospitality of the inhabitants of that place, of which he gives the following short description. P. 15 and 16.

'The city of Calcutta extends from the western point of Fort William, along the banks of the river, almost to the village of Cossipoor: that is about four and a half English miles. The breadth in many parts is inconsiderable. The streets are broad; the line of buildings, surrounding two sides of the esplanade of the fort, is magnificent; and it adds greatly to the superb appearance, that the houses are detached from each other, and insulated in a great space. The buildings are all on a large scale, from the necessity of having a free circulation of air, in a climate the heat of which is extreme. The general approach to the houses is by a flight of steps, with great projecting porticoes, or surrounded by colonades or arcades, which give them the appearance of Grecian temples; and indeed every house may be considered as a temple dedicated to hospitality.

'Calcutta, from a small and inconsiderable fort, which yet remains (and in which is the famous black-hole, so fatal to many of our countrymen in 1756), and a few warehouses, was soon raised to a great and opulent city, when the government of the kingdom of Bengal fell into the hands of the English. For its magnificence, however, it is indebted solely to the liberal spirit and excellent taste of the late governor-general; and it must be confessed, that the first house was raised by Mr. Hastings which deserves the name of a piece of architecture: in fact, it is even in a purer stile than any that has been built since, although it is on a smaller scale than many others.

'The mixture of European and Asiatic manners, which may be observed in Calcutta, is curious:—coaches, phaëtons, single-horse chaises, with the pallankeens and hackeries of the natives—the passing ceremonies of the Hindoos—the different appearances of the fakirs—form a sight perhaps more novel and extraordinary than any city in the world can present to a stranger. Some views in the city of Calcutta, published by Mr. Daniel, are highly to be commended for their accuracy.'

Our author, soon after his arrival, embraced an opportunity to make an excursion as high as Monghier, on the Ganges. P. 27.

'I proceeded from Sultungunge to Bauglepoor, where my pursuits were promoted with a degree of liberality that peculiarly marked the mind of the gentleman who then governed this district; and of whom, in common gratitude, I must ever speak with veneration and esteem. At the entrance of the town of Bauglepoor, I made a drawing of a banyan tree, of which a plate is annexed. This is one of those curious productions in nature which cannot fail to excite the attention of the traveller. The branches of this tree having shoots depending from them, and taking root, again produce, and become the parents of others. These trees, in many instances, cover such an extent of ground, that hundreds of people may take shelter under one of them from the scorching rays of the sun. The care that was taken in the government, and the minute attention to the happiness of the people, rendered this district, at this time, (1781) a perfect paradise. It was not uncommon to see the manufacturer at his loom, in the cool shade,

attended by his friend softening his labour by the tender strains of music. There are to be met with in India many old pictures representing similar subjects, in the happy times of the Mogul government.

P. 28. * From Bauglepoor to Mongheir, is between thirty and forty English miles. The roads are good, the country highly cultivated, and the villages neat. Along the side of the road are the burial places of the Mussulmans; for they, like the ancient Greeks, always bury by or near the highways: those of the common people are mounds of earth, covering the whole length of the body, with a small square column at the head, about three feet high, and another, not more than eighteen inches, at the feet: those of superior rank have mausoleums, decorated in proportion to the wealth or munificence of the family. It is a custom with the women of the family to attend these tombs of their friends, or nearest and most valued relations, after sunset; and it is both affecting and curious to see them proceeding in groups, carrying lamps in their hands, which they place at the head of the tomb: the effect, considered in a picturesque light, is highly beautiful; with that of sentiment, it is delightful. A print of this subject is subjoined.

The following account of the accommodations which travellers meet with in India may be interesting. P. 32.

* The lodgings of the traveller in India are the serais, or caravan-serais, (or places for the caravans) as they are called in Europe. Many of these are in the great roads, and have been erected either by charitable persons, or at the public expence. The emperor, whom I have already mentioned for his attention to the public accommodation, built many, from the extremity of Bengal to Lahore. There is a noble building of this kind remaining at Rajemahel, built by sultan Sujah, when subah of Bengal. The form is a square of equal sides; the entrance from the Bengal road is through a large and highly ornamented gate, which also possesses military strength no less than beauty. Round the four sides is a wall about twenty feet high; attached to the wall round the sides are separate apartments, covered on the top, and open to the center of the area within. In these places the traveller lodges his goods, and sleeps; the area within the square is for the beasts. Attendant on these serais are poor people, who furnish a small bedstead for the traveller to sleep on, and who are rewarded by a trifling sum, amounting to perhaps a penny English. The Mahomedan is, in general, a generous man compared with the Hindoo on these occasions. Opposite the Bengal gate is another in this serai; which, however, is nothing more than merely an opening through the wall.

At Monghier our traveller embarked, and returned by water to Calcutta. The scenery on the banks of the Gangs is enchanting, but it would greatly exceed our limits to transcribe the account of it. The following short extract, however, will afford a favourable specimen of our author's talents for description. P. 35.

* At this season of the year it is not uncommon, towards the evening, to see a small black cloud rising in the eastern part of the horizon, and afterwards spreading itself to the north-west. This phenomenon is always attended with a violent storm of wind, and flashes of the strongest and most vivid lightning and heavy thunder, which is followed by rain. These storms sometimes last for half an hour or more;

and when they disperse they leave the air greatly freshened, and the sky of a deep, clear, and transparent blue. When they occur near the full moon, the whole atmosphere is illuminated by a soft but brilliant silver light, attended with gentle airs, as Shakespeare has expressed—

“ When the sweet wind did gently kiss the trees,

“ And they did make no noise.”

Mr. H. did not long remain at Calcutta before he embarked in the train of Mr. Hastings, on the memorable expedition to Benares. In the course of his narrative he describes the fort of Chandernagore, the city of Patna, &c. with several remarkable edifices. Some original information is also given with respect to the insurrection and war, the expulsion of Cheyt Sing, and the flight of the British from Benares.

From Chunar, whither our author with Mr. Hastings had retreated during the war, the reader's attention is again called back to Benares, which is described at large, and to which is added a dissertation on the ancient models of architecture.

While our author resided at Benares, he was witness to the horrid scene of a widow devoting herself on the funeral pile of her husband, of which a very interesting relation, accompanied with a very fine engraving by Skelton, is given.

From Benares Mr. H. made an excursion to Bidjegur, of which a description and a very fine engraving are annexed. His next excursion was with Mr. Cleveland to visit the savage nations in the hill country, of the partial civilization of whom we have the following interesting account. P. 89.

It was the humanity of that gentleman, added to the desire of improving the revenue of this part of his district for the company's benefit, that induced him to venture into the hills, alone and unarmed, where he convened some of the principal chiefs; and after the fullest assurance of his most peaceable intentions and good-will towards them, he invited them to visit him at his residence at Bauglepoor. The confidence which he manifested in their honour, by trusting to it for his personal safety, effectually gained their esteem, and some time after a deputation of their chiefs waited on him. By a variety of attentions, by little presents, and acts of personal kindness, he so subdued their ferocious spirits, that they promised to desist entirely from their usual depredations; and returning to their families and their people, the whole body became earnest to be personally introduced to this humane and benevolent stranger. Mr. Cleveland had by this time digested his plan, which he brought forwards by degrees, and whatever he proposed they instantly agreed to. He sent presents to their wives, and wherever he saw he caressed their children, decorating them with beads; and to their chiefs he presented medals, as a mark of his friendship, and as a reward for their improving civilization. At length, when he found them prepared for the accomplishment of his plan, he ordered cloaths to be made, like those of the seapoys in the company's service, for a few, he furnished them with firelocks, and they became regularly drill'd. Vain of their newly acquired knowledge, these new soldiers soon imparted the enthusiasm to the rest of the nation, who earnestly petitioned for the same distinction. Thus, at their own request, a battalion was formed for the preservation of good

good order, and in less than two years, he had a fine corps of these people embodied, for the express purpose of preserving from injury the very country that had for centuries before been the scene of their depredations. A camp was formed for a corps of a thousand men, three miles from Banglepoor, where their families resided with them, and where strict military discipline was observed. Thus the ingenuity, address, and humanity of one man effected, in the space of little more than two years, more than could even have been hoped for from the utmost exertions of military severity.

After his return to Calcutta, Mr. H. was again induced, by his love of the arts, to undertake a most laborious journey, in the course of which he visited Alhadabad, Cawnpoor, Lucknow, Fyzabad, and Oud. The following is a description of the city of Lucknow.

P. 100. 'Crossing the Ganges at this place, I continued my progress to Lucknow, where I arrived on the 25th of January. The distance from Calcutta to this place is commonly said to be, by the route through Benares, nearly nine hundred miles; but this estimate is certainly too great. Major Rennell, whose authority must be considered as absolute, determines it to be 650 miles, by the nearest road. It is well known that this city is at present the capital of the province of Oud, and the residence of Asoph ul Dowlah, the nabob, who is also yizier of the remaining part of the empire of the great mogul. The city is extensive, but meanly built: the houses are chiefly mud walls, covered with thatch, and many consist entirely of mats and bamboos, and are thatched with leaves of the cocoa nut, palm tree, and sometimes with straw. Very few, indeed, of the houses of the natives are built with brick: the streets are crooked, narrow, and the worst I have seen in India. In the dry season the dust and heat are intolerable; in the rainy season the mire is so deep, as to be scarcely passable; and there are a great number of elephants, belonging to the nabob and the great men of his court, which are continually passing the streets, either to the palace, or to the river, to the great danger and annoyance of the foot passenger, as well as the inferior class of shopkeepers. The comforts, the convenience, or the property of this class of people are, indeed, little attended to, either by great men or their servants; the elephant himself is frequently known to be infinitely more attentive to them as he passes, and to children in particular.'

From Lucknow, our author accompanied major Brown, on an embassy to Mirza Shuffey Khawn; in the course of which he had an opportunity of contemplating the wonderful ruins of the ancient city of Agra, the mausoleum of Abar, the magnificent monumental edifice called the Taje Mahael, and the fortress of Gwalior.

P. 115. 'A few days after our arrival, I attended major Brown to the durbar of the nabob, where we found the principal commanders, among whom were several old Persian chiefs, with beards depending to their girdles, and countenances of great dignity. One of the hoary chiefs, I found by his conversation, had attended Nadir Shah, or Thomas Kouli Khan, when he made his famous expedition into Hindostan, in the year 1739, and had remained in India since that time. The old soldier's eye appeared in a flame when he mentioned his name, at the recollection of the actions and victories he had assisted at, or been witness to, under his former commander. After the ceremony of re-ception, which was by touching the turban with the right hand, with-

out rising from their seats, we were desired to sit, for which purpose there were old fashioned chairs brought, which had formerly been rich in carved work and velvet, but were now greatly injured by the hand of time; otter and rose-water were handed round, as a mark of distinction. The nabob Mirza Shuffeh sat in the center of a semicircle, surrounded by his chiefs, with an innumerable crowd of servants standing behind. After remaining about half an hour, we retired. This was a visit of ceremony, and the business of major Brown's mission was not entered upon for many days afterwards, for, amongst these people, delay seems a settled principle of etiquette.

The following description of the tomb of the great emperor Acbar, will probably afford some entertainment to our readers.

P. 119. 'At the distance of three coss, or a little more, from Agra, on the great high road leading to Dehli, at a place called Secundrii, stands the tomb of the emperor Acbar. This enormous building is seated in a garden, regularly planted both with forest and fruit-trees, and many flowering shrubs, and walled round, which is supposed to contain a space of upwards of twenty English acres. The monument is raised in the center of the garden; it is a square building, with gates in the center on each side, and great pavilions at the angles and over the gates: it consists of five several stories, which gradually diminish with pavilions at each angle. The domes of the several pavilions are of white marble, the rest of the building is of red stone, in parts intermixed with white marble. The fifth or upper story is entirely of white marble, and has a range of windows running round each side, which are fret work, cut out of the solid slab. The pavilions that finish this story are likewise of marble; these have been greatly damaged, as I was told, by lightning, and by an earthquake. One of the pavilions is quite gone, and the domes of the others are greatly injured. The inside of this upper story is curiously inlaid with black marble, expressive of certain passages from the Koran; and I was informed by a critic in Persian writing, that it is in the most perfect style. On each story of this building are large terrasses, which, in the times of the emperors Jehanguire and Jehan, had coverings of gold cloth, supported by pillars of silver. Under the shade of these awnings the mollahs, or priests of the religion of Mahommed, conversed with men of learning.

'The principal entrance is by a grand gate leading to the garden; the front highly ornamented with mosaics of different coloured marbles, inlaid in compartments. On either side the center are two stories of pointed arches, and large recesses; in the upper story is a door in the center, and a window over it, with a balustrade in front; the lower recesses have one window in each. In the center is one vast pointed arch; and this part of the building rises very considerably above the side over the two stories which have been just described. On the top, and somewhat behind the front of this part of the building, raised on square columns, are two sarcophagi of black marble; and two others immediately behind the back front of the gate, answering to those in the principal front. At each angle of the gate (this building being an oblong square) are minarets of white marble, rising to a great height, in part fluted; above the flutes, half way up the minarets, are balustrades; and there is likewise one near the top. These minarets were formerly crowned with open pavilions, and finished with domes,

domes, which have long since been destroyed. In these minarets are staircases, leading to the two balconies that surround them. A large print by that excellent artist Mr. Brown, has been engraved and published from a picture of this gate, which gives a more perfect idea of the grandeur of it than words are able to express. Through this gate we pass into a vast open hall, which rises in a dome nearly to the top of the building. This hall was, by the order of the emperor Jehanguire, the son of Acbar, highly decorated with painting and gilding; but in the lapse of time it was found to be gone greatly to decay; and the emperor Aurungzebe, either from superstition or avarice, ordered it to be entirely defaced, and the walls whitened. From this hall, through a similar arch to that in the front, we descend into the garden; and the whole of the tomb displays itself through an avenue of lofty trees. This avenue is paved with stone: in the center is a large square basin, which was formerly filled with water, but was quite dry when I saw it. In the center of the basin was a fountain, the pipe only remaining: the supply of water, indeed, had apparently been considerable here, for all through the middle of the avenue, and on either side, we observed channels, which must have been designed for aqueducts, but which were then dry. At some small distance from the principal building rises a high open gate, entirely of white marble, of exquisite beauty.

A blazing eastern sun shining full on this building, composed of such varied materials, produces a glare of splendour almost beyond the imagination of an inhabitant of these northern climates to conceive; and the present solitude that reigns over the whole of the neglected garden, excites involuntarily a melancholy pensiveness. After viewing this monument of an emperor, whose great actions have resounded through the world, and whose liberality and humanity were his highest praise, I became desirous of seeing even that stone which contained his crumbling remains. There was an old Mollah who attended, and had the keys of the interior of the building, (which is still held in veneration) and who obtains a precarious subsistence by shewing it to the curious traveller. The inside of the tomb is a vast hall, occupying the whole space of the interior of the building, which terminates in a dome; a few windows at the top admit a "dim religious" light, and the whole is lined with white marble. In the center the body is deposited in a sarcophagus of plain white marble, on which is written, in black marble inlaid, simply the name of ACBAR.

From the summit of the minarets in the front a spectator's eye may range over a prodigious circuit of country, not less than thirty miles in a direct line, the whole of which is flat, and filled with ruins of ancient grandeur: the river Jumna is seen at some distance, and the glittering towers of Agra. This fine country exhibits, in its present state, a melancholy proof of the consequences of a bad government, of wild ambition, and the horrors attending civil dissensions; for when the governors of this country were in plenitude of power, and exercised their rights with wisdom, from the excellence of its climate, with some degree of industry, it must have been a perfect garden; but now all is desolation and silence. Surrounding the monument of Acbar are many tombs; some of them very beautiful: most probably they cover the remains of certain branches of his family. The traditionary report is here, that they are the tombs of his wives.

‘ On the high road from Agra to Dehli there are many small buildings, the form of which is a square pedestal, upon which rises a cone, to the height of about eight feet. In this cone there are a great number of square niches, in which were placed the heads of malefactors, in terrorem. These likewise served the purpose of marking the considerable distances on the road : many of them are now broken down and covered in the dust.’

Gwalior is perhaps the only impregnable fortress in the whole world. The description of it, and the history of the manner in which it was surprized by the English in 1780, are extremely interesting ; but after the copious extracts which we have already made, this article would greatly exceed our limits were we to insert them. A very curious plate of the fortress is annexed.

On the 12th of May, 1782, Mr. H. left Gwalior, and reached Gohd on the following day.

P. 144. ‘ I stopped a few hours to refresh myself : and found an Englishman, who was a watchmaker, but at this time commanded two battalions of the Rana’s infantry ; he expressed himself heartily tired of his military career, and a wish to return within the British territory, to his former occupation, as he had made some little property in the Rana’s service, which he wished to retreat with, but had no means to convey it, not being suffered to depart ; he therefore requested I would take charge of a casket for him to Lucknow, which I readily did, and delivered it to his friend. Had I, however, foreseen the dismal country I was to pass through, I should have been extremely averse to this undertaking ; for, from the town of Gohd, it is hardly possible for the imagination to figure any thing so dismal, dusky, and barren. There were no villages, and scarcely a human being to be found, until I arrived near the river Chumbull, the banks of which are very high, and descending through deep ravines, in some of which are huts : in this part, as a stranger passes, every now and then a savage-like being starts out, completely armed in their way ; fortunately, however, the countenance of an European is, in the present day, a passport. I was two days and a night on this journey from Gwalior to Etaya. The heats, in the middle of the day, were extreme, and the bearers, having one day missed their way in this ocean of sand, they set me down, and left me, while they went some distance to a hut to enquire the road. In this situation I was for upwards of two hours, when some of them returned ; and heartily rejoiced I was at the sight of a human being : it was impossible, indeed, to be angry at their long stay, when I considered what they must have suffered. On my arrival at Etaya, the sight of a few green herbs made me consider it as almost a very Eden.’

Mr. H. finished this journey at Lucknow on the 16th of May, and in July took his departure by water, to return down the river Goomaty to Calcutta ; and in the course of his voyage narrowly escaped being robbed and murdered by the famous marauder Rah Sing. He arrived at Calcutta on the 24th of September. The work concludes with some judicious reflexions on the state of the arts in India, and with hints to young artists who may hereafter be induced to visit a country, which perhaps, more than any other part of the globe, abounds in the most curious productions of nature and of art.

The

The style of our artist is clear, easy, and unaffected. The work abounds in curious and entertaining matter, and must be particularly acceptable to all who have a taste for architecture and the fine arts. Its great fault is its brevity, and having closed the volume we cannot but regret, that we have not such another to begin upon. The subjects of the plates, which are fourteen in number besides a map of part of Bengal and Bahar, are judiciously chosen; and they are engraved in a masterly manner by Angus, Byrne, Fittler, Medland, Pouncy, Skelton, Tomkins, and Walker.

ART. II. *An Excursion to the Peak of Teneriffe, in 1791; being the Substance of a Letter to Joseph Jekyll, Esq. M. P. F. R. S. F. S. A. from Lieutenant Rye, of the Royal Navy.* 4to. p. 34. Price 2s. 6d. Faulder. 1793.

ON Saturday, April 16, 1791, the Gorgon, an English man of war, commanded by captain Parker, anchored in Santa Cruz bay; and lieutenant Rye, who had previously obtained leave of absence from his commanding officer, landed soon after, in order to ask permission from the governor, to visit the peak of Teneriffe, in company with Mr. Burton, who had been sent on the recommendation of sir Joseph Banks, to make botanical researches, at New South Wales. Having procured guides, with some difficulty, they set out for Oratava, in express opposition to the opinion and advice of the natives, who affirmed that the season of the year was highly unfavourable to such an undertaking; and that the intense cold had destroyed all who made the attempt under similar circumstances. The road was extremely steep and rugged; but this inconvenience was amply compensated, either by the beauty, or the grandeur of the surrounding landscapes. Sometimes they seemed to rise into the clouds, and were lost in thick mists; at other times they descended into deep vallies, or more properly speaking, vast chasms; for the island appeared in many places as if rent in pieces from its inmost foundations; and, indeed, every part bore evident marks of some great convulsion of nature. The fertility of it was, however, wonderful; and, with ordinary skill and industry, the whole might be converted into a garden: but large tracts lay wholly uncultivated, and, even where the hand of labour had been exerted, large masses of rock and pumice stone were scattered about, and remained untouched since the last eruption.

Our travellers did not arrive at Oratava until two in the morning, and then experienced great difficulties, on account of their ignorance of the Spanish language; 'but after rehearsing a short pantomime,' they contrived to get a few eggs, some wine, and a mat to lie on. Notwithstanding the uncomfortable circumstance of being assailed by 'every species of vermin,' they enjoyed a sound sleep; and having procured an old soldier, who had been a prisoner in England, as an interpreter, they requested him to provide them with mules and guides for their intended expedition to the peak. But he, without hesitation, pronounced the project to be visionary and impracticable; 'for he was certain (he informed us) that at this season of the year, no guides would undertake to accompany us; and added, that many of the mountaineers, who had gone in search of their goats to the skirts of the plains, (and these

these are seven or eight miles distant from the peak,) had perished from the intenseness of the cold.'

Two stout peasants at length offered to accompany them as far as the plains, but they treated with scorn, and as a thing impossible, the resolution of ascending to the summit of the promontory.

After seeing a religious procession, and witnessing a nauseous and revolting scene, which gave them no very high idea of Spanish cleanliness, they set forward towards the object of their destination. They were scarce two miles distant from the town, when the day broke, and exhibited 'steep, rugged precipices, wide yawning gulphs, and huge pendant rocks,' which threatened destruction to the adventurous traveller: no trees were to be found in order to relieve the eye; and fern, heath, and Spanish broom, gave a wild and a melancholy aspect to the scene. About ten o'clock they entered those fatal plains, where so many of the natives had lost their lives, and made a short pause, in order to contemplate the peak in its sublimest point of view. All around them was covered with lava, interspersed with huge fragments of rock, which had evidently been hurled from the summit of the neighbouring mountain.

'One of these rocks we measured, and we found its circumference between sixty and seventy feet. In its form, it was nearly globular; some of them had the appearance of chimnies encrusted with smoke; others were black and shining as jet. Some of the rocks were entire, but most of them broken by the fall, and the separated parts projected at a considerable distance from each other; we selected some small pieces, which were sparred off; these we found to contain much inflammable matter, and to be hard as flint. The portions of rock which had been projected to the greatest distance from the peak, were, according to our calculation, from seven to eight miles.'

On their first entering the plain, messrs. Rye and Burton experienced a sudden transition from cold to heat; and also a great difficulty in respiration, from which last inconvenience they procured a temporary relief, by washing their mouths with wine, and snuffing some of the same liquid up their nostrils.

Having encouraged the muleteers to proceed, by producing a pocket compass, and explaining its use, they once more continued their journey.

'At noon (says lieut. R.) we arrived at the first flight of rocks; in approaching these, the division, which is about midway, and which is occasioned by the recess of the second flight of rocks, is not perceptible. Above these is the sugar loaf, which with respect to its height when viewed from the plains, greatly deceives the traveller. Before we gained these rocks, we found great difficulty in ascending a steep, which was covered with fragments of lava, and large pumice stones; these were continually giving way beneath our feet. This first flight of rocks is called the Englishmans' resting-place.—*Estancia de los Ingleses*.

'We at length arrived at the recess above mentioned, and were beyond measure disappointed, at perceiving another height of rocks, as difficult of ascent, as that which we had already surmounted. We had imagined that we had simply the sugar loaf to ascend, which at a distance seemed to be no very arduous undertaking. To increase

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our chagrin, we found that our guides had deceived us, in regard to our shoes; they were now so worn, that our feet appeared through them; and every step we took was attended with pain. Our guides only laughed at our distress, and conducted us to the cavern of ice. Here we sat down to reflect on our situation. This was unpleasant enough; we were in the midst of a precipice formed by large rocks, heaped upon one another, and all of them so disunited, that if we were to make but one false step, a fall betwixt them would be inevitable, and the consequence, the fracture of some limb, if not loss of life itself.

Having sufficiently rested ourselves, we were anxious to proceed, but our guides now determined to advance no further. They pointed to the top, blew their fingers, drew themselves into a heap; then stretched themselves along the rock, as if to intimate that inevitable death would be the consequence of our indiscretion and audacity.

We laughed at this idea, and made a motion, as if we were about to proceed; but they then informed us by signs, that they would stay for us in the cavern; but they did this in such a manner, that we were thoroughly convinced it was their intention here to leave us to our fate. Of this, indeed, the governor and our other friends had forewarned us. We were so displeased at their insincerity, that we could not forbear having recourse to menaces. I hastily drew a small hanger, which was luckily by my side, the sight of which had an instant nervous and wonderful effect. Both of them, in a moment started up, and advanced briskly before us—I called loudly to them to stop, and placing myself behind the foremost peasant, and my companion following the other, we thus made sure of our guides.

The wind blew very cold in sudden squalls, yet we often found our great coats an incumbrance, when sheltered by the intervening rocks. After a long rest, we again pressed forward with renewed ardour—We saw ourselves not very far from our journey's end, and with no very great seeming difficulties to conquer. But no sooner had we left the rocks, than we sunk knee deep into lava; a most violent and piercing wind assailed us, and we were compelled, for security, to plunge our arms into the lava also; in this manner, with many retrograde motions, we persevered in our endeavours to ascend. Sometimes, after struggling for many minutes to gain a few feet, we found ourselves in an instant precipitated down with a mass of rubbish, and almost suffocated with the dust. In one of these efforts, to our great distress and concern, our younger guide fainted away. We immediately approached, and placed him in a sitting posture; but we were not a little alarmed to see that his head reclined, as if void of all sensation, on his shoulders; his eyes were fixed and sunk, his nostrils distended, his tongue swollen and hanging out of his mouth; so that to our apprehension, his moment of dissolution could not be very far off.

Luckily, however, they were deceived in their prognostications, for he soon after recovered strength sufficient to crawl to one of the rocks, beneath the shelter of which they had rested, and remained there until their return.

In the mean time they renewed their exertions, and at about half past two o'clock in the afternoon, entered a fissure between the rocks, which seemed to have been produced by the descent of a torrent of lava. They soon after descended into the crater, although they were almost

almost suffocated with the volumes of smoke, which burst forth from various parts of it.

Our guide turned over many large calcined stones, and pointed out to our attention, different specimens of sulphur, which appeared in a boiling, bubbling state. In one place, I sat down to select some of the pieces of sulphur, preferring this to the attitude of bending over it; but a sudden violent numbness seized my side nearest the ground. In a moment I started up, and rushed to the summit of the peak. The cold was now so extremely sharp and piercing, that it absolutely drew blood from my pores, but I no longer felt that difficulty of breathing, which from the time of our quitting the rocks, we had experienced, and more particularly while we continued in the crater.*

Having now accomplished the object of their wishes, and arrived at an altitude, tremendous to the imagination; after surveying the immense landscape around them, selecting a few specimens of sulphur, and procuring two roots of violets, differing in the leaf from any that Mr. B. the botanist had seen before, they returned to Ortava with great exultation, and were received by the inhabitants with every possible demonstration of esteem.

It is greatly to be lamented, that our travellers, who succeeded in an undertaking in which Sir George Staunton, and the gentlemen belonging to the embassy to China have since failed, were not provided with proper instruments, in order to ascertain the exact height of the peak.

ART. III. *Appendix; containing Observations concerning Foreign Prisons and Hospitals: Collected by Mr. Howard, in his concluding Tour, Together with Two Letters to Mr. Howard, from John Haygarth, M.D.* 4to. 32 pages. price 2s. 6d. Johnson. 1792.

OF the original work, to which this is an appendix (annexed to a new edition) the reader will find an analysis, with copious extracts in the fourth volume of the Analytical Review, pages 129, 513. The melancholy event of the author's death prevented him from prosecuting his benevolent inquiries, and therefore we must rest satisfied with the scanty and imperfect information which these few pages furnish.

Mr. Howard commenced his tour with Holland. At Amsterdam he had the satisfaction to find several improvements. The account of the *rasp-houfe* is pleasing. P. 4.

I visited the Rasp-house: the prisoners task is not heavy (50lb, of logwood) as they have all done at three o'clock: their friends are allowed to visit them in the court three days in the week, viz. Monday, Thursday, and Friday, but must pay two stivers, as all other persons, to the keeper. The court not washed, and is offensive. One of my visits was on a Sunday-morning, to attend the public service, which began in the chapel at nine o'clock. The prisoners between 70 and 80, came decently in, and seated themselves on benches. One on the first form stood up, and called over by his list all their names, to which each answered. The chaplain then began the service with a short extempore prayer; he read a psalm, and most of the prisoners having books, they sung; he then prayed for a quarter of an hour, and afterwards preached; then catechised ten of the prisoners, and expounded each of the questions to them. He again prayed, sung an hymn,

hymn, and concluded with a short prayer. The service continued two hours: the prisoners, who were neat and clean, behaved with the greatest decency and attention; not even a smile or whisper did I see amongst them. One having for a few minutes dozed, the chaplain stopped and reprimanded him; he made a very humble excuse: the keeper immediately ordered a stoppage of his tobacco; but as he was one of the catechumens who was most expert in his answers, it was made up to him. The Jews are, very properly, excused attending. Not the least noise in the court; which I should have heard, as I sat close to the window.—I have formerly mentioned the abridgement of the term of confinement at *Lady-day* by the old magistrates, who examine the books, and attend to the report of the chaplain and keeper; which is a strong incentive to the decent, diligent, and proper behaviour of prisoners. I must again remark, that the children of these persons, as of those who are executed for capital crimes, are not left destitute vagabonds, but are brought up in the orphan-house, that they may not be inheritors of the folly and wickedness of their parents. In the new workhouse, *July 13*, there were 730 prisoners.

The sheriff furnished Mr. H. with a list of executions at Amsterdam, with the names and crimes of the sufferers, from the beginning of the year 1780, to the time he was there, 1789; from which it appeared, that only nine persons had been executed during that period. What a melancholy contrast does our metropolis furnish with this, even after every reasonable allowance has been made for the comparative number of inhabitants!

Our author proceeds to Utrecht, Osnaburgh, and Hanover; but in his account of these places we find nothing to gratify the reader's curiosity: complaints of dirt, too close confinement, scanty bedding, &c. are repeated.

The account of the house of correction, at Brunswick, deserves to be transcribed, if it were only for the general order of the house, which we wish to see adopted in every place of confinement.

§. 8. 'The tower over one of the gates, which was the prison for capital offences at my former visits, is now taken down, and such prisoners are sent to the Stadt-house. Here were on the three floors, only four prisoners; their allowance two *bonne grosche* a day each, which is about 3½d. In the house of correction I read the order and conformed to it again with pleasure, *viz.* "That decent people may inspect the house; but no more than four at a time; that they must put a florin (about 2s. 6d.) into the box for the prisoners whose term is expired, to assist them on passing on their journey, and prevent them from begging or stealing: lastly, nothing must be given to the keepers, or to the prisoners confined for punishment." Here were 41 men and 50 women; the employment, spinning and weaving. The diet is in four classes and according to their work. I observed on the slate there were only two on the first class, or the best diet, and four on the lowest, which is 1lb. of bread, a little soup and small beer. The house was very dirty, the floors never washed, though so many women prisoners; the only clean room was the chapel on the upper floor.—But a proper attention to cleanliness ran through all the hospitals for the sick. In that for the military, there were nine rooms, but only two patients, the troops being at *Maastricht*. Though the torture is not abolished, I had the pleasure to hear that

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the last instance of a person suffering it was about eighteen years ago, and that the room had not since been opened; but by the favour of Mr. *Frederdorff*, conseiller de justice, it was opened. The descent is by fifteen steps, to a dark room, in which are some of the instruments of torture: through this room is another arched room or cellar 18 feet by 15, very black and dark: at one end is a bench for the judge, lawyer, secretary and surgeon; opposite them is a table for candles, books, &c. The prisoner who suffers the torture, the executioner and his man, are before them. This is done about midnight, though the thickness of the walls (three feet) the four doors (which I passed), the dirt floor, and depth under ground, must prevent the most agonizing cries from being heard any were but in that room. I saw all the remaining engines of torture, which are kept at the executioner's house. He seemed with pleasure to shew the mode of application on the first, second and last question; and very readily answered any enquiries, having been several years in that occupation at Hanover; though here (he said) he had only beheaded four or five. On asking if nothing was put into the tortured person's mouth, as I had in some places seen, he replied "No, the Osnaburg executioner thinks they suffer less;" and on his describing some of the modes of torture (which the wit of devils and men had invented,) he said, "Sir, the Osnaburg torture is still ruder."

Mr. H. next visited Berlin, where he informs us, the torture has not been inflicted for above thirty six years. *The Maison de travail* was found in the same good order as in our author's former visits.

At *Spandau*, *Konigsberg*, and *Memel*, Mr. H. found the prisons in a wretched state, and makes his usual complaints. *Mittau* was the next town in our author's rout, from which he passed on to *Riga*. His account of the prison and house of correction (*zughthuys*) will, we doubt not, be acceptable to many of our readers. P. 12.

'It is a square building in the citadel: the prison part was very dirty and offensive, and little attention paid to order, the separation of the sexes, &c.; but in the *Zughthuys*, the prisoners had a cheerful and healthy look; the rooms were clean. Here were seven hand mills, and six men were grinding corn: in another part six women working on a lighter mill. The other prisoners who were not capable of such hard work were spinning. The former work in summer from four to eleven, and from one to eight; and in winter from six to twelve, and from one to eight in the evening; the allowance 22g of bread and some gruel made of grits which was good. Every fortnight these prisoners use the warm bath which adjoins to the prison. About ten miles from *Riga*, the slaves or condemned persons, were in a prison or ostrog, similar to that I gave the plan of at *Moscow*; namely, several wooden houses, surrounded with high pales. The rooms contained about 42 persons; each had his bedstead, and most of them a little bedding. The two sick rooms were clean and not sanded, fresher and more airy than the military hospital, the beds not being crowded, and each man had his bed. In one of the other rooms they were all foreigners, (42) most of them for debt, some for so small sums as three or four rubles (eight to eleven shillings) but with some unfavourable circumstance attending the debt, so that persons are not permitted immediately to discharge them. They are allowed from government twenty copecs ($6\frac{1}{2}d.$) a day, eight of which are for their diet,

clat, clothes, &c.; and the other twelve for their creditors, till the whole debt is paid off. These were also in irons and worked with the criminals at the public works. In other rooms there were 345 prisoners. In a small inner room, I found two Russians, sent thither about four years ago: they had a guard at the door, and had never been out of the room, and are heavy ironed both hands and feet; they are never spoken to, nor is their crime known: they had suffered the punishment of the knout, (which in my former publication I have described) and had a piece cut out of each nostril, and the mark on the cheeks, which is the signature of their condemnation for life. I saw several others thus marked: for murder, or other very capital crimes. All the prisoners were in irons, and work in summer from four to eleven, and from one to eight, unless sick, which the surgeon comes every morning to examine. There were 311 out, the day I was there, hewing timber, driving piles, wheeling and carrying the stones for a fine mole 65 feet wide and half a mile long, on which they had been employed six years: their allowance is six copecks a day, for which all their clothing and provision is found; the former bad, the latter very indifferent. As to religious instruction, once a year only they go to the chapel in the citadel; and on the other Sundays they amuse themselves, or make shoes, &c. About a fortnight before my visit, the head knout-master was brought from *St. Petersburg*, who being with the other two knout masters at a public house, they happened to quarrel: he immediately struck off the head of one of them, the other seeming to resent it, he dexterously decapitated him also. As no crime, not even that crying one of shedding blood, is punished in Russia with death, this man had received 270 strokes of the knout, the executioner from *Moscow* being brought for that purpose; and being condemned for life, was marked as before described. Here he met several of his former acquaintance to whom he had given the knout, and on being asked in how many strokes he could kill a man, he said, if a strong man, he could in five and twenty, but if not strong, in twenty strokes.

At *St. Petersburg* Mr. H. informs us,

P. 14. * A new and splendid hospital has been erected just out of the city, and opposite a fine canal: the rooms were spacious, lofty and clean, and had been largely white-washed. The patients were of both sexes, in separate summer lazarettis in the adjoining court; the rooms and beds were clean and neat. Men and women prisoners come here every day; the latter to wash and clean the rooms, the former to remove what is offensive from the outside sewers of every room.

At *Cronstadt*, *Twer*, *Moscow*, and *Cherson*, we are presented with deplorable accounts of wretchedness and disease, arising from improper food, neglect of cleanliness, and other causes. We must refer our readers to the publication itself for particulars, and proceed to *Witowska*, (now *Bokoiaulenikoe*) about 40 miles from *Cherson*. This place, says Mr. H.,

P. 19. * Has been fixed on for an hospital for soldiers and recruits, as not far distant from *Orschakow*, and the new town of *St. Nicholas*. There are eight long lazarettis enclosed with reeds, situated near the river *Bog*, with the advantage of fine soft running water; but the country is destitute of wood for firing, as I saw not one tree for some hundreds of miles before I came to *Cherson*, nor betwixt *Cherson* and this place. The first sick were sent here in September 1788.

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The rooms are 27 feet wide, and contain each about 230 sick, who lie in two rows on barrack bedsteads, without any partitions, and so close, that within 30 feet, I have counted 16, 17, and even 18 sick. Beds dirty. Some had an old blanket, and all a stiff black woollen blanket, which covered three or four of them. The patients were dirty in their persons and linen, and, from their appearance, and my enquiries, seemed sadly neglected. On asking the apothecary to shew me his *bark*, he referred to his boy, who, after searching for five minutes, brought me a pot containing near an ounce, which I should not have known to be that drug*. Provisions bad. No water for the patients to wash: no towels: the bath dirty beyond description. In short, every department of this hospital seems neglected and abused. When I saw so many brave fellows, who had fought so well for their country before Otschakow, suffered to perish here with filth, neglect, and vermin, how did my heart melt within me!

With the following account of the wretched state of the Russian soldiery we close our extracts from the last work of the philanthropic Howard: P. 19.

About a mile from the new town of St. Nicholas, which is just begun to be built, are four rooms erected for the sick, on account of the number of recruits and prisoners of war, who are compelled to work hard, and have no proper accommodation, and that the Wiatowka hospital was full. I found here upwards of 300, extremely crowded upon barrack beds. Many of them were very ill. The quass very bad; the bread quite black and heavy: but the patients were that morning all shifted, and most had coverlets: the rooms were swept, and the surgeons in waiting, as the time had before been fixed for our visit, the brigadier Falajef going that day to view the works, who took with him the physician sent by prince Potemkin, and myself in his coach. I was afterwards urgent to see the remainder of the sick, having been well informed, that there were about 500. Upon this we returned to the town, and several officers, with the above-mentioned physician, accompanied me. Here I found about 50 such objects of wretchedness as I had never before seen together. Most or all of them were recruits in the prime of life; many dying, laid on hard coarse reeds: no linen: no coverlets: only a few remnants of their old clothes to cover them: their persons dirty beyond description: their shirts in rags. I turned to the officers, and requested them to look on their fellow creatures, who were thus inhumanly treated, adding; "that in none of the countries I had ever visited, had I found so little attention paid to the military as in *Russia*. I knew what I said would have no other effect on them but to make them despise me, but I should assuredly relate what I had with so much concern and indignation beheld." These gentlemen, as I expected, soon left me. I then walked, and saw several recruits at their work, which was carrying sand on their backs to fill a mole. Many looked very sickly, and tottered under their burden. I proposed wheel-barrows, or light carts, with a horse or ox in each, which, as the ground was level, would expedite the work, and save the men, whose strength and spirits were broke before they got there by long marches.

* Let but a contemplative mind reflect a moment upon the condition of these poor destitute wretches, forced from their homes and all their dearest

* * Possibly there was a mistake here, and Mr. Howard's enquiry was misapprehended. Editor.'

dearest connections, and compare them with those one has seen cheerful, clean, and happy at a wedding, or village festival; let them be viewed quitting their birth-place, with all their little wardrobe, and their pockets stored with rubles, the gifts of their relations, who never expect to see them more;—now joining their corps in a long march of one or two thousand wretches; their money gone to the officer who conducts them, and defrauds them of the government allowance; arriving, fatigued and half naked in a distant dreary country, and exposed immediately to military hardships, with harassed bodies and dejected spirits; and who can wonder that so many droop and die in a short time, without any apparent illness? The devastations I have seen made by war among so many innocent people, and this in a country where there are such immense tracts of land unoccupied, are shocking to human nature!

Mr. H. returned to Cherson, Jan. 6, and must have been taken ill soon after.

P. 21. ' Here, [adds the editor,] terminates Mr. H.'s memorandum book. As he died January the 20th, after a fortnight's illness, he must have been taken ill about this time; and amid such scenes of infection and disease, his health and life could not be a day secure. The latter part of his memorandums not being, according to his custom, fairly recopied, has been difficult to make out, and many things just noted down in imperfect hints, could not be completed. It is somewhat remarkable, that a few pages before the end, he has written the following passage: "I am a stranger and pilgrim here; but I trust, through grace, going to a land peopled with my fathers and my kindred, and the friends of my youth. And I trust my spirit will mingle with those pious dead, and be for ever with the Lord."

The first letter from Dr. Haygarth is on the propriety and utility of erecting lazarettos in England, and abolishing quarantine. The other was intended to furnish Mr. H. with some hints and queries, in order to ascertain, if possible, the origin of the plague, its history, how communicated, &c.

The present publication is printed in the same manner as the large quarto, on lazarettos, and has been carefully edited by Dr. Aikin, agreeably to the author's request.

F.

HISTORY.

ART. IV. *The History of Ancient Europe; with a View of the Revolutions in Asia and Africa. In a Series of Letters to a Young Nobleman.* By William Russell, LL.D. Author of the History of Modern Europe. Two Volumes. 8vo. 983 pages. Price 12s. in boards. Robinsons. 1793.

THE general approbation which has been bestowed upon Dr. Russell's history of Modern Europe, has naturally led him to extend his plan, and to undertake to provide the public with a similar abridgment of the history of Ancient Europe. To a numerous class of readers, who have not leisure or opportunity for studying history in its original records, and to young persons in general at their first entrance upon this study, a work of this kind, which at once avoids the dry-

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ness of chronological epitomes, and the tediousness of minute details, must be very acceptable. The public will, we have no doubt, be ready to give Dr. R. credit for the diligent exertion of considerable abilities and judgment in the execution of so important a design; and will believe him, when he assures them, that he has been peculiarly studious to found his facts on original authority, and to clear his narration from unimportant events.

These two volumes, which are given as introductory, trace the rise and establishment of religion and government in all the three divisions of the ancient globe, and brings down the history of Greece to the beginning of the Peloponnesian war.

Dr. R. enters upon the formidable task of separating the early remains of historical truth from the cumbrous mass of fiction with which they are incrustcd, rather with the comprehensive view of a liberal philosopher, than with the minute attention of a laborious chronologer. In an ingenious speculation on the natural progress of human society, he maintains that man, in every stage of his being, acts under the influence of the social principle; that art is natural to him; and that he easily passes from hunting to herding; and from herding to agriculture; and from agriculture to civilized and polished life. This speculation he finds confirmed by an appeal to fact in the early history of the Assyrians, Egyptians, Phenicians, and Hebrews. The state of sciences and arts, of religion and government in these nations, is traced; and the account given of them supported by numerous references to ancient authorities. The leading facts purely historical, which can be collected from the Jewish and Greek historians, and other ancient sources, are distinctly related; with a pleasing intermixture of philosophical enquiry and reflection. In an elaborate dissertation, extended, perhaps, to a greater length than suited an historical work, Dr. R. maintains that the Egyptian theology was mythical and physiological, founded originally on the knowledge and belief of a supreme being. On this subject our author writes as follows:

Vol. I. p. 105.—‘ While the Egyptians remained in a state of barbarism, they, like many other barbarians, considered the sun and moon as the gods, who jointly governed the world; and when become civilized and enlightened, they obtained the knowledge of a supreme being; the same names which had formerly been applied to the two most glorious visible orbs, were also applied by them indifferently to the deity, or first cause of all things.

‘ This moral revolution, and the introduction of physiological or mythical theology, may be conjectured to have taken place about the time that Menes founded the Egyptian monarchy; promulgated written laws, and gave a regular form to religious ceremonies. But before the introduction of physiological theology, the Egyptians seem not only to have worshipped the sun and moon, but the whole host of heaven, or all the planets in the solar system; as appears by the number of their greater gods. And as monarchy had not been regularly constituted, if it had ever been instituted in Egypt, before the reign of Menes, the Egyptians, in after times, looked back to that period of ignorance and barbarous freedom, when they knew no kings but the heavenly bodies, as the reign of the gods.

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‘ They did not, however, describe it as the Greeks did their golden age, or the Romans their saturnian reign; but represented it as a period during which they were emerging from barbarity, and gradually acquiring, under their celestial sovereigns, the use of the more necessary arts, surely great cause of consolation to them, and worthy of grateful remembrance.

‘ Small wonder, therefore, that the Egyptians ascribed to Osiris or the sun, and to Isis his queen and sister; who seemed to divide with him the empire of the heavens, and was regarded both as the moon and all-nourishing earth; on which the moon attends, and throws, during the absence of the sun, a resplendent light:—small wonder that they ascribed to those first gods, and other celestial divinities, the invention of whatever contributes to the accommodation and enjoyment of life; that they made Osiris be attended by the muses; or that they ascribed to Isis, under the character of Damater, or mother earth; and, as the patroness of agriculture, the institution of laws; which necessarily flow from that primary art.

‘ This mode of allegorizing the early periods of history, and throwing a mystical veil over the operations of nature, the rise of religion, and the invention of arts, passed from the Egyptians to the Greeks; who, mistaking the meaning of the Egyptian allegories, blended real with imaginary personages. And modern historians and chronologers, not distinguishing the false from the true, have built systems upon the reigns of kings that never existed, and confounded the order of events in attempting to reconcile them. In a word, building their reasonings upon fabulous æras, as when Osiris reigned in Egypt, or Jupiter in Crete; and endeavouring to ascertain by these the date of transactions well authenticated, they have hurt the credibility of ancient history, and afforded scepticism a triumph, in decrying great part of it, as fable.’

In treating of the history of the ancient Hebrews, our author speaks of Moses under no other character than that of a legislator, but ascribes the highest wisdom to his institutions, and acknowledges him to have been the only ancient legislator, who promulgated a body of laws in the name of one God, the creator of the universe.

The traditionary history of Greece, prior to the Trojan war, comes next under our author's review. And here he confesses, that human learning has not been able to reconcile to probability, or reduce to consistency, this period of history. He therefore only undertakes to connect the traditional tales, in order to shew what the Greeks believed concerning the founding of their several states, the exploits of their early heroes, and the introduction of arts and laws among them. This obscure period is very properly passed over with brevity, not however without some ingenious remarks concerning the origin of the Greek mysteries; the nature of the Argonautic expedition, &c. The author ought, perhaps, from that respect which he seems desirous of paying to historical truth, to have followed the same cautious plan in relating the history of Asia Minor, from the beginning of the Trojan war, to the return of the Heraclidæ. But here we have found him launching out into the full detail of the Trojan war, upon the authority of Homer, as if the Iliad were nothing else but a strict detail of historical facts. Proofs, it is true, we have in great abundance, that this immortal work is to be considered as an historical poem; but it will hardly be

thought within the province of the historian, to follow Homer through a length of an hundred pages, in which his narrations and descriptions, and sometimes even the speeches of his heroes are copied. This is not writing history, but giving an abridgment of Homer.

Our historian now goes on with the affairs of Greece, relating the great events which took place in Sparta, Athens, and the inferior states, and with respect to the combined powers of Greece, before the time of the Peloponnesian war; marking in their proper places the rise and progress of the Roman powers, and the more important particulars in the regal history of Rome; and introducing so much of the history of the revolutions in Asia and Africa, as was materially connected with the affairs of Europe. As it would afford little entertainment to our readers to detail to them the well known Grecian story, we shall content ourselves with observing, in general, that the narrative part of this work is given in a style not unworthy of the great originals from which it is drawn up, and that the author, neglecting no opportunity of introducing pertinent reflections, every where appears in a much more respectable light than that of a mere compiler of facts.

These volumes, besides the historical narrative, contain several miscellaneous matters. To those which have already been mentioned, may be added an account of the origin and beneficial effects of the Olympic games; an enquiry into the rise and use of the Grecian oracles; a view of the progress of arts, manners, religion, and literature; remarks on the religion of the ancient Persians; and translations of several of Pindar's Odes. These last are, we think, introduced with no great propriety in an historical work. As a further specimen, we shall add Dr. R.'s observations on the state of arts in the heroic age.

Vol. I. P. 379.—The arts introduced into Greece from Ægypt, Phœnicia, and Asia minor, though they induced the roving and barbarous natives to live in fixed habitations, had made small progress before the Trojan war. And the disorders in the Græcian states, occasioned by that war, prevented the surviving adventurers, on their return to their several homes, from successfully cultivating the conveniences of life; whatever new ideas they might have acquired, during the prosecution of their foreign enterprise, by viewing the improvements of a more polished people.

The subsequent invasion and conquest of Peloponnesus by the Heraclidæ, threw all things again into confusion; while the fermentation produced by the rising passion for liberty, before the general abolition of monarchy in Greece, yet farther retarded the advances of the arts of peace. But after these events had taken place, and the Græcian states had discharged, with their surplus of population, their restless spirits in colonies; planted on the coast of Asia minor, in Italy, Sicily, and in the islands of the Ægean and Ionian seas; society made rapid progress in Greece, and in all the communities speaking the Greek tongue.

This progress was accelerated by the periodical celebration of the Isthmian, Nemean, Pythian, and Olympic games; but more especially the latter. At those games, denominated sacred, the Greeks assembled from all their various states, and from all the continents and islands in which they had planted colonies. There, appearing as the people of one great nation, they entered upon a generous competition of

of mental talents, as well as of personal abilities and accomplishments. Poets, orators, historians, and philosophers, appeared among the candidates for fame.

‘ Never had emulation a more glorious field, or social intercourse a wider theatre, than at the sacred games of Greece. Mind caught fire from mind, and a general rivalry took place; not only between individuals, but communities. The effects were answerable, and such as have astonished all succeeding ages. There the Græcian manners were polished, while Græcian policy was perfected. A laudable desire of elegance, in dress and accommodation, was diffused; and, in consequence of that taste, better houses were built by the rich; stately temples were reared to the gods; religious ceremonies were multiplied, and theatrical exhibitions invented.

‘ But the advances of refinement were very unequal in the different states of Greece. Sparta, hedged round by the austere institutions of Lycurgus, and in a manner excluded from all intercourse with foreigners, was backward in admitting the approaches of elegance, and late in adopting the improvements most intimately connected with the happiness of human life. The axe and the saw were long the only tools employed by the Lacedæmonians in finishing the timber-work of their houses. Their architecture and furniture were proportionably rude. Gymnastic exercises were their chief amusements; and the maxims of policy and war, which formed their literary code, were at Sparta the sole objects of a liberal education.

‘ The aspect of things was very different at Corinth. Early enriched by commerce, and habituated to an extensive intercourse with foreign nations, the Corinthians indulged themselves in all the delicacies of Asiatic luxury, and even imitated the pomp of oriental opulence. Their city was accordingly filled with temples, palaces, theatres, porticoes, and private houses, equally admirable for their costly materials, and for the elegance of their structure. They gave birth, during the period under consideration, to the order named Corinthian, the most superb in architecture, and adorned their public buildings with columns and statues of the most exquisite workmanship.

‘ The Athenians, though yet less wealthy than the Corinthians, discovered an equal, if not superior taste, for elegance and refinement. That taste was encouraged and improved by the ambitious, liberal, and accomplished Pisistratus, and his two aspiring sons and successors. They first decorated the Athenian capital with splendid buildings, and polished the manners of its inhabitants. Under the government of Pisistratus was laid the foundation of the magnificent temple of Jupiter at Athens; and Thespis, under his patronage, gave a beginning to the theatrical entertainments of the Greeks.

‘ The Elians, happy in a fertile soil, which they cultivated with much care, and enriched as well as polished by the periodical celebration of the Olympic games and festival, made early advances in civility, and in all the arts connected with religious pomp. A striking proof of that early proficiency appeared in the superb temple of Jupiter at Olympia, erected about six hundred years before the christian æra, by Libon, a native of Elis. This famous temple, of the doric order in architecture, was wholly built of a beautiful marble, resembling that of Paros, found in the neighbouring country, and surrounded with a colonnade of the same materials. Its height, from

the area to the dome, or vaulted roof, was sixty-eight feet, its breadth ninety-five, and its length two hundred and thirty. It was covered with marble, brought from mount Pentelicon in Attica, and cut into the form of tiles.

Dr. R. gives his readers no information in what number of volumes this view of ancient history will be completed. O. S.

ART. V. *An Oration on the Discovery of America. Delivered in London, October the 12th, 1792, being three hundred Years from the Day on which Columbus landed in the new World. The second Edition with an Appendix, containing, among other Things, a Description of the City of Washington, in the District of Columbia; illustrated with an accurate Engraving.* By Elhanan Winchester. 12mo. 77 pages. Price 1s. 6d. Acutts. 1792.

CHRISTOPHER COLUMBUS must be allowed to have possessed a great, original, and enterprising mind; and it is to be lamented that the western continent does not, at this day, bear the name of the man, or rather the hero, who first discovered the new world. The author of the present tract, after describing the voyage of this eminent navigator, looks upon it as a circumstance very unfortunate for America, that it first fell into the hands 'of such a cruel, covetous, and bigoted nation as the Spaniards,' who in the course of forty years, if we are to believe their own accounts, 'destroyed fifteen millions' of the poor unsuspecting natives.

The first permanent settlement made by the English on the new continent, was in the province of Virginia, at a place called James Town, probably after James I., in the year 1607.

It is the boast of Mr. W., and it is surely a glorious one, that his native country 'is the very birth place of civil and religious liberty; or at least the very first country where true, equal, civil, and religious liberty has been *established*! The United States, (he adds,) has the happiness of teaching the world the following grand and important lessons:

1. That it 'is possible for a large and extensive country to be ruled by a republican form of government, without monarchy or aristocracy.

' 2. That religious worship may be well supported without any legal establishment; and that to allow all to think freely for themselves in matters of religion, and to worship God according to the dictates of their own consciences, is the best policy.

' 3. That to place all denominations (or sects) upon an equal footing, is the ready way to destroy all animosity and strife; all bigotry, persecutions, and intolerance, and tends effectually to promote peace, harmony, and good will in the community.

' 4. That church and state may both subsist and flourish without being allied together, it being thus proved that political government may exist without any support from the church.

' 5. That changing the punishment of death for hard labour and confinement, tends to prevent crimes far more than those laws which inflict death as the punishment of almost every offence.

' 6. That

' 6. That the more mild and equitable a government is, the more happy and contented the people will be; and that such a government, far from being weaker and more inefficacious than arbitrary governments, is really stronger, and is not in such danger of being overturned. And

' 7. That the admission of the Jews to all the privileges of natural born subjects, is far from being a dangerous experiment, as has been hitherto supposed.'

These, we are told, are a few of the important lessons which the United States have taught to mankind at large; and our author, in the true spirit of philanthropy, hopes the time is not far distant 'when all the world shall learn and practise these lessons' in a still more perfect manner than they are yet practised in America itself.'

After anticipating the future happiness and prosperity of his fellow citizens, Mr. W. concludes as follows:

' Transported at the thought, I am borne forwards to days of distant renown! In my expanded view, the United States rise in all their ripened glory before me. I look through and beyond every peopled region of the new world, and behold period still brightening upon period.

' Where one contiguous depth of gloomy wilderness now shuts out even the beams of day, I see new states and empires, new seats of wisdom and knowledge, new religious domes spreading around. In places now untrod by any but savage beasts, or men as savage as they, I hear the voice of happy labour, and behold beautiful cities arising to view!

' Lo, in this happy picture, I behold the native Indian exulting in the works of peace and civilization! His bloody hatchet he buries deep under ground, and his murderous knife he turns into a pruning hook—to lop the tender vine and to teach the luxuriant shoot to grow. No more does he form to himself a heaven after death (according to the poet) in company with his faithful dog behind the cloud-topped hill, to enjoy solitary quiet, far from the haunts of faithless men; but, better instructed by christianity, he views his everlasting inheritance—"a house not made with hands, eternal in the heavens!"

' Instead of recounting to his offspring round the blazing fire, the bloody exploits of their ancestors, and wars of savage death, shewing barbarous exultation over every deed of human woe, methinks I hear him pouring forth his eulogies of praise, in memory of those who were the instruments of heaven in raising his tribe from darkness to light; in giving them the blessings of civilized life, and converting them from violence and blood to meekness and love.'

The nine hymns in favour of American liberty, possess merit rather on account of the subject, than the poetry.

The plan of the city of Washington, situated on the banks of the Patowmack, possesses much originality, for it does not in the least resemble any other in the known world.

ART. VI. *A Selection from the Harleian Miscellany of Tracts, which principally regard the English History; of which many are referred to by Hume.* 4to. 571 pages. Price one Guinea in boards. Kearsley. 1793.

OF this republication, which must be highly acceptable to the reader of English history, it will be sufficient for us to give the editor's advertisement and the table of contents.

ADVERTISEMENT.—‘The scarcity and high price of the HARLEIAN MISCELLANY, has induced the editor of the following work to offer it to the public. It is composed of a selection of those pieces which regard our own history, and which have been chiefly arranged in chronological order. The volume contains in quantity one-sixth of the Miscellany, and the price of it is a Guinea, only one-twelfth of what the original work now sells for.’

CONTENTS.—‘The life of king William the first, surnamed the conqueror—The life of king Edward the second—The life and death of Edward, surnamed the black prince—The history of Perkin Warbeck—The life and death of cardinal Wolsey—An epistle of Henry VIII. on being cited by the pope and the emperor to appear before a general council—Love-letters from Henry VIII. to Ann Boleyn: And two letters from Ann Boleyn to cardinal Wolsey; with her last to Henry VIII.—The beggar’s petition against popery—The life and death of Robert earl of Essex—Fragmenta regalia; or, observations on the late queen Elizabeth, her times and favourites—Gowrie’s conspiracy—England’s mourning garment; to the memory of queen Elizabeth. To which is added, the true manner of her imperial funeral—The shepherd’s spring song, in gratulation of king James I.—De-meanour and carriage of sir Walter Raleigh—A brief relation of sir Walter Raleigh’s troubles—The prerogative of parliaments in England, proved in a dialogue between a counsellor of state and a justice of peace—The history of the gunpowder treason—Discourse of the most illustrious prince Henry, son of king James I.—Letter from sir Charles Cornwallis to lord Digby, on the marriage that should have been made between the prince of England and the infanta of Spain—The forerunner of revenge—A short view of the life and death of George Villiers, duke of Buckingham—The five years of king James; or the condition of the state of England, and the relation it had to other provinces—A brief relation of passages and speeches in the Star-chamber, at the censure of Dr. Baitwicke, Mr. Burton, and Mr. Prynne—Two speeches spoken by the earl of Manchester and John Pym, esq., as a reply to his majesty’s answer to the city of London’s petition—A view of the reign of king Charles I.—The king’s cabinet opened; or certain packets of secret Letters and papers taken in the king’s cabinet at Naseby field.—History of the life and death of Oliver Cromwell—A true narrative of the occasions and causes of the late lord general Cromwell’s answer and indignation against lieut. colonel George Joyce—The lord general Cromwell’s speech, delivered in the council-chamber,
July

July 4, 1653—A narrative and relation of king Charles 1st.’s escape from the battle of Worcester—News from Pembroke and Montgomery—A relation of major general sir Thomas Morgan’s progress in France and Flanders—An account of the burial of king Charles 1. and of Oliver Cromwell—The world’s mistake in Oliver Cromwell—A narrative of the late parliaments, &c.—A second narrative of the late parliament—England’s joy; or a relation of the most remarkable passages from Charles 1st.’s arrival at Dover, to his entrance at Whitehall—The trial and condemnation of the regicides—Two letters by the earl of Clarendon—The humble petition and address of the earl of Clarendon—An account of the reasons which induced Charles 11. to declare war against the Dutch—Observations on the burning of London—The papists bloody oath of secrecy, &c.—A brief account of many memorable passages of the life and death of the earl of Shaftsbury—A letter to a person of honour, on the king’s disavowing the having been married to the duke of Monmouth’s mother—Lord Churchill’s letter to the king—The expedition of the prince of Orange for England—A relation of the proceedings of the forces of king William and queen Mary against the French in the West-Indies—A letter concerning a French invasion to restore king James to the throne—Political remarks on the life and reign of king William 111.—Bishop Atterbury’s relation of the wicked contrivance of Stephen Blackhead and Robert Young, against the lives of several persons—A view of the court of St. Germain, from 1690 to 1695—A letter to a new member of the house of commons on the embezzlement and mismanagement of the kingdom’s treasure.’

A copious Index would have added much to the usefulness of this curious and interesting publication.

B I O G R A P H Y.

ART. VII. *La Vie du Feld-Marschal Baron de Loudon: the life of the Field Marshal Baron de Loudon, translated from the German of M. Pezzl*, by the Baron de Bock, Member of the Nobility of the Empire, &c. A new Edition, corrected and augmented. 8vo. 118 pages. Vienna, 1792.

THE extraordinary man who is the subject of the present memoirs, and who has been classed with Stahremberg, Khevenhuller, Daun, and even with Turenne himself, seems, after a life of warlike exploits, to have stolen in silence to the grave. He was the rival and the opponent of Frederic II. whose memory, a future age will perhaps disdain to flatter with the title of great, and has been thought by some to have excelled him in his own favourite science, the art of war; but the king of Prussia was an historian, as well as a general, and while he magnified his own successes, he seems to have been afraid to do justice to the talents of his enemies. It is perhaps owing to the manner in which he treated one of the best commanders in the service of the house of Austria, during the last fifty years, that this venerable warrior has been bereaved of his due portion of glory.

Gideon Ernest, baron de Loudon, or Laudohn, is here said to have been descended from a noble and ancient family, in Ayrshire North Britain, a part of which settled in Livonia, in the fourteenth century. The descendants of this branch acquired several fiefs there, on account of their services, but they were dispossessed of the greatest part of them by Charles XI. of Sweden. During the reign of Charles XII. the nobility of that province endeavoured to reinstate themselves in their ancient rights and privileges, but that monarch put their representative, the celebrated and unfortunate Patkul, to death, and on this, all their hopes and projects vanished.

Most of the male line of the family of Loudon, betook themselves to the profession of arms; and an uncle of the marshal's was a captain in the royal guards of one of the kings of Sweden. He himself was born in 1716, at Tootzen in Livonia.

Although his education was exceedingly neglected, the extraordinary genius with which he was endowed by nature, in a great measure supplied this defect; he however felt the inconvenience arising from it, frankly confessed, and often lamented it.

At the age of fifteen, having acquired some little knowledge of geography and geometry, he entered into the service of Russia, as a *cadet*, in a regiment of infantry. A short time after [in 1733] the double election having created great disturbances in Poland, the Russians entered that country, and declared in favour of the party that supported the interest of Frederic Augustus of Saxony. Stanislaus Lescinsky his rival, being obliged to fly to Dantzic, the Russians followed him, besieged and took that city, but the king had the good fortune to make his escape. Affairs were in this position when M. Loudon made his first essay in arms.

In 1735, the Russians appeared for the first time, in the territories of the German empire. The empress Anne sent a body of troops thither, in order to succour it against the enterprises of the French, and among those troops which had come from the banks of the Wolga to the Rhine, was our young warrior. The preliminaries of peace having been signed at Vienna, the assistance of the Russians became useless. On the other hand, their presence had become absolutely necessary in their own country, in order to repel the Tartars of the Crimea, who had made an invasion, and committed unheard-of disorders in the provinces. This was the reason that war was declared against the grand signior their protector.

These troops repaired with incredible celerity from the borders of the Rhine, to those of the Dnieper, and on their arrival there, still found the country smoking with the fires kindled by the Tartars. It was at this epoch, and under the command of the brave marshal de Munich, that those glorious campaigns commenced against the Turks, which continued from 1736 to 1739. Asoph was taken; the lines of Perckop were carried by assault; the Russians victorious at Oczakow, Stavetochane, at Choczim; invaded and occupied Moldavia, and punished the inhabitants of the Crimea, by pillaging and ravaging their country.

M. de Loudon was present at all these actions. We are ignorant of the share that he had in them, but we are certain that he passed through all the intermediate ranks, to that of first lieutenant, a proof

that

that he had done his duty, and that the talents of an able officer were already discoverable in him.

After the conclusion of the peace of 1739, between Russia and the Porte, young Loudon left the army and repaired to Petersburg, partly to complain of some injustice that he had experienced in the course of the late campaigns, and partly to solicit for his further advancement, but not succeeding in either of these objects, he determined to quit the service of the empress Anne, and enter into that of the empress Maria Theresa, who had succeeded her father Charles VI. and now found herself attacked on all sides.

As he passed through Berlin, he happened to meet with several officers, along with whom he had served in the war against the Turks, and they proposed to him, to enter into the service of Prussia, offering at the same time to introduce him to the king, and to ask for a company, in his behalf.

M. de Loudon consented. After the expiration of a few weeks, the day of audience at length arrives, and he is presented to the king. But Frederic II. after having considered his features very attentively, turned his back upon the stranger, and said to the officers who attended him: "the physiognomy of this man does not suit me." It was thus, that he drove from his kingdom a person, who, to judge from appearances, was of very little importance, but who, in the end, became the most formidable adversary of this powerful monarch.

Was Frederic ignorant of the art of physiognomy, or is this manner of judging mankind deceitful? is not the genius always depicted in the features? I know not; it is sufficient to say that Frederic disdained Loudon, and conducted himself with regard to him, as Louis XIV. did in respect to prince Eugene of Savoy; that great king refused him [for he at that time assumed the dress of an abbé] first a prebendary, and afterwards a troop of dragoons, which caused him to leave France, in order to repair to Austria, just as M. de Loudon left Berlin, on purpose to go to Vienna. How much must these two monarchs have afterwards repented of this error, when the names of Hocstedt, of Turin, of Oudenarde, of Malplaquet, on one hand, and of Olmutz, of Kunersdorff, of Landshutt, of Glatz, of Schweidnitz, on the other, recalled these heroes to their memory!

Having arrived at Vienna in 1742, our young adventurer found means to be introduced to Maria Theresa, and was soon after made a captain of Pandours, in the *corps* command by Francis Trenck, which, although concealed by his historian, was neither more or less than a body of military free-booters, who lived upon plunder, and served under the orders of a chief, destitute of character, honour, or even common honesty.

In a skirmish with the French advanced posts near Zabern, captain de Loudon, was wounded by a musket ball, which entered a little above his right breast, and came out near the shoulder blade. It is not a little remarkable, that this is the only wound he ever received during the whole course of his life, notwithstanding he passed through the midst of so many thousands of bayonets, and of sabres, and was so often exposed to the ravages of artillery and musketry.

Having quitted the regiment of Trenck, as well as the service, soon after the battle of Soor, he returned to Vienna, determined to leave

leave the dominions of the house of Austria in disgust, but his friends very fortunately dissuaded him from carrying this resolution into practice, and soon procured a majority for him in the regiment of Licaner, at that time stationed on the frontiers.

In a short time after this, he married mademoiselle Claire de Hagen, the daughter of an officer, at Pœfing in Hungary, by whom he had only one daughter, who died very young.

M. de Loudon profited greatly by his residence in Croatia. Whenever his duty would permit him, he employed his leisure in acquiring a knowledge of the theory of the art of war, and bestowed much pains and attention in the study of geometry and geography. He accordingly procured a great number of charts, designs, and military plans. The following anecdote is remarkable, because it seems to announce, that he anticipated his future grandeur.

He had one day received an excellent chart, of an extraordinary size. Having carefully unrolled it on the floor of his chamber, he threw himself down upon it, in order to consider it more narrowly. Madame de Loudon, quite unhappy at his perpetual studies, cries out to him: "Ah! my dear major, why are you continually occupied with these horrid plans!"

"Let me alone, my dear madam, [replied he] for my present labours will be of great service to me, when I am a field marshal!"

In 1756, just at the commencement of the seven years war, M. de Loudon was made a lieutenant colonel of Croats, and taken under the protection of the prince de Kaunitz, who continued to befriend him during the whole course of his life.

On marshal Brown's retreat out of Saxony, lieutenant colonel de Loudon surprised the town of Eistchen with 500 of his troops, cut two squadrons of Prussian hussars in pieces, and took a great number of horses. This was his first exploit, and indeed the first action of any consequence during the campaign; soon after this, he distinguished himself at the attack of Herschfeld, and in consequence of his conduct on that occasion was raised to the rank of colonel in the month of February, 1757.

During the campaign of 1758, he was invested with the order of Maria Theresa, and soon after distinguished himself in such a manner, against the Prussians at Domstædtl, that he was raised to the rank of lieutenant field marshal. Having taken possession of the town of Peitz, he was then employed in covering the flank of field marshal Daun's army, and incommoded the king of Prussia in such a manner, that he attacked him twice in person.

After the battle of Hochkirken, field marshal Daun filled his official letter to the empress with eulogiums on Loudon, who had been sent in pursuit of Frederic, and whose army he harassed unceasingly, until it went into winter quarters.

Most of the generals were accustomed to pass the winter at Vienna, and the empress now testified a particular desire to see M. de Loudon in her capital. He accordingly set out for it, but he was obliged to remain for some time at Dœplitz in Bohemia, on account of relapsing into the same malady [a cholic in the stomach] which he had been seized with soon after the battle of Hochkirken. Madame de Loudon, who had remained at Vienna during the whole war, joined him there, and in company with her, he soon afterwards set out for, and arrived at

at

at the place of his destination on the 24th of February, 1759. The inhabitants of that immense city manifested an extreme curiosity to behold a hero, who after living among them for some time unknown, had left them but two years before, with only the rank of a major, and who after having continually excited their attention during that epoch, had done so much honour to the arms of Austria, and now returned with the cross of Maria Theresa, and the rank of lieutenant field marshal.

The empress gave him the most gracious reception, and entrusted the celebrated baron Van-Swieten, first physician to her majesty, with the re-establishment of his health. M. de Loudon after his recovery, did not delay to make the necessary preparations in order to return to the army, and his royal mistress, whose greatest pleasure consisted in being generous and grateful, invested him with the grand cross of the order of Maria Theresa, and on purpose to give him a new testimony of the satisfaction which she had received from his services, she elevated him, and all his family, to the dignity of baron in her hereditary states, and in the Roman empire.

The victory over the king of Prussia at Kunnersdorff in 1759, is entirely to be attributed to Loudon, who was soon after raised by his sovereign to the rank of general-fieldzeug-meister. In the campaign of 1760, he took general Fougue prisoner, and reduced Glatz a short time afterwards, but he was obliged to raise the siege of Breslau, and once more experienced the fickleness of fortune at Kosel. Previous to the attack of Schweidnitz, he harangued his soldiers, and after prohibiting them from pillaging the enemy, he promised them 100,000 crowns by way of indemnification; on this, the Walloon grenadiers unanimously exclaimed: "no! we will not take any money from our father Loudon! lead us where honour calls, and we will obey!"

After the conclusion of the war, the empress heaped new favours upon her general, who was the only officer not born a prince, or descended from an illustrious family, that had risen during the late commotions to so high rank, in such a short space of time. Besides a considerable income out of revenues of Bohemia, she purchased for, and presented him with the lordship of Klein-Betschwar, not far from Colin. In imitation of Cincinnatus, M. Loudon, after conquering the enemies of his country, retired to his estate, in order to cultivate and improve it, and having purchased another fief in the neighbourhood, he built a noble castle, and enjoyed all the happiness arising from the repose of a peaceful and happy life.

In 1766 the empress appointed him aulic counsellor of war; in 1767 the immediate nobility of the empire received him as one of their members; and, in 1769, he was appointed *commandant-general* in Moravia.

At the interview between Frederic and the emperor Joseph, in 1770, the king of Prussia always addressed him by the title of "M. Feld-marechal," although he was not yet invested with that dignity; and when our hero, with his accustomed modesty, wished to place himself at the bottom of the table, that monarch addressed him thus: "sit next to me, M. de Loudon; I love better to see you by my side, than opposite to me." At his departure he made him a present of

two

two fine horses, and yet, notwithstanding all this, he speaks of him in rather a contemptuous manner in his works.

On the death of Maximilian Joseph, elector of Bavaria, a war seemed to be inevitable between the two preponderant powers in Germany, and in consequence of this, M. Loudon was raised on the 27th of February, 1778, to the dignity of field marshal, and placed at the head of an army of 50,000 men; this campaign was extremely interesting to those who study military tactics.

The peace of Teschen having been concluded on the 13th of May, 1779, field marshal Loudon resumed his former occupations, and addicted himself once more to the pleasures of a country life.

Hitherto he had only fought against the enemies of the house of Austria in Germany, but the emperor Joseph called him from his retirement in 1787, on purpose to earn new laurels against the Turks, and the successive capture of Dubitzar, Novi, Berbir, Belgrade, and Orsova, realized all the ideas that had been conceived of his talents.

We shall conclude this article, with an account of the death of this great man, and a short description of his character and person.

It is not a little surprising, that of the illustrious warriors who brave death at every moment, there are yet many who die in their beds. It is true that Gustavus Adolphus, Turenne, Charles XII., Schwerin and Keith, perished in the field of battle; but did not Montecuculi, Marlborough, Eugene, marshal Saxe, Daun, Frederic, &c. expire tranquilly and in the bosom of peace? It was in this last manner that it pleased God to terminate the career of M. de Loudon. This hero, who had experienced so many fatigues, and provoked to many dangers, died in his bed. He had served from the age of sixteen to that of seventy-four, and never received but one wound, and yet he often looked death in the face. In memory of the dangers he had escaped from, he carefully preserved a musket ball, which struck against the edge of his sword in the midst of an engagement, and after being cut in two, fell upon the pommel, and also his Croatian sabre which had been knocked out of his hand by a ball from a howitzer, and bent in such a manner that it was impossible ever to set it straight again. In the seven years war, several officers were wounded by his side, and his horses were frequently killed under him.

During the latter part of his life, he was subject to frequent fits of the gout, to the piles, to the cholick, and to the rheumatism; with the last, he was almost regularly attacked every spring and autumn; and in addition to all these, he was often afflicted with a retention of urine.

On the 18th of June, 1790, he returned to the army in Moravia. On the 26th he dined at Gratz with the prince Lichnowski, and having ate some food difficult of digestion, he was seized with a fever that very night, from which he recovered, but having taken too violent exercise in opposition to the express desire of M. Grapforth, he felt himself afflicted with a retention of urine, on the 6th of July, from which, according to his own prediction, he never recovered.

On observing some of the officers who surrounded his bed, in tears, he consoled them by means of many sentiments drawn from the source of true philosophy; he recommended them always to unite religion with warlike courage, and, above all things, to defend their minds

minds from the approaches of atheism, adding, at the same time, these remarkable words: "I owe all the success I have had in this world to my confidence in God, as well as the consolation I shall experience at the moment I appear before him."

On the 10th, the field marshal desired to receive the sacrament; after this he invited the field marshals Colloredo and Botta to witness his will, and previous to taking leave of them, he desired the former to thank the officers and soldiers of the army for the attachment they had always testified towards him. On perceiving his nephew Alexander kneeling, and in tears, by the side of his bed, he spoke to him as follows:

"Arise, be a man, a christian! love God, and never give pain to any of your fellow-creatures. Providence has elevated me from the dust, to this high degree of grandeur which I never sought after. During my whole life I have never thought of any thing, but how to fulfil my duty; let this serve you as an example."

He remained in the greatest agonies until the evening of the 14th of July, when he expired.

His corpse was enclosed in a double coffin, adorned with all the attributes of a field marshal, and carried to his estate at Hadersdorf. He had formerly chosen a spot in his park, shaded with trees, where he declared that he intended to be buried, but on his return from his first campaign against the Turks, he altered his mind, and indicated another place, which he caused to be planted with trees and shrubs, in imitation of the muslmen sepulchres, and to this he gave the appellation of his Turkish garden. After taking Belgrade, he ordered the stones of a funeral monument he found there, to be carried to Hadersdorf, and with these he constructed a tomb for himself. These stones adorned with Turkish inscriptions, and with garlands of flowers, are a species of white marble. There lies in peace M. de Loudon, in the middle of a meadow. His sepulchre is walled in, and surrounded by trees on all sides. This monument will for ever recal the memory of the siege of Belgrade, and of his victories over the fierce Ottomans.

M. de Loudon was naturally passionate; he was tranquil, misanthropical, and phlegmatic, when every thing went according to his wishes, but warm, ardent, quick and exceedingly hasty when he experienced the least contradiction. His air was serious, cold, severe, reserved, pensive, reflecting. He was the living image of genius in labour. It was but seldom that a smile of complaisance was seen to unwrinkle his lofty forehead. He was as little acquainted with the real laugh, as Cato. As to his character, he knew how to diversify it wonderfully. Loudon on horseback, and at the head of an army, appeared to be quite another man, and was indeed a complete contrast to Loudon in the country, or even in town. His conduct agreed perfectly with what his cold and reserved physiognomy announced; for he spoke but little, slowly, and with great reserve. From his early youth he constantly avoided the society of women. He was uncommonly timid in the company of women, chaste, and a very good husband. Accustomed to see himself punctually obeyed on the field of battle, by thousands of soldiers, at the least sign indicated by him, he required of his vassals and his servants the same obedience and docility, and he acted with great severity in respect to them; perhaps with much more than ought to have been used to men, not accustomed to military discipline.

NATURAL PHILOSOPHY, CHEMISTRY, &c.

ART. VIII. *Philosophical Transactions of the Royal Society of London, for the Year 1792. Part II.* 4to. 256 pages, with seven Plates. 7s. sewed. Elmsly. 1793.

THIS second part of the transactions is printed in the same beautiful manner as the first, and contains the following papers.

Article ix. *On the conversion of the substance of a bird into a fatty matter. In a letter from Thomas Sneyd, Esq.*—From the size and general appearance of this bird, it is conjectured to have been a duck or young goose. It was found at the head of a fish-pool, under water, upon the mud. The substance into which it was converted had most of the properties of spermaceti. Mr. Sneyd offers no remarks on the phenomenon, which he observes is similar to the change in human bodies in the *cemeterie des innocents*, described at large by Mr. Fourcroy, in the fifth volume of the *Annales de Chimie*.

Art. x. *An account of the remarkable effects of a shipwreck on the mariners; with experiments and observations on the influence of immersion in fresh and salt water, hot and cold, on the powers of the living body*—By James Currie, Liverpool, M. D. Fellow of the Edinburgh college of physicians.—On the thirteenth of December, 1790, an American ship was cast away on a sand bank which lies in the opening of the river Mersey into the Irish channel. The unfortunate crew remained twenty-three hours on the wreck before they were relieved; and from the circumstances of the catastrophe, they were in a great measure immersed in the sea, besides being washed by the waves; but they were not every one alike exposed or immersed. The two masters were more elevated in position than any of the rest, and these only perished. The facts relating to their melancholy end, are of a curious nature; and as upon very intelligent inquiry Dr. C. found that their destruction was not owing to any great imbecility of constitution, or other event previous to the shipwreck, but merely to their position on the wreck, he judged it to be of sufficient importance to deserve elucidation by a series of experiments.

These consisted in observations on the temperatures of the human body immersed and kept for a time specified in fresh and in salt water. The heat was taken by placing the bulb of a thermometer beneath the tongue, with the mouth shut; a method which the doctor considers as equally certain with the application of the same instrument at the axilla, with the arm close to the side, or in the hollow between the scrotum and the thigh.

From the experiments it appears to be ascertained, 1. That there is greater danger in being wet with fresh than with salt water; a fact indeed universally admitted on the experience of seafaring men and others. 2. That in all cases where men can only chuse between the alternative of keeping the limbs constantly immersed in the sea, or of exposing them to the air while it hails or snows, it is safest to prefer a constant immersion, because in the northern regions, where the cold becomes dangerous to life, the sea is almost always warmer than the air; and because the
loss

loss of heat by evaporation, and the alterations of the medium, is by that means avoided. 3. But whether in high cold winds without rain or snow it be better to continue in the air or take refuge in the sea, must depend on circumstances. The motives for choosing the sea will be stronger in proportion as the wind is high and cold, and in proportion as the shore is bold.

From the narrative it is seen, that men may survive a constant immersion in the sea for twenty-three hours, at the temperature of 38° or 40° (as great a degree of cold the doctor affirms as it ever acquires) without food or water, and almost without hope of Relief. The immersion did not prevent the sensation of thirst, though doubtless it alleviated it; a circumstance of high importance to the preservation of life.

Art. XI. *A meteorological journal, principally relating to atmospheric electricity. Kept at Knightsbridge from the 9th of May, 1790, to the 8th of May, 1791.* By Mr. John Reid.—This journal contains daily accounts of the direction of the wind, the standing of the mercury in the barometer and thermometer, and the kind and intensity of the electric state of an insulated collecting rod twenty feet in length, erected at Knightsbridge. The observations are minutely stated, and no doubt possess the requisite accuracy. But though Mr. R. is highly deserving of praise for this addition to the mass of philosophical facts, he has not pointed out any general results other than such as Beccaria and de Saussure have long since laid before the public.

Art. XII. *Further observations on the process for converting cast into malleable iron.* By Thomas Beddoes, M. D.—The present set of experiments of this ingenious chemist were undertaken to ascertain, 1. Whether any elastic fluids be really extricated during the conversion of cast into malleable iron: 2. What is their nature: and 3. Whether they vary at different periods of the process.

They were performed by exposing the dark gray crude iron to considerable heat in close vessels of glass and earthen ware, secured by the usual chemical expedients, and connected with the pneumatic apparatus. The general facts were, that heavy inflammable air and fixed air were extricated; the lead of the glass vessel which contained that material was reduced; the external surface of the crude iron was converted into malleable iron, which either prevented, or greatly impeded the extrication of elastic fluid, and the conversion and the fusion of the internal parts. The air was extruded by a very weak pressure: for it was totally counteracted by the effect of a column of half an inch of mercury.

Art. XIII. *Continuation of a paper on the production of light and heat from different bodies.* By Mr. Thomas Wedgwood.—The light emitted by ignited bodies, forms the principal object in this interesting paper. In order to ascertain whether bodies were ignited, by the absorption and emission of actual light, he exposed two metallic cylinders, the one polished and the other blackened, to the same situation for acquiring the luminary redness. He found, by trials with gold, silver, and iron, that the

blackened cylinders became sooner ignited than the others, and lost their ignition sooner by cooling; a circumstance probably arising from the bad conducting power of the black coating, and not from any real superiority of absorption. This conclusion seems to be confirmed by a very happy experiment, in which a thin plate of gold was ignited by means of a current of heated air. The air was blown from bellows through an earthen tube of a zig-zag form, and passed out through another tube so incurved as to exclude all light from the place of the object. The zig-zag tube was in part placed in an ignited crucible, and the observer looked through an hole in the apparatus defended by a piece of glass; by which means it was perceived, that the gold was placed in absolute darkness. The stream of air was then produced, which was not at all luminous, though sufficiently heated to produce ignition in the gold. And this ignition was greater and more speedily obtained the higher the temperature of the crucible.

Hence Mr. W. demands, that as the air was merely heated, and emitted no *light*, and consequently gave *heat* to the gold, as neither the air nor the gold suffered any chemical change, and as the gold gave out light,—whether the light emitted be not identical with the heat received.

The communication of heat without light to a blackened vessel, was not found to differ from the same communication to a vessel not blackened.

Earthen ware and gold, in like circumstances, become ignited in equal times, whence Mr. W. is disposed to infer, that the temperature of commencing ignition is the same in all bodies.

Gold, silver, copper, and iron, blackened all over, became red in the order they are set down, and when equally red, they disappeared in the same order. This difference appeared to depend on the different conducting powers, and perhaps capacities, of the respective metals. An earthen ware cylinder lost its external ignition much sooner than either of them, the internal heat not being transmitted speedily enough to maintain the redness of the surface.

Various circumstances in the ignition of metals seeming to indicate a degree of transparency in that situation, Mr. W. made trial of an ignited plate of gold of about $\frac{1}{16}$ of an inch thick, by pressing it against grains of gunpowder. A white light was seen on the opposite surface, properly secured from any other transmission than such as might take place through the metal. He expresses some suspicion that this might arise from a momentary increase of ignition in the parts affected; but remarks that no light was seen when the grains were found in contact with the gold in a cold state. We may observe, however, that this last fact affords no conclusion, because it is likely that the momentary explosion might be insufficient to produce any ignition whatever in the cold metal, and might fail to give light for that reason; and not for want of the transparency supposed in the other case.

Iron wire became visibly red hot by immersion in melted glass; a proof that the air has nothing to do with ignition. Indeed the ignition of the internal parts of brittle as well as fused

fused bodies sufficiently proves this. For if it were not so, they would not be luminous when their parts are suddenly divided.

Mr. W. with great justice concludes, that the ignition produced in iron and other bodies by the sudden application of blows, arises from the diminution of capacity produced by condensation.

Art. xiv. *A narrative of the earthquake felt in Lincolnshire and the neighbouring counties, on the 25th of February, 1792. In a letter from Edmund Turnor, Esq.*—From the narrative here exhibited as collected from various parts, it appears, that nearly the same tract of country was affected, and that the earthquake came from the same direction as those mentioned in the Transactions in the years 1703 and 1750; circumstances which correspond with the observations of Mèchel, viz. 1. That the same places are subject to earthquakes at different intervals of time. 2. That earthquakes generally come to the same place, from one and the same point of the compass. These, and other facts, are urged by Mr. M. as proofs that subterraneous explosion of steam is the cause of this effect. But Mr. T. remarks in addition, that the previous state of the atmosphere was calm, close, and gloomy, such as is described by Dr. Stukeley as necessary to prepare the earth to receive an electric stroke.

Art. xv. *Experiments made with the view of decomposing fixed air or carbonic acid.* By George Pearson, M. D. F. R. S.—The first analytical experiments in proof of the decomposition of fixed air were made by Mr. Tennant, and are inserted in the eighty-first volume of the Transactions. He applied phosphorus to red hot marble, and obtained charcoal, phosphoric acid, and lime. Dr. P. makes some judicious observations on the action of the affinities in this experiment, which have led several chemists to suspect, that the small quantity of charcoal might have pre-existed in the phosphorus, which is in fact obtained by distillation with that substance. And for this reason he has made experiments by heating phosphorus in contact with other substances. The mild fossile alkali, cleared of its water of crystallization by previous heating, was, in the quantity of eight hundred grains, pressed down upon two hundred grains of transparent phosphorus, in a thick white glass tube about one inch in diameter, and three feet and a half long, coated at the part containing the alkali. Heat sufficient to soften the tube was then applied to the coated part, and in this state the phosphorus was gradually drawn over the fire, and kept ignited for twenty minutes. By the sublimation of the phosphorus, and its contact with the ignited salt, part of the carbonic acid, or fixed air, was decomposed and deprived of its vital air, leaving charcoal, its other component part, behind. Of this, by solution and filtration, he obtained 32.4 grains, which he examined by combustion, by deflagration with nitre, by reduction of lead, and by the distillation of phosphorus from its acid. It was indubitably charcoal. Very satisfactory examinations were also made by the doctor of every one of the other products and residues, which showed that the carbonic acid had been truly decomposed.

Similar experiments were made by the application of phosphorus to mild vegetable alkali, and also to the calcareous, ponderous, magnesian and argillaceous earths. The doctor does not give the detail of the results, or indeed speak with precision of the quantities of the products; but he thinks the conclusion may be admitted, that the carbonic acid, combined with any of these substances, will be decomposed at a due degree of heat. He could not decompose it with the volatile alkali; neither in fact could this be expected, from the known circumstance, that charcoal itself separates the phosphoric acid from that body.

Phosphorus applied in Dr. P.'s method to quicklime afforded no charcoal, but an hepatic compound, explosive by a gentle heat, which emitted bubbles of phosphoric air when thrown into cold water, and these exploded as usual when they arrived in contact with the air of the atmosphere. Neither did caustic alkali afford charcoal, except a minute quantity arising from the carbonic acid, of which that alkali cannot be totally cleared. The vitriolic and marine combinations with the fixed alkalis did not afford any charcoal.

We cannot avoid expressing our satisfaction at these labours of Dr. P. Men of science are too much disposed, in various instances, to pursue fame as the trader pursues gain; and from this motive are often more inclined to seek casual discovery in new paths, than those solid principles which may be obtained by repeating, elucidating, and extending the observations of others. But true fame must depend on that perspicuity of intellect which enables its possessor to take his stand upon an eminence, to contemplate and pursue those paths in preference, which are best calculated to forward the real progress of knowledge.

Art. XVI. *Observations on the atmospheres of Venus and the moon, their respective densities, and the twilight occasioned by them.* By John Jerome Schroeter, Esq.—This accurate and intelligent astronomer has long been engaged in a series of observations on the planets. Those related in the present paper were made with reflecting telescopes of Herschell's construction, and are in substance as follows.

A very perceptible diminution of light is observed towards the terminator of Venus when near its greatest elongation, or very little faltered. This is greater than can be accounted for from the oblique incidence of the solar light; for the penumbra arising from the diameter of the sun as seen from Venus proves, by computation, to be merely one tenth of a second. Hence, as well as from other facts, the existence of an atmosphere surrounding this planet may be deduced. But several very singular and fortunate observations not only proved this deduction beyond a doubt, but enabled the author to recur to computation with considerable success.

On the 9th of March, 1790, and the three following nights, he observed the planet Venus, then near its conjunction, with a seven feet reflector, magnifying 74, 95 and 161 times very distinctly, and, under circumstances of the most favourable kind, clearly saw that the illuminated cusps were prolonged by the addition of a faint stream of light extending along the dark periphery to the distance of 8 seconds, the diameter of Venus being 59" or 60". From these facts, collated with the respective positions of the Sun, Venus, and the Earth, he shows

shows, that they must have arisen from the action of an atmosphere which threw a considerable position of solar light into the dark hemisphere. From the oblique position of the terminator he clearly proves, that the effect could be only perceptible to us at the cusps, and the more so, the greater that obliquity. And lastly, he shows, that the height of an atmosphere over Venus, sufficient to cause the phenomenon by one internal reflection, will be 2526 toises, or that the circle bounding the luminous appearance will be $4^{\circ} 38\frac{1}{2}'$ distant from the terminator. We cannot enter into these trigonometrical calculations for want of the figures.

It was natural for Mr. S. to endeavour to ascertain whether effects of the same nature would be observed in the moon, and notwithstanding the impediment of the terrestrial illumination of the dark part of the phasis he succeeded. His results give an elevation of 1356 Paris feet for the lunar atmosphere, of such density, as to possess the power of exhibiting the crepuscular phenomenon to us under these circumstances. This atmosphere, he finds, will never occasion any perceptible obscuration of a fixed star previous to occultation, for a longer time than two seconds; and in the case of a mountain receiving the first contact the event may prove instantaneous. Mr. S. has made observations on the fixed stars, and on Jupiter, which confirm his deductions.

Art. xvii. *Abstract of a register of the barometer, thermometer, and rain at Lyndon, in Rutland.* By Thomas Barker, Esq; *with the rain in Surrey and Hampshire, for the year 1791.*

Art. xviii. *Observations on the remarkable failure of haddock, on the coasts of Northumberland, Durham, and Yorkshire.* By the Rev. Cooper Abbs.—Various conjectures have been made to account for the almost total failure of this valuable fish since the year 1789. Mr. A. supposes a submarine volcano to have destroyed the most numerous of the shoals. Prodigious quantities of these fish were seen either dead or dying on the surface of the sea, by vessels bound to the North of Europe. They were not noxious when eaten, and their sounds were, on examination, found to be greatly inflated. The merchants at Archangel asserted, that they had heard and known of similar accidents, which they attributed to the great quantity of lightning near the North Cape.

Art. xix. *On the cause of the additional weight which metals acquire by being calcined.* In a letter from George Fordyce, M. D. F. R. S.—The doctor made a clear solution of zink in vitriolic acid, and precipitated it by an alkali, and thus obtained a pure white calx. This was broken into small pieces, then reduced by black flux, and the lower portion of the metal reserved as pure zink for the subsequent experiments.

A quantity of vitriolic acid, purified by distillation, was diluted with four or five times its weight of water, and reserved for the same purpose.

Aqua kali puri was also made according to the London Dispensatory, and reserved as the alkali to be used.

To 1000 grains of the acid was added, by a little at a time, so much of the alkali as was nearly equal to saturation. A red colour was then produced by juice of violets, and this was just destroyed by adding, very cautiously, some more of the alkali. The extreme difference in the weights of the saturating alkali in three experiments thus made, was less than the thousandth part, of both ingredients. The neutral salt was separated

rated from the water by evaporation, and ignition, and its weight ascertained.

A glass vessel was prepared, consisting of a spherical bulb, with a neck passing into another spherical bulb of like capacity, from which issued a neck diametrically opposite the former neck. Of this, perhaps, a readier notion may be had, by considering it as two bottles, the bottom of one being conjoined to the neck of the other, and a communication made through that neck.

A known portion of the acid was poured into the glass vessel, and to this zink was added, till it would dissolve no more. Heat was avoided, lest vitriolic air should be produced. The solution was very slowly made, and the inflammable air which flew off, was received in a proper apparatus, and weighed.

By suffering the vessel to continue in a vertical position for 24 hours, the inflammable air in the upper part was replaced by common air. The vessel was then laid on its side, and as much of the alkali was poured by a crooked funnel into the first spherical part, as from the previous experiment was known to be accurately sufficient to saturate the acid. In this state the vessel was hermetically sealed and weighed. The vessel was then raised, so that a little of the alkali ran into the solution of zink; and after depressing it again to the horizontal position, it was slightly agitated. Zink was precipitated, and after numerous repetitions of this process, the whole was separated in the form of calx. The slowness and caution were requisite to prevent solution of any of the calx by the alkali. The vessel being again weighed, was found to be unaltered, and therefore the calx of zink had acquired nothing from any substance that might be supposed to have permeated the glass.

The hermetical seal was broken under water at the temperature of the closure. The air neither expanded nor contracted, and by the nitrous test, it was found to possess its original purity. The calx did not therefore gain weight from the included air.

The neutral combination of acid and alkali being washed out, separated, and weighed, proved to be the same in quantity, very nearly, as would have been produced by direct combination of the acid and alkali. The difference was less than one five hundredth part of the whole.

The calx of zink being weighed, was found to exceed the metal itself in the proportion of 220 to 164, that is to say, it had gained nearly one third.

As this additional weight arose neither from the acid nor the alkali, nor from any thing permeating the glass, it must have come from the water. The inflammable air must have come from the water, or from the zink; but from which of the two will be differently inferred by the phlogistian and antiphlogistian chemists. If it came from the zink, there must, of course, have entered an equal weight of water into the calx, over and above the augmentation exhibited by weighing.

ART. XX. *On the civil year of the Hindoos, and its Divisions; with an account of three Hindoo almanacks belonging to Charles Wilkins, Esq.* By Henry Cavendish, Esq.—As this memoir consists merely of facts and observations, incapable either of selection or abridgement, we must refer the curious to the original.

Art. xxi. On evaporation. By J. A. de Luc, Esq. F. R. S.—Mr. de L. here gives the laws of hygrology, and hygrometry. The principles of the former are in short these: 1. Whenever water evaporates, an expansible fluid, called steam, is produced, which is composed of water and fire. 2. Steam may be decomposed by cooling or by pressure. 3. A stronger pressure is required at a higher temperature. 4. The expansibility or elastic force of steam is greater, the higher the temperature. 5. Steam is formed at any temperature, provided the pressure be less than steam at that temperature can support without decomposition. 7. The degree of heat of boiling water is governed by the pressure, because the differences in the heat applied do not affect the water, but merely the quantity of steam produced. 8. Steam formed by common evaporation is absolutely of the same nature as that from boiling water. 9. At 65° of Fahrenheit the maximum of evaporation exerts a pressure equal to 0.5 inch of mercury. 10. And the very same increase in the altitude of the mercury is produced by the maximum of evaporation when a barometer is included beneath a receiver filled with common air.

The laws of hygrometry are, 1. The hygrometer receives water when its tendency to absorb the particles of that fluid is greater than the power of the fire to keep them in the form of steam. 2. There are three classes of hygrometric substances. Some seize the water by chemical affinity; others by capillary attraction, without changing their own figure; and others are expanded by the reception of water. 3. The quantity of moisture which produces the extreme of expansion in this last class of bodies is fixed, as depending on the capacity of their pores; but it is not fixed in a medium or space of a given extent, because this depends on the temperature as well as the density of the steam. 5. The resistance which expansible hygrometers make against the introduction of moisture being greater the more they already possess, there will, at every density of steam and temperature, be a point at which the instrument will cease to absorb. 6. The mark of the hygrometer will not therefore indicate the density or proportionate quantity of steam in the medium, unless other experiments be instituted to comprehend the results produced by the other circumstances.

These, and other observations, are more fully explained and illustrated by experiments related in the paper itself.

Art. xxii. Supplementary report on the best method of proportioning the excise on spirituous liquors. By Charles Blagden, M. D. F. R. S.—This report contains an account of the precautions used in making the series of experiments, to ascertain the specific gravities of ardent spirit mixed with water, in all proportions between the two extremes of spirit distilled from Glauber's salt, and of pure water, at all temperatures from 30° to 100°. The specific gravity of the pure spirit was 0.825 at 60° Fahrenheit. The results are expressed in two tables; the one of weights deduced from experiment, and the other of specific gravities computed from those weights. The method of making the experiments is described in the former part of the report*.

* See Analytical Review, Vol. IX. p. 381.

Since the publication of that part, Mr. Ramsden has printed a pamphlet, in which he proposes other methods as much superior to that of weighing as practised by Mr. Gilpin, under Dr. Blagden's directions. Mr. Ramsden proposes to use measure in the proportions of the mixture, to which the doctor makes heavy objections. For these we must refer the reader to the reports, more especially as we cannot enter into them without giving an abstract of Mr. Ramsden's pamphlet, which is foreign to our present object.

Mr. Gilpin, in an appendix to this report, gives an account of some experiments made with vessels on Mr. Ramsden's principle, which, generally speaking, are in favour of the method used by himself, under the secretary of the society.

A list of presents, and index, as usual, form the conclusion of the volume. v.

P A I N T I N G.

ART. IX. *Hogarth Illustrated.* By John Ireland. Royal 8vo. 2 Vols. 729 pages, with 92 Plates. Price 2l. 12s. 6d. in boards. J. and J. Boydell. 1792.

PLINY gives it as the highest praise of an ancient painter, that he was capable of expressing in great perfection what the Greeks called *εὐρος*. Among the moderns, certainly no painter was ever more entitled to this praise than Hogarth. He might, in truth, be styled emphatically, *The painter of manners*. He observed with a discriminating eye the varieties which distinguish human characters; and he was able to copy the external expressions of character with an original and masterly hand. The success, with which he exercised this talent, has obtained him an immortal name: and it is of importance to the art of painting—perhaps in some sort even to morals—that his works, as well as his name, should be perpetuated, as far as the perishable productions of the pencil and the graver can be perpetuated, by the art of the faithful copyist. The public is therefore much indebted to Mr. Ireland, for giving the works, or rather the conceptions, of this eminent master a general circulation, by the help of miniature prints, and accompanying them with such remarks, as may serve to render them better understood, and to fix the moral impression which most of them are designed to make.

Nothing has been hitherto published relative to Hogarth, which renders the present work unnecessary. His life has indeed been ably written, and masterly strictures upon his productions have been given by Mr. Walpole, in his truly classical *Anecdotes of Painting*. Mr. Nichols has also published anecdotes of Hogarth, which, with a good deal of trivial matter, contain much information. In a letter written in French, in 1746, by Mr. Rouquet, some of Hogarth's prints are described. The ingenious Mr. Gilpin, in his *Essay on Prints*, has made observations on one series of Hogarth's. And Dr. Trusler published *Hogarth Moralized*, with 78 engravings, printed upon the same paper with

with the letter-press. But all these, either being upon a different plan, or leaving the subject unfinished, abundant scope remained for Mr. I.'s undertaking.

This editor's object, as we learn from the preface, and as indeed appears from the work, is to give a moral and analytical description of Hogarth's prints, with such anecdotes relating to the author and his productions, as he has been able to collect. In those instances, in which he apprehends that the artist has been made a victim to poetical or political prejudice, he has endeavoured to rescue his memory from obloquy: where he apprehends his performances to have been misconceived or misrepresented, he has attempted the *truereading*. He has been at the pains to collect such collateral information, as might tend to explain the prints, and illustrate their comic and moral tendency. All this Mr. I. has executed with so much ability and diligence, 'as to produce two very entertaining, and we may add, instructive volumes.

The work opens with memoirs of Hogarth, written with great sprightliness, and containing many curious particulars. Among other things, the reader will find a good account of *the analysis of beauty*, and 'the history of Hogarth's Sigismonda, with an attempt (perhaps carried too far) to justify his claim to distinction in the sublimer walks of painting. We must content ourselves with extracting from this part of the work, Mr. I.'s general idea of Hogarth as an artist: P. cxvi.

'To traverse continents in search of antique paintings, explore caverns for mutilated sculpture, and measure the proportions of a statue with mathematical precision, was not the boast of William Hogarth. The *temple of Nature* was his academy,—and his topography the map of the human mind. Disdaining to copy or translate, he left the superior class of beings that people the canvas of Poussin and Michael Angelo to their admirers, selected his images from his own country, and gave them with a verity, energy, and variety of character*, ever appropriate, and invariably original. Considering his peculiar powers, it is fortunate for his fame that he was a native of Britain. In Switzerland, the scenery is romantic,—the rocks are stupendous; in Italy, the models of art are elevated and majestic,—the ruins of ancient Greece still continue a school of architecture and proportion;—but in England, and England only, we have every variety of character that separates man from man. To these he resorted, and rarely attempted to *heighten nature* by either ideal or elevated beauty; for though he had the eye, he had not the wing of an eagle; when he attempted to soar, particles of his native clay clung to his pinions, and retarded his flight.

'His engravings, though coarse, are forcible, in a degree scarcely to be paralleled. Every figure is drawn from the quarry of nature; and, though seldom polished, is always animated.

* 'He frequently drew sketches of heads upon his nail, and, when he came home, copied them on paper, from whence they were transferred to his plates.'

'He

‘ He has been accused of grossness in some of his single figures: but the general vein of his wit is better calculated to make the man of humour smile, than the humourist laugh;—has the air of Cervantes, rather than Rabelais,—of Fielding, rather than Smollet.

‘ I do not know in what class to place his pictured stories. They are too much crowded with little incidents, for the dignity of history; for tragedy, are too comic; yet have a termination which forbids us to call them comedies. Being selected from life, they present to us the absurdities, crimes, punishments, and vicissitudes of man: to-day, basking in the bright beams of prosperity; to-morrow, sunk in the gloom of comfortless despair. Be it recorded to his honour, that their invariable tendency is the promotion of virtue; and diffusion of such a spirit as tends to make men industrious, humane and happy. If some of the incidents are thought too ludicrous, and a few of the scenes rather border on the licentious, let it be remembered, that since they were engraved, the *standard of delicacy* has been somewhat altered: that species of wit which this sentimental and *double-refined* age deems too much debased for common currency, was then, with a still larger portion of alloy, the sterling coin of the kingdom.’

A single specimen will serve to give our readers an idea of the manner in which the author has executed his commentaries on the prints: Vol. I. P. 123.

‘ THE ENRAGED MUSICIAN.

“ With thundering noise the azure vault they tear,

“ And rend, with savage roar, the echoing air:

“ The sounds terrific he with horror hears;

“ His fiddle throws aside,—and stops his ears.” E.

‘ The last plate displayed the *distress* of a poet; in this the artist has exhibited the *rage* of a musician. Our poor bard bore his misfortunes with patience, and, rich in his muse, did not much repine at his poverty. Not so this master of harmony! To the evils of poverty he is now a stranger; his *adagios* and *cantabiles* have procured him the protection of nobles; and, contrary to the poor shirtless mendicant of the muses, whom we left in a garret, he is arrayed in a coat decorated with frogs, a bagwig, a solitaire, and ruffled shirt. Waiting in the chamber of a man of fashion, whom he instructs in the *divine science of music*, having first tuned his instrument, he opens his crotchet-book, shoulders his violin, flourishes his fiddle-stick, and

“ Softly sweet, in Lydian measure,

“ Soon he soothes his soul to pleasure,”

‘ *Rapt in ecstacy* at the divine symphony, he is awakened from his beatific vision, by noises that distract him.

——“ An universal hubbub wild,

“ Of running sounds, and voices all confus’d.

“ Assaults his ear with loudest vehemence.”

Confounded with the din, and enraged by the interruption, our
modern

modern *Terpander* starts from his seat, and opens the window. This operates as air to a kindling fire; and such a combination of noises burst upon the auricular nerve, that he is compelled to stop his ears,—but to stop the torrent is impossible!

—“A louder yet, and yet a louder strain,

“Break his bands of thought asunder!

“And rouse him, like a rattling peal of thunder.

“At the horrible sound

“He has rais'd up his head,

“As awak'd from the dead.

“And amazed he stares all around.”

‘In this situation he is delineated; and those who for a moment contemplate the figures before him, cannot wonder at his rage.

“A crew of *hell-bounds* never ceasing bark,

“With wide *Cerberian* mouth, full loud, and ring

“A hideous peal.”

‘Of the *dramatis personæ* who perform the vocal parts, the first is a fellow in a tone that would rend *hell's* concave, bawling DUST HO! DUST, HO! DUST! Next to him an amphibious animal, who nightly pillows his head on the sedgey bosom of old Thames, in a voice that emulates the rush of many waters, or the roaring of a cataract, is bellowing FLOWN-DA, A, A, RS; A daughter of May day, who dispenses what in London is called milk, and is consequently a *milk maid*, in a note pitched at the very top of her voice, is crying BE LOUW*! While a ballad-singer is dolefully drawing out *the Ladie's Fall*, the infant in her arms joins its treble pipe in chorus with the screaming parrot, which is on a lamp-iron over her head. On the roof of an opposite house are two cats, performing what an *amateur* of music might perhaps call a *bravura duet*; near them appears

A sweep, shrill twitting on the chimney-top.

A little French drummer, singing to his rub-a-dub, and the agreeable yell of a dog, whose leg is crushed by the grinder's wheel, conclude the *vocal performers*.

Of the instrumental,

a fellow blowing a horn, with a violence that would have almost shaken down the walls of *Jericho*, claims the first notice; next to him, the dustman rattles his bell with ceaseless clangour, till the air reverberates the sound. The *intervals* are filled up by a paviour, who, to every stroke of his rammer, adds a loud, distinct, and echoing HAUGH! The pedestrian cutler is grinding

* ‘How this comes to be the cry for milk, it is not easy to determine. It was, perhaps, originally the custom of these *sympbs*, to make their perambulations through the streets accompanied by a cow; and they might by this means attain the power, and acquire the habit, of imitating the lowing of that animal.’

a butcher's

a butcher's cleaver with such earnestness and force, that it elicits sparks of fire. This, added to the agonizing howls of his unfortunate dog, must afford a perfect specimen of the *ancient ebromatic*. The poor animal * between a man and a monkey, piping *harsh discords* upon a hautboy, the girl whirling her *crepitaculum*, or rattle, and the boy beating his drum, compleats the catalogue of this harmonious band.

' Thus much we may be almost said to *bear*; and we *see*, by the flag displayed at the church, that the *fanciers of corals* for *grown gentlemen* are performing a round of double *bob-majors*, in the belfry. "*John Long, pewterer*," is inscribed over a door, and intimates the business going on in the house, where the strokes of some thirty or forty hammers ringing incessantly upon pewter, produce a sound more sonorous than that which is echoed from the forge of *Vulcan*.

' This delineation originated in a story which was told to Mr. Hogarth by the late Mr. *John Feslin* †, who was the hero of the print. He was eminent for his skill in playing upon the *German flute* and *hautboy*, and much employed as a teacher of music. To each of his scholars he devoted one hour each day. "At nine o'clock in the morning," said he, "I once waited upon my lord *Spencer*, but his lordship being out of town, from him I went to Mr. *V——n*, now lord *V——n*. It was so early, that he was not arisen. I went into his chamber, and, opening a shutter, sat down in the window-seat. Before the rails was a *paovre miserable* playing upon the hautboy. A man with a barrow full of onions, seated himself on the side of his moveable warehouse, and offered the piper an onion if he would play him a tune. That ended, he offered a second onion for a second tune; the same for a third, and was going on: but this was too much; I could not bear it; it angered my very soul—"zounds!" said I, "stop here! This fellow is ridiculing my profession; he is playing on the *hautboy* for onions!"

' This scene is admirably represented. A person quaintly enough observed, that it deafens one to look at it.

' The roar of the fisherman, with one hand so placed as to become a sort of sounding-board, and give reverberation, is admirably depicted. You perceive that he has, *professionally speaking*, not merely a *volume*, but a *folio volume*, of voice. As well as that of the dustman, it is a *thorough bass*, and, added to the tenor and treble of the other performers, must produce a concert, though not quite so harmonious, yet nearly as loud, as those which have been graced with the royal presence in *Westminster-abbey* ‡.

* ' This unfortunate creature, in the memory of many persons now living, used to parade the streets of the metropolis with a hautboy, which afforded him a precarious subsistence.'

† ' He was brother to the *Feslin* who led the band at *Ranelagh*, and has been dead about fifteen or sixteen years.'

‡ ' This great commemoration to the honour of *Handel*, produced two miracles. It induced fine gentlemen to go to church, and obliged fine ladies to leave their pillows at five o'clock in the morning.'

' The

‘ The scene seems to be taken from the lower part of St. Martin’s-lane; it is certainly intended to represent the steeple of St. Martin’s church.

‘ A heap of bricks, piled up close to the little girl with an orange in her hand, have been said to represent a contrivance of some boy to catch birds; I rather suspect them to be so placed by an orange merchant, for the small fry who choose to give away their copper for the chance of a great prize, to bowl through. I once saw a similar contrivance, in the street opposite Whitehall, when the successful bowler received three oranges. The sprigs planted close to this *little Babel*, may have been the handy-work of the young gentleman in a corner-cap, who appears to have been dragging a slate, fastened to a string, and tied round his waist, over a rough pavement, that he also might make a pretty noise.

‘ A play-bill on the wall describes the unaccountable run of that very popular and pernicious performance, *The Beggar’s Opera*, to have been for sixty-two nights. In a copy of this opera, published in 1729, the *dramatis personæ* appear as here written; and the good fortune which followed miss Fenton’s attractions in *Polly*, is known to all the world.

‘ The figures are well grouped, and most excellently described: those in the back-ground have very great force; but the boy with a drum is ill drawn, and the milk-pail is much too large.

‘ In the London daily Post, for November 24, 1740, is the following advertisement. “ Shortly will be published a new print, called *the Provoked Musician*, designed and engraved by Mr. *William Hogarth*; being a companion to a print representing a *Distressed Poet*, published some time since. To which will be added, a *third on painting*, which will complete the set; but as this subject may turn upon an affair depending between the right hon. the lord mayor, and the author; it may be retarded for some time.”

‘ *Humphry Parsons* was at that time lord mayor; but the business alluded to not being in the city records, must remain obscure until some one who knows more about it, than I do, shall explain it.

The reader will easily perceive from this extract, that Mr. I. is well qualified for the office of exhibiting Hogarth’s gallery. He appears to have studied his works with attention, and to have entered very fully into his conceptions. If he does not describe the prints in the technical terms of the art, he will not fail to afford the common spectator much assistance in understanding them. With an extensive command of words and phrases suited to his purpose, he possesses a degree of vivacity, which, though it may sometimes entice him into a playful quaintness, often enables him to rise into true humour. In the graver parts of the work the reader will meet with many just observations, and pertinent reflections. The whole is enlivened, both in the text and notes, with pleasant anecdotes; one of which we shall copy: p. 55.

‘ Lord

‘ Lord C—, with many amiable virtues, and many brilliant accomplishments, had a most unfortunate propensity to gaming; in one night he lost three and thirty thousand pounds to the late general Scott. Mortified at his ill-fortune, he paid the money, and wished to keep the circumstance secret: it was, however, whispered in the polite circles, and his lordship, to divert his chagrin, a few nights after, slipped on a domino, and went to a masquerade at Carlisle-house. He found all the company running after three Irish ladies, of the name of G—e, in the character of the *three weird sisters*. These ladies were so well acquainted with every thing that was going on in the great world, that they kept the room in a continued roar by the brilliancy of their *bon mots*, and the terseness of their applications to some people of rank who were present. They knew lord C—, and they knew of his loss, though he did not know them. He walked up to them, and in a solemn tone of voice, addressed them as follows :

- “ Ye black and midnight hags,—what do ye do ?
 “ Live ye, or are ye ought that man may question?
 “ Quickly unclasp to me the book of fate,
 “ And tell if good or ill my steps await.”
First Witch. “ All hail, C—e! all hail to thee!
 “ Once annual lord of thousands thirty-three!”
Second Witch. “ All hail, C—e! all hail to thee!
 “ All hail; though poor thou soon shalt be!”
Hecate. “ C—, all hail! thy evil star
 “ Sheds baleful influence—Oh, *beware!*
 “ *Beware* that Thane! beware that Scott!
 “ Or poverty shall be thy lot!
 “ He’ll drain thy youth as dry as hay—
 “ Hither, sisters, haste away!”

* At the concluding word, whirling a watchman’s rattle which she held in her hand, the dome echoed with the sound; the astonished peer shrunk into himself with terror,—retired,—vowed never to lose more than a hundred pound at a sitting, abided by the determination, and retrieved his fortune.’

Most of the plates in this volume have already appeared in *Hogarth moralized*, the copy right of which was purchased by Mrs. Hogarth. The original engravings, a list of which is subjoined, are sold in entire sets by Messrs. Boydell’s, at the price of sixteen guineas.

We take our leave of this work, by transcribing Dr. Johnson’s expressive epitaph on Hogarth.

- ‘ The hand of him here torpid lies,
 That drew th’ essential form of grace;
 Here clos’d in death th’ attentive eyes,
 That saw the manners in the face.’

O. S.

Art.

P O E T R Y.

ART. X. *The Botanic Garden. Part I. Containing the Economy of Vegetation. A Poem. With Philosophical Notes.* 4to. 338 pages. and ten Plates. Price 1l. 1s. in boards. Johnson. 1791.

LAST in publication, though first in the order of the subject, this part of the poem at present before us needs not now to be commended to the notice of our readers with much eulogium. It has already spoken for itself, and may be supposed to have found as many admirers as persons qualified to estimate its uncommon merit. The verse has afforded delight to all who delight in verse, and the notes instruction to all philosophical inquirers.

The part first published, is entitled *THE LOVES OF THE PLANTS*, and this which introduces it, is called *THE ECONOMY OF VEGETATION*. The subject divides itself naturally into four canto's, each conversant with its particular element. In the first, the goddess of botany, descending to administer the duties of her province, addresses the nymphs of fire, reminds them of their functions, and gives them their several offices in charge. In the second, summoning the gnomes around her, to whom is assigned the superintendence of earth and of the mineral kingdom in particular, she in like manner recapitulates their appointed services, and issues her commands to them. The third canto is allotted to the element of water. The nymphs who preside over it receive from the goddess their instructions also; and in the fourth she signifies her pleasure to the sylphs, or tutelary powers of air.

From the second canto, where the poet describes the production of clays, and the manufacture of porcelain, we select the following beautiful lines in praise of the British Etruria. P. 85.

* Etruria *! next beneath thy magic hands
Glides the quick wheel, the plastic clay expands.

* * Etruria may perhaps vie with China itself in the antiquity of its arts. The times of its greatest splendour were prior to the foundations of Rome, and the reign of one of its best princes, Janus, was the oldest epoch the Romans knew. The earliest historians speak of the Etruscans as being then of high antiquity, most probably a colony from Phœnicia, to which a Pelasgian colony acceded, and was united soon after Deucalion's flood. The peculiar character of their earthen vases consists in the admirable beauty, simplicity, and diversity of forms, which continue the best models of taste to the artists of the present times; and in a species of non-vitreous encaustic painting, which was reckoned, even in the time of Pliny, among the lost arts of antiquity, but which has lately been recovered by the ingenuity and industry of Mr. Wedgwood. It is supposed that the principal manufactories were about Nola, at the foot of Vesuvius; for it is in that neighbourhood that the greatest quantities of antique vases have been found; and it is said that the general taste of the inhabitants is apparently influenced by them; inasmuch that strangers coming to Naples, are commonly struck with the diversity and elegance even of the most ordinary vases for common uses. See D'Hancarville's preliminary discourses to the magnificent collection of Etruscan vases, published by sir William Hamilton.

Nerved

Nerved with fine touch, thy fingers (as it turns)
Mark the nice bounds of vases, ewers, and urns;
Round each fair form in lines immortal trace
Uncopied beauty, and ideal grace.

• Gnomes! as you now dissect with hammers fine
The granite-rock, the nodul'd flint calcine;
Grind with strong arm, the circling chert betwixt,
Your pure ka-o-lins and pe-tun-tses mixt;
C'er each red faggar's burning cave preside,
The keen-eyed fire-nymphs blazing by your side;
And pleased on Wedgwood ray your partial smile,
A new Etruria decks Britannia's isle.—
Charm'd by your touch, the flint liquefcent pours
Through finer sieves, and falls in whiter showers;
Charm'd by your touch, the kneaded clay refines,
The biscuit hardens, the enamel shines;
Each nicer mould a softer feature drinks,
The bold cameo speaks, the soft intaglio thinks.

• To call the pearly drops from pity's eye,
Or stay despair's disanimating sigh,
Whether, O friend of art! the gem you mould
Rich with new taste, with antient virtue bold;
Form the poor fetter'd slave * on bended knee
From Britain's sons imploring to be free;
Or with fair hope the brightening scenes improve,
And cheer the dreary waites at Sidney-cove;
Or bid mortality rejoice and mourn
O'er the fine forms on Portland's mystic urn.—

• Here by fall'n columns and disjoin'd arcades,
On mouldering stones, beneath deciduous shades,
Sits humankind in hieroglyphic state,
Serious, and pondering on their changeful state;
While with inverted torch, and swimming eyes,
Sinks the fair shade of mortal life, and dies.
There the pale ghost through death's wide portal bends
His timid feet, the dusky steep descends;
With smiles assuasive love divine invites,
Guides on broad wing, with torch uplifted lights;
Immortal Life, her hand extending, courts
The lingering form, his tottering step supports;

* • Alluding to two cameos of Mr. Wedgwood's manufacture; one of a slave in chains, of which he distributed many hundreds, to excite the humane to attend to and to assist in the abolition of the detestable traffic in human creatures; and the other a cameo of hope attended by peace, and art, and labour; which was made of clay from Botany Bay; to which place he sent many of them to shew the inhabitants what their materials would do, and to encourage their industry. A print of this latter medallion is prefix'd to Mr. Stockdale's edition of Phillip's Expedition to Botany Bay.

Leads on to Pluto's realms the dreary way,
And gives him trembling to elysian day.
Beneath, in sacred robes the priestess dress'd,
The coif close-hooded, and the fluttering vest,
With pointing finger guides the initiate youth,
Unweaves the many-colour'd veil of truth,
Drives the profane from mystery's bolted door,
And silence guards the eleusinian lore.—

' Whether, O friend of art! your gems derive
Fine forms * from Greece, and fabled gods revive;
Or bid from modern life the portrait breathe,
And bind round Honour's brow the laurel wreath;
Buoyant shall sail, with fame's historic page,
Each fair medallion o'er the wrecks of age;
Nor Time shall mar; nor steel, nor fire, nor rust
Touch the hard polish of the immortal bust.'

The author, while he makes his tour of the elements, picks up a thousand natural, historical, and mythological curiosities in his way. Scripture and fable, the wonders of creation and the works of art, the discoveries of the philosopher and the inventions of the mechanic, are alike made to contribute to the splendour of his poem, which could not have been more highly finished, sweeter in the flow of its numbers, more exquisite in the expression, more diversified in the matter, or richer in every species of embellishment. The allusions are learned, the illustrations ingenious, and the descriptions lively. Description is indeed so eminently this poet's talent, that he seems to delight in describing subjects which admit it reluctantly, and which most other poets would cast away in despair. What we have seen he makes us see more distinctly, and he renders familiar to us what we have never seen. Witness his admirable descriptions of the steam-engine, in the first canto, with all its vast machinery and enormous powers, and of the polar monster in the fourth, a creature of his own invention, a devourer of air. The latter of these we transcribe. P. 187.

' Castled on ice, beneath the circling bear,
A vast camelion spits and swallows air;
O'er twelve degrees his ribs gigantic bend,
And many a league his leathern jaws extend;
Half-fish, beneath, his scaly volutes spread,
And vegetable plumage crests his head;
Huge fields of air his wrinkled skin receives,
From panting gills, wide lungs, and waving leaves;
Then with dread throes subsides his bloated form,
His shriek the thunder, and his sigh the storm.

* In real stones, or in paste or soft coloured glass, many pieces of exquisite workmanship were produced by the ancients. Bas-reliefs of various sizes were made in coarse brown earth of one colour; but of the improved kind of two or more colours, and of a true porcelain texture, none were made by the ancients, nor attempted I believe by the moderns, before those of Mr. Wedgwood's manufactory.'

Oft high in heaven the hissing demon wins
 His towering course, upborne on winnowing fins;
 Steers with expanded eye and gaping mouth,
 His mass enormous to the affrighted south;
 Spreads o'er the shuddering line his shadowy limbs,
 And frost and famine follow as he swims.—
 Sylphs! round his cloud-built couch your bands array,
 And mould the monster to your gentle sway;
 Charm with soft tones, with tender touches check,
 Bend to your golden yoke his willing neck,
 With silver curb his yielding teeth restrain,
 And give to Kirwan's * hand the filken rein.
 —Pleased shall the sage, the dragon-wings between,
 Bend o'er discordant climes his eye serene,
 With Lapland breezes cool Arabian vales,
 And call to Hindostan antarctic gales.
 Adorn with wreathed ears Kampschatca's brows,
 And scatter roses on Zealandic snows,
 Earth's wondering zones the genial seasons share,
 And nations hail him "Monarch of the air."

We add the following rich and beautiful description of the allegorical loves of Jupiter and Juno. P. 132.

* Nymphs! your bright squadrons watch with chemic eyes
 The cold-elastic vapours, as they rise;
 With playful force arrest them as they pass,
 And to pure air betroth the flaming gas.
 Round their translucent forms at once they fling
 Their rapturous arms, with silver bosoms cling;
 In fleecy clouds their fluttering wings extend,
 Or from the skies in lucid show'rs descend;
 Whence rills and rivers owe their secret birth,
 And ocean's hundred arms infold the earth.

* So, robed by beauty's queen, with softer charms
 Saturnia woo'd the thunderer to her arms;
 O'er her fair limbs a veil of light she spread,
 And bound a starry diadem on her head;
 Long braids of pearl her golden tresses grac'd,
 And the charm'd cestus sparkled round her waist.
 —Raised o'er the woof, by beauty's hand inwrought,
 Breathes the soft sigh, and glows the enamour'd thought;
 Vows on light wings succeed, and quiver'd wiles,
 Assuasive accents, and seductive smiles.
 —Slow rolls the Cyprian car in purple pride,
 And, steer'd by love, ascends admiring Ide;
 Climbs the green slopes, the nodding woods pervades,
 Burns round the rocks, or gleams amid the shades.—

* Mr. Kirwan has published a valuable treatise on the temperature of climates, as a step towards investigating the theory of the winds; and has since written some ingenious papers on this subject, in the Transactions of the Royal Irish Society.

Glad Zephyr leads the train, and waves above
 The barbed darts, and blazing torch of love;
 Reverts his smiling face, and pausing flings
 Soft showers of roses from aurelian wings.
 Delighted fawns, in wreathes of flowers array'd,
 With tiptoe wood-boys beat the chequer'd glade;
 Alarmed Naiads, rising into air,
 Lift o'er their silver urns their leafy hair;
 Each to her oak the bashful Dryads shrink,
 And azure eyes are seen through every chink.
 —Love culls a flaming shaft of broadest wing,
 And rests the fork upon the quivering string;
 Points his arch eye aloft, with fingers strong
 Draws to his curled ear the filken thong;
 Loud twangs the steel, the golden arrow flies,
 Trails a long line of lustre through the skies;
 " 'Tis done!" he shouts, " the mighty monarch feels!"
 And with loud laughter shakes the silver wheels;
 Bends o'er the car, and whirling, as it moves,
 His loosen'd bowstring, drives the rising doves.
 —Pierced on his throne the starting thunderer turns,
 Melts with soft sighs, with kindling rapture burns;
 Claps her fair hand, and eyes in fond amaze
 The bright intruder with enamour'd gaze.
 " And leaves my goddess, like a blooming bride,
 The fanes of Argos for the rocks of Ide?
 Her gorgeous palaces, and amaranth bowers,
 For cliff-top'd mountains, and aerial towers?"
 He said; and, leading from her ivory seat
 The blushing beauty to his lone retreat,
 Curtain'd with night the couch imperial shrouds,
 And rests the crimson cushions upon clouds.—
 Earth feels the grateful influence from above,
 Sighs the soft air, and ocean murmurs love;
 Etherial warmth expands his brooding wing,
 And in still showers descends the genial spring.'

Our poets epithets are often uncommon, but always appropriate; and our language sometimes failing him, he calls to his aid, on such occasions, words unseen before, but always legitimately derived, skillfully compounded, expressive, and musical. No poet since Pope has seemed so privileged in the *verbosum curiosa felicitas*, or in delicacy and harmony of versification. Yet is he no imitator of Pope, or of any other, but his style and manner are unquestionably his own.

After professing, as we did in the beginning of this article, to see no need of much commendation, we may seem perhaps to have exceeded; but more we might have employed, and less we could not. A competent judge of good poetry grows warm when he finds it, and cannot praise it sparingly. Nor can we doubt but that others, contemplating the beauties of this garden, have exclaimed with us in the words of Milton:

' How pleasant is divine philosophy!
 Not harsh and crabbed as dull fools suppose,
 But musical as is Apollo's lute.'

We add one short extract from the rich fund of philosophical knowledge, and ingenious speculation, contained in the notes. P. II.

NOTE VI.—CENTRAL FIRES.

*' Round her still centre tread the burning soil,
And watch the billowy lavas, as they boil.'*

Canto I. I. 139.

* M. de Mairan, in a paper published in the *Histoire de l'Academie de Sciences*, 1765, has endeavoured to shew that the earth receives but a small part of the heat which it possesses, from the sun's rays, but is principally heated by fires within itself. He thinks the sun is the cause of the vicissitudes of our seasons of summer and winter by a very small quantity of heat in addition to that already residing in the earth, which by emanations from the centre to the circumference renders the surface habitable, and without which, though the sun was constantly to illuminate two thirds of the globe at once, with a heat equal to that at the equator, it would soon become a mass of solid ice. His reasonings and calculations on this subject are too long and too intricate to be inserted here, but are equally curious and ingenious and carry much conviction along with them.

* The opinion that the center of the earth consists of a large mass of burning lava, has been espoused by Boyle, Boerhave, and many other philosophers. Some of whom considering its supposed effects on vegetation and the formation of minerals have called it a second sun. There are many arguments in support of this opinion. 1. Because the power of the sun does not extend much beyond ten feet deep into the earth, all below being in winter and summer always of the same degree of heat, viz. 48, which being much warmer than the mildest frost, is supposed to be sustained by some internal distant fire. Add to this however that from experiments made some years ago by Dr. Franklin, the spring-water at Philadelphia appeared to be of 52° of heat, which seems further to confirm this opinion, since the climates in North America are supposed to be colder than those of Europe under similar degrees of latitude. 2. Mr. De Luc in going 1359 feet perpendicular into the mines of Hartz on July the 5th, 1778, on a very fine day, found the air at the bottom a little warmer than at the top of the shaft. *Phil. Transf. Vol. LXXIX. p. 488.* In the mines in Hungary, which are 500 cubits deep, the heat becomes very troublesome when the miners get below 480 feet depth. *Morinus de Locis subter. p. 131.* But as some other deep mines as mentioned by Mr. Kirwan are said to possess but the common heat of the earth; and as the crust of the globe thus penetrated by human labour is so thin compared with the whole, no certain deduction can be made from these facts on either side of the question. 3. The warm-springs in many parts of the earth at great distance from any volcanos seem to originate from the condensation of vapours arising from water which is boiled by subterraneous fires, and cooled again in their passage through a certain length of the colder soil; for the theory of chemical solution will not explain the equality of their heat at all seasons and through so many centuries. See note on Fucus in Vol. II. See a letter on this subject in Mr. Pilkinton's View of Derbyshire from Dr. Darwin. 4. From the situations of volcanos which are always found upon the summit of the highest mountains. For as these mountains have been lifted up and lose several of their uppermost strata as they rise, the lowest strata of the earth

earth yet known appear at the tops of the highest hills ; and the beds of the volcanos upon these hills must in consequence belong to the lowest strata of the earth, consisting perhaps of granite or basalt, which were produced before the existence of animal or vegetable bodies, and might constitute the original nucleus of the earth, which I have supposed to have been projected from the sun, hence the volcanos themselves appear to be spiracula or chimneys belonging to great central fires. It is probably owing to the escape of the elastic vapours from these spiracula that the modern earthquakes are of such small extent compared with those of remote antiquity, of which the vestiges remain all over the globe. 5. The great size and height of the continents, and the great size and depth of the South-sea, Atlantic, and other oceans, evince that the first earthquakes, which produced these immense changes in the globe, must have been occasioned by central fires. 6. The very distant and expeditious communication of the shocks of some great earthquakes. The earthquake in Lisbon in 1755 was perceived in Scotland, in the Peak of Derbyshire, and in many other distant parts of Europe. The percussions of it travelled with about the velocity of sound, viz. about thirteen miles in a minute. The earthquake in 1693 extended 2600 leagues. (Goldsmith's History.) These phenomena are easily explained if the central parts of the earth consist of a fluid lava, as a percussio on one part of such a fluid mass would be felt on other parts of its confining vault, like a stroke on a fluid contained in a bladder, which however gentle on one side is perceptible to the hand placed on the other ; and the velocity with which such a concussion would travel would be that of sound, or thirteen miles in a minute. For further information on this part of the subject the reader is referred to Mr. Michell's excellent Treatise on Earthquakes in the *Philos. Trans.* Vol. LI. 7. That there is a cavity at the center of the earth is made probable by the late experiments on the attraction of mountains by Mr. Maskelyne, who supposed from other considerations that the density of the earth near the surface should be five times less than its mean density. *Phil. Trans.* Vol. LXV. p. 498. But found from the attraction of the mountain Schehallien, that it is probable, the mean density of the earth is but double that of the hill. *Ibid.* p. 532. Hence if the first supposition be well founded there would appear to be a cavity at the centre of considerable magnitude, from whence the immense beds and mountains of lava, toadstone, basalt, granite, &c. have been protruded. 8. The variation of the compass can only be accounted for by supposing the central parts of the earth to consist of a fluid mass, and that part of this fluid is iron, which requiring a greater degree of heat to bring it into fusion than glass or other metals, remains a solid, and the vis inertiae of this fluid mass with the iron in it, occasions it to perform fewer revolutions than the crust of solid earth over it, and thus it is gradually left behind, and the place where the floating iron resides is pointed to by the direct or retrograde motions of the magnetic needle. This seems to have been nearly the opinion of Dr. Halley and Mr. Euler.

The paper on the theory of the winds, merits the particular attention of philosophers : perhaps this subject was never before so well explained.

For our account of the *LOVES OF THE PLANTS*, see *Analyt. Rev.* Vol. IV. p. 29.

ART. XI. *Descriptive Sketches. In Verse. Taken during a Pedestrian Tour in the Italian, Grison, Swiss, and Savoyard Alps.* By W. Wordsworth, B. A. of St. John's, Cambridge. 4to. 55 Pages. Pricé 3s. Johnson. 1793.

CERTAINLY nothing can be conceived better adapted to inspire sublime conceptions, and to enrich the fancy with poetical imagery, than a tour to the Alps. The present poem, as we learn from the dedication, is the result of such a tour, made by the author with a single companion on foot: and our traveller has not been an indolent spectator of the magnificent and varied scenes through which he has passed. The diversified pictures of nature which are sketched in this poem, could only have been produced by a lively imagination, furnished by actual and attentive observation with an abundant store of materials. The majestic grandeur of mountains, the rich and varied scenery of lakes and vallies, the solemn gloom of ruined monasteries and abbeys, and the different aspect of Alpine scenes in the morning and evening, during a storm, and in other atmospherical changes, are described with studied variety of imagery; the piece is occasionally enlivened with human figures, and the whole is rendered instructive by the frequent introduction of moral reflections. At the same time we must own, that this poem is on the whole less interesting than the subject led us to expect; owing in part, we believe, to the want of a general thread of narrative to connect the several descriptions, or of some epifodical tale, to vary the impression; and in part also to a certain laboured and artificial cast of expression, which often involves the poet's meaning in obscurity. But our readers will be best able to judge of the nature of this performance, and the degree of entertainment it is likely to afford them, from a specimen. We shall select the description of the lake of Uri, and a stormy sunset. P. 22.

Lo! Fear looks silent down on Uri's lake,
By whose unpathway'd margin still and dread
Was never heard the plodding peasant's tread.
Tower like a wall the naked rocks, or reach
Far o'er the secret water dark with beech,
More high, to where creation seems to end,
Shade above shade the desert pines ascend,
And still, below, where mid the savage scene
Peeps out a little speck of smiling green,
There with his infants man undaunted creeps,
And hangs his small wood-hut upon the steeps.
A garden-plot the desert air perfumes,
Mid the dark pines a little orchard blooms,
A zig-zag path from the domestic skiff
Threading the painful cragg surmounts the cliff.
—Before those hermit doors, that never know
The face of traveller passing to and fro,
No peasant leans upon his pole, to tell
For whom at morning toll'd the funeral bell,
Their watch-dog ne'er his angry bark forgoes,
Touch'd by the beggar's moan of human woes,
The grassy seat beneath their casement shed
The pilgrim's wistful eye hath never stay'd,

Ther

—There, did the iron genius not disdain
 The gentle power that haunts the myrtle plain,
 There might the love-sick maiden sit, and chide
 Th' insuperable rocks and severing tide,
 Their watch at eve her lover's sun-gilt sail
 Approaching, and upbraid the tardy gale,
 There list at midnight till is heard no more,
 Below, the echo of his parting oar,
 There hang in fear, when growls the frozen stream,
 To guide his dangerous tread the taper's gleam.
 ' Mid stormy vapours ever driving by,
 Where ospreys, cormorants, and herons cry,
 Where hardly giv'n the hopeless waste to cheer,
 Deny'd the bread of life the foodful ear,
 Dwindles the pear on autumn's latest spray,
 And apple sickens pale in summer's ray,
 Ev'n here Content has fix'd her smiling reign,
 With independence, child of high disdain.
 Exulting mid the winter of the skies,
 Shy as the jealous chamois, Freedom flies,
 And often grasps her sword, and often eyes,
 Her crest a bough of Winter's bleakest pine,
 Strange "weeds" and alpine plants her helm entwine,
 And wildly-pausing oft she hangs aghast,
 While thrills the "Spartan fire" between the blast.
 ' 'Tis storm; and hid in mist from hour to hour
 All day the floods a deeper murmur pour,
 And mournful sounds, as of a spirit lost,
 Pipe wild along the hollow-blustering coast,
 'Till the sun walking on his western field,
 Shakes from behind the clouds his flashing shield.
 Triumphant on the bosom of the storm,
 Glances the fire-clad eagle's wheeling form;
 Eastward, in long perspective, glittering, shine
 The wood-crown'd cliffs that o'er the lake recline;
 Wide o'er the Alps a hundred streams unfold,
 At once to pillars turn'd that flame with gold;
 Behind his sail the peasant strives to shun
 The west that burns like one dilated sun,
 Where in, a mighty crucible expire
 The mountains, glowing hot, like coals of fire.'

We fancy there are few readers, whose imagination will be sufficiently glowing, to bear this last image, without pronouncing it extravagant. Perhaps too, some others may be disposed to censure, as degrading the subject to which it is applied, the image of the sun "shaking his flashing shield from behind the clouds." But it will not be denied, that the scenery of the hermit's hut is well conceived and described, and that Freedom is poetically exhibited as an allegorical person. The subject of freedom the poet afterwards resumes, in the following pleasing lines: P. 49.

' In the wide range of many a weary round,
 Still have my pilgrim feet unfailing found,

As despot courts their blaze of gems display,
 Ev'n by the secret cottage far away
 The lily of domestic joy decay ;
 While Freedom's farthest hamlets blessings share,
 Found still beneath her smile, and only there.
 The casement shade more luscious woodbine binds ;
 And to the door a neater pathway winds,
 At early morn the careful housewife, led
 To cull her dinner from it's garden bed,
 Of weedless herbs a healthier prospect sees,
 While hum with busier joy her happy bees ;
 In brighter rows her table wealth aspires,
 And laugh with merrier blaze her evening fires ;
 Her infant's cheeks with fresher roses glow,
 And wilder graces sport around their brow ;
 By clearer taper lit a cleaner hoard
 Receives at supper hour her tempting board ;
 The chamber hearth with fresher boughs is spread,
 And whiter is the hospitable bed.'

ART. XII. *An Evening Walk. An Epistle; in Verse. Addressed to a Young Lady, from the Lakes of the North of England.* By W. Wordsworth, B. A. of St. John's, Cambridge. 4to. 27 pages. Price 2s. Johnson. 1793.

THIS descriptive poem is so nearly of the same character with the preceding, that it is only necessary to remark in general, that it affords distinct and circumstantial views of nature, both inanimate and animate, which discover the eye of a diligent observer, and the hand of an able copyist of nature. We give the following picturesque passage. P. 19.

' Sweet are the sounds that mingle from afar,
 Heard by calm lakes, as peeps the folding star,
 Where the duck dabbles mid the rustling sedge,
 And feeding pike starts from the water's edge.
 Or the swan stirs the reeds, his neck and bill
 Wetting, that drip upon the water still ;
 And heron, as resounds the trodden shore,
 Shoots upward, darting his long neck before.
 While, by the scene compos'd, the breast subsides,
 Nought wakens or disturbs it's tranquil tides ;
 Nought but the char that for the may-fly leaps,
 And breaks the mirror of the circling deeps ;
 Or clock, that blind against the wanderer born
 Drops at his feet, and stills his droning horn.
 —'The whistling swain that plods his ringing way
 Where the slow waggon winds along the bay ;
 The fugh of swallow flocks that twittering swoop,
 The solemn curfew swinging long and deep ;
 The talking boat that moves with pensive sound,
 Or drops his anchor down with plunge profound ;
 Of boys that bathe remote the faint uproar,
 And restless piper wearying out the shore ;

These

These all to swell the village murmurs blend,
That soften'd from the water-head descend.
While in sweet cadence rising small and still
The far-off minstrels of the haunted hill,
As the last bleating of the fold expires,
Tune in the mountain dells their water lyres.'

ART. XIII. *Verses on the Beneficial Effects of Inoculation, which obtained one of the Chancellor's Prizes at the University of Oxford, in the Year 1772.* By the Rev. William Lipscomb, A. M. late of c. c. c. Oxford, and Chaplain to the Right Honourable the Earl of Darlington. Now republished by the Author's permission, at the Request of the House Committee of Governors of the Small Pox and Inoculation Hospitals, for the Benefit of that Charity; and gratuitously recited at their Anniversary Festival, at the London Tavern, on Monday the 25th of February, 1793, by Mr. J. Palmer, of the King's Theatre, Haymarket, 4to. 8 pages. Price 1s. Johnson. 1793.

THESE verses, on a subject so interesting to humanity, republished for the charitable purpose expressed in the title, possess a degree of merit, which will be sufficient to apologize for our mentioning this new and elegant edition, and for quoting from them the following poetical lines, descriptive of the fatal ravages of the small pox, at its first appearance in the east, P. 2.

Those balmy gales, that whilom could dispense,
A thousand odours to the ravish'd sense,
With fragrant coolness pleasing now no more,
Spread through the tainted sky their deadly store;
With anxious fear the fainting mother press'd
The smiling infant to her venom'd breast;
The smiling babe, unconscious of his fate,
Imbib'd with greedy joy the baneful treat;
Oft' as the swain beneath the citron shade
Pour'd his soft passion to the listening maid,
Infection's poison hung on every breath,
And each persuasive sigh was charg'd with death.'

ART. XIV. *Original Poems, on various Occasions, by a Lady. Revised by William Cowper, Esq. of the Inner Temple.* 12mo. 115 pages. Price 2s. 6d. Deighton. 1792.

THESE pieces are entirely of the religious kind, and are drawn up on the most orthodox principles. They are written in smooth numbers, and, in some places, are not destitute of poetical imagery. The following lines are a favourable specimen of the volume. P. 109.

HUMILITY.

' Humility! thou choicest, lowliest maid,
Nurse of each grace, with every charm array'd,
Who know'st o'er others faults to cast a veil,
And turn'st aside from censure's ready tale;
Of errors conscious and to failings prone,
See'st no depravity exceed thy own;
Humility! thy gentle self impart,
Come! make thy constant home my longing heart;

‘ On thy fair tree do fruits celestial grow,
 The holy walk, the heaven begun below :
 O give me in this jarring world thy rest,
 Pour all thy sweetness in my troubled breast :
 Then, let unkindness with her baneful eye,
 And raging calumny with aspect fly,
 Ingratitude, that chills with ruder blast
 Than winter winds that sweep the dreary waste—
 Let all combin’d their hostile arts employ ;
 They have no force that shall disturb my joy.’

ART. XV. *The Brunswick Laurel. A Poem. Inscribed to the Right Hon. Charles James Fox.* 4to. 28 pages. Price 2s. Wayland. 1793.

IN a bold strain of taunting irony, the honours of the royal and imperial expedition into France are here sung—from the proud day when the commander threatened to bring the rebels to their senses, to the hour of humility, when prudence whispered him,

‘ Great sir ! ’tis only left you to retreat !’

The poet concludes with this serious prediction. P. 24.

‘ Ye sons of HAVOCK ! soon will come the hour,
 When tortur’d EUROPE shall lament no more
 That blood which every social virtue stains,
 Or sorrowing, mourn her desolated plains.
 ‘ That blissful hour—my fancy springs to see !
 And a short vista opens to the scenes,
 When TRUTH descending darts her piercing beams ;
 And all the clouds of darkness—severing flee.
 ‘ Sees her bright train, a sov’reign balm diffuse,
 To heal the wounded nations : then she views
 Fell TYRANT power—in chains eternal bound :
 With rapture next—while triumph spreads around,
 Sees blood-stain’d WAR—to endless night consign’d,
 While a mad parting look, he furious casts behind !’

ART. XVI. *Anti-Gallimania. Sketch of the Alarm ; or John Bull in Hyperics. An Heroi-Comic Poem. With Notes, &c., including Mr. Bull’s subsequent Speech at one of the Associations.* 4to. 24 ps. Price 2s. Owen. 1793.

A stroke at the associators in an odd medley of prose and verse, not wholly destitute of humour, though, it must be confessed, not throughout of the most delicate kind. Poor John Bull is described as being seized with an universal panic, from which he is recovered by the sudden appearance of Mrs. Bull, who brings him the agreeable intelligence, that the tower is not taken, and that the French are not landed. Mr. Bull, upon this, visits one of the associations and makes a speech, in which he extols the virtue of the minister, praises the noble fortifier, describes the great wealth of the nation, gives a list of taxes, and bids the French defiance ; upon which the associators, with one consent, burst out into a full chorus :

‘ Strike

' Strike up! Hearts of oak, or any such loyal thing,
Britannia rules the waves! strike home! God save the king!'

ART. XVII. *A poetical Epistle to the British Incendiaries, &c.* By Jonathan Slow, D. D. F. R. S. 4to. 17 pages. Price 1s. 6d. Symonds. 1793.

DULL rhymes against Frenchmen and republics, with insipid advice to jacobin quidnuncs, on the respective merits of the public papers, from the courtly *Gazette* to the plain spoken *Argus*.

ART. XVIII. *The Triumph of Freedom anticipated. A Poem. Addressed to the People of England.* 4to. 15 pages. Price 1s. Hookham and Carpenter. 1793.

THIS piece might more properly have been entitled, A panegyric upon the present war and its supporters. In the concluding prayer, however, it is impossible that every friend to his country should not heartily join:

' May Britain's glories every year increase,
And all be joy, prosperity, and—PEACE.'

ART. XIX. *Innovation. A Poem. Addressed to the Right Hon. Edmund Burke.* By George Letheuillier Schoen, Esq., Barrister at Law. 4to. 28 pages. Price 2s. Stockdale. 1793.

THESE verses were certainly written under the impulse of a powerful inspiration; but the inspiration appears to have been of a kind not very likely to elevate the writer's genius to the sublimer flights of poetical phrenzy. The general panic which has seized the nation seems to have laid hold upon the mind of this poet, and to have filled him with as great an horror of innovation, as was ever felt in the most violent paroxysm of an hydrophobia at the approach of water. Hence he sees in every plan of improvement a hidden plot of mischief, and in every man who has courage to assume the character of a reformer, the features of a rebel and a traitor. The misrepresentation and abuse, which these fancies have here produced, are ill compensated by poetical language and harmonious versification.

ART. XX. *An Elegy, supposed to be written in the Place de la Revolution, after the Murder of Louis XVI.* By J. Clay. 4to. 15 pages. Deighton.

FROM the prefixed dedication to the members of the Book Society at the Hoop-Tavern, Cambridge, we conclude, that the honour of this *elegant copy of verses* belongs to the town, and not to the university of Cambridge. This preliminary point it was necessary to settle, in order to prevent disputes between the town and the university, for the credit of having produced such beautiful and harmonious stanzas as the following. P. 10,

' Tronchet, De Seze, and Malesherbes,
Full clearly did you prove,
How well your suffering sovereign
Deserv'd his people's love.

' Lamented

' Lamented Louis! had'st thou liv'd,
 To us thou would'st have giv'n,
 True and genuine liberty,
 That best gift under heav'n.'

D. M.

T H E O L O G Y .

ART. XXI. *The Dissonance of the four generally received 'Evangelists, and the Evidence of their Authenticity examined.* By Edward Evanfon, A. M. 8vo. 289 pages. Price 5s. in boards. Law. 1792.

THE dissonance of the four gospels, whether only apparent or real we do not at present determine, has been the ostensible reason for many persons wholly rejecting christianity. Many learned divines have maintained that this dissonance is only apparent; and to remove the difficulties that lie on the subject, they have with much learning and industry presented the public with paraphrases and harmonies. Still, however, many have confessed themselves not convinced; and among this number ranks Mr. E., who thinks, that the writings commonly received as inspired, are not merely interpolated, like many of the writings of antiquity, but that whole books, indeed a great part of the New Testament, are gross forgeries.

We would however premise that Mr. E. does not reject christianity; he is a firm believer of the divine mission of Christ, and, by the part which he has acted in society, has given undoubted proofs of his integrity. Preface, p. ix.

' He is fully persuaded that nothing can so effectually amend and bless mankind as a general, rational comprehension and well-grounded belief of the gospel covenant; and that nothing can so much promote the cause of christian truth and piety as the distinguishing them from fabulous falsehood and impious superstition. Unconnected for above fifteen years with any religious sect or party whatsoever, disdaining the office of a teacher of so plain a thing as christianity, considered as a lucrative occupation, and too far advanced in life to have any temporal interest in view, the author trusts his mind has been perfectly unbiassed and impartial in its investigations. But if he should have deceived himself and be judged by others to be in the wrong, still his arguments can do no harm, because his errors, if found to be such, may most easily be exposed and refuted; and no one will be better pleased than himself with their just and candid refutation. Should this however be attempted, he hopes it will be effected in a manly, rational manner, by clearly reconciling the several objectionable passages, as the scriptures really exist, without recurring either to any human authority, or to a fanciful transposition of paragraphs, or to hypothetical systems unwarranted by the gospels themselves; for, by such means, a man of a fertile imagination may possibly frame an *ideal* history of Jesus, which may comprehend the most incongruous circumstances, as geometricians can contrive to draw a circle of some diameter or other through any three points which lie not in a right line: but if such modes of interpreting scripture may be allowed; the most ingenious novel-writer will make the ablest commentator, and in removing the difficulties of the evangelical histories, will far surpass the efforts of the most learned doctors of christendom.'

After

After presenting the reader with a few preliminary remarks of Mr. E. we shall proceed to give a short analysis of his work, hoping that the theological student will give it an impartial and ample discussion. All we intend in this review, is to bring the work fairly before the public, reserving any observations that might be made to a future opportunity. P. 4.

When we consult that succession of ecclesiastical writers, to which we are referred, from the establishment of the church by Constantine, we find they received the four gospels, which they have transmitted to us, upon the authority of those professed christians of the second and third centuries, whom they have thought fit to denominate *orthodox*; and who rejecting all those numerous evangelical histories which St. Luke informs us were written in his time, admitted and preserved these four alone, and attributed them to the authors under whose names they now appear.

This, it is apprehended, is a true, impartial state of the historical evidence, that Matthew and John the apostles, and Mark and Luke disciples of the apostolic age, were the writers of the several histories which bear their name. But this evidence, satisfactory as it hath been thought to be, is really attended with such suspicious circumstances as make it liable to much reasonable distrust; for either the orthodox religion established by the emperor Constantine, is a blasphemous, idolatrous superstition, an apostasy from the gospel of Jesus Christ, which it has supplanted, and, of course, the fathers of that church of the preceding centuries were by no means fit judges of the genuine evangelical writings; or else the gospel itself cannot be admitted to be true. For thus stands the case.

A divine revelation, being a supernatural interposition of the Deity in human affairs, cannot, by any prudent person, be acknowledged as such upon common and merely natural evidence of any sort whatever. To gain it admission and belief at first it must ever be attested by a display of miraculous, supernatural power, as in the case of Moses, and the prophets under the jewish law, and of Jesus and his apostles under the gospel; and to all future ages, prophecy, the completed prediction of events out of the power of human sagacity to foresee, is the only supernatural testimony that can be alleged in proof of the authenticity of any revelation. To those, for example, of the present age who have any doubt about the certainty of the christian revelation, and consequently of the truth and authenticity of those histories in which it is recorded, it cannot be of the least use to allege the miraculous acts there, and there only, related to have been performed by the first preachers of that revelation; because those acts making a very considerable part of the narration, the authority and credibility of the histories must be firmly established before the miracles contained in them can reasonably be admitted as real facts. But with prophecy the case is widely different. The testimony it adduces depends not in the least upon the veracity or credibility of the writer; but every man capable of understanding the meaning of the prediction, and of comparing it with the corresponding events whereby it hath been or is completed, is a competent judge of the degree of proof it affords.

After making some judicious remarks on the use of prophecy, Mr. E. observes, that the obvious purport of almost all the prophecies of the

the gospel is to predict a most unhappy corruption of the religion of Jesus by the civil power; that the true religion of Christ would be no where generally received till that same civil power had destroyed the antichristian church, which it first established; that the orthodox church established by Constantine, which is now, and has been ever since his time, in some modification of it or other, the only religion established by the civil powers of Europe, must be the object of those prophecies; and that the circumstances of the predictions cannot have been fulfilled, unless *fables* and *falsehoods* are, at least, intermixed with *disregarded truth*, in those very writings to which the orthodox church hath in all ages appealed, as the foundation of her doctrine. These forgeries he, in a great measure, charges on the christian writers of the second century, who had been instructed in the platonic and pythagorean schools, that it was not only lawful, but commendable, to assert falsehoods for the sake of promoting truth.

Our author begins with Luke's gospel, which, as well as his other history, he acknowledges to be, in general, pure, though, he says, it has undergone manifest interpolations. Of this description he supposes are, the account of the demoniac, possessed by a legion of demons; the whole of the first two chapters, containing the narrative of the birth of John the Baptist, and the history of the birth, infancy, and twelve first years of the life of our Lord, and also the account of his baptism and transfiguration. In the Acts, written also by Luke, he supposes the passage, which says, that diseases and lunacies were cured by handkerchiefs or aprons brought from Paul's body, to be a forgery. The additional remarks subjoined to this part of the work, on the prophecies in Luke, and on the nature and use of the miracles recorded by him, are pertinent and judicious. Mr. E. professes himself to be satisfied with *one* gospel, and affirms that Luke's work itself strongly implies, for reasons which Mr. E. mentions, that neither Matthew, nor any other apostle, could have published any history of our Lord before Luke published his.

Matthew's gospel, Mr. E. supposes, cannot be older than the beginning of the second century, and that many parts verbally correspond with Luke's history, and were transcribed from it. The early writers who speak of Matthew's gospel say it was written in Hebrew: but of the copy, which they say is a translation of it into Greek, Mr. E. remarks, it has not the appearance of an uniform translation from any language, and that it abounds with bad Greek, and barbarous idioms, though frequently expressed in elegant diction, borrowed, as Mr. E. maintains, word for word from Luke, so that Grotius, Mills, and other critics have acknowledged, that as Mark must have had Matthew's gospel before him when he wrote, Matthew and Mark were both copied by Luke. Our author goes largely into the gospel ascribed to Matthew, and gives his reasons for believing it to be throughout a forgery, not excepting even the sermon on the mount, which he calls a desultory harangue, composed of many passages taken almost verbatim from the discourses which St. Luke has related to us, as held on many different occasions, with additions, either deduced from the writings of the Old Testament, or according with the author's own ideas of christianity. In the account of the gospel of Matthew, in which our author expatiates more copiously than on any other part of the New Testament, he adverts to such passages only,

as are, in his judgment, irreconcilable to better authenticated scriptures.

Mark's gospel Mr. E. maintains to be compiled entirely of passages copied, often literally, either from Matthew's or Luke's gospel: and that it appears from circumstances, that the writer attempted to harmonize the two contradictory gospels of Matthew and Luke: but not being able to reconcile the two genealogies, he has entirely omitted them; in like manner, not being able to make these two gospels harmonize together, the compiler broke off his history at the eighth verse of the last chapter. The twelve following verses not being found in the oldest and best copies of this work, being the addition of some still later hand, so introduced as to contradict what had been related six or seven verses before. The passages which he remarks on in this gospel are, c. iv. 26, &c.—vi. 13.—vii. 33.—viii. 12, 23.—x. 30.—xvi. 30.

John's gospel also Mr. E. supposes to be spurious, and that it was written by some person well acquainted with the writings of Plato.—Chap i. 32. is, according to him, a contradiction to Matt. iii. 14. The account of Simon Peter's call to the ministry, given c. i. 35, &c. differs from the account given by St. John. The driving of the traders and animals out of the temple with a scourge of small cords, the overthrowing of the tables of the money-changers, &c. differ likewise, he says, from the account given by Luke, with various other passages, which he compares with parallel passages in the three other gospels. The miracles also attributed to our Saviour, and the prophecies recorded by him in John's gospel, are particularly noted.

Mr. E. also expunges from the volume of duly authenticated scriptures of the new covenant, the epistles to the Romans, to the Ephesians, to the Colossians, to the Hebrews, of James, of Peter, of John, of Jude, and, in the book of the Revelation, the epistles to the seven churches of Asia.

This work of Mr. E's will undoubtedly appear a bold undertaking. He is unquestionably a man of abilities, and, whatever we may think of his work upon the whole, we scruple not to say, there are many things in it that are entitled to a very serious and candid investigation. Some parts of it, we suspect, it will not be easy to confute.

Y. A.

ART. XXII. *A Defence of Unitarianism, intended as an Answer to Dr. Hawker's Sermons, on the Divinity of Christ.* By Thomas Porter. 8vo. 192 pages. Price 3s. 6d. Plymouth, Haydon; London, Johnson. 1793.

THE reason, assigned by the author of this work for offering it to the public, is a desire of contributing towards the recovery of what he apprehends to be a very important truth, which has been long lost to the world, but seems now to be gradually reviving, *the unity of the divine nature*. Dr. Hawker having, in his sermons on the trinity, (see Rev. for July, 1792, p. 335) brought forward a long course of scripture evidences in defence of this doctrine, as if they had never been replied to, and having taken little notice of the arguments which have been urged by unitarians in favour of the contrary doctrine; Mr. Porter thought it necessary to go over again the old ground of the unitarian doctrine, rather with a desire to furnish a full refutation of Dr.

Dr. Hawker's interpretation of scripture, than to make a display of new criticism, or argument.

This writer states the general tenor of the scriptures on the doctrine of the divine unity; examines the sense in which Christ is said to be the lord of David, and the son of God; gives his sense of the passages in the New Testament, which are supposed to prove our Lord's pre-existence; inquires into the meaning of those prophecies of the Old Testament, which are alledged in proof of his divinity; maintains that no divine attributes are ascribed to Christ in scripture, and that neither the miracles and discourses of Jesus, nor the scripture account of his death, nor its doctrine concerning the resurrection of the dead and the final judgment, afford any proof of his being God; adduces arguments from scripture against the divinity of Christ, and the evidences to point him out as having been simply one of the human race; and concludes with an illustration of the importance of christianity, on unitarian principles.

The piece is drawn up with ingenuity and candour; and contains a pretty full view of the scriptural authorities brought by unitarians, in support of their doctrine. The following short extract, on the importance of christianity upon unitarian principles, will afford a specimen of Mr. P.'s style and manner of arguing.

P. 186.—“ Let us suppose that mankind were now uncertain with respect to a future state, and that almighty God, by means of a messenger, whom he had raised up for the purpose, were to assure us, there would be such a state; should we think it a matter of any consequence, of what order of beings this messenger was? Certainly not. We should be anxious only to know that he really was a messenger from God. Were we convinced of this, our belief would be as firm, on the supposition he was only a man, as it would be, were he an angel, or, as trinitarians suppose, God himself; and, being equally firm, it would be equally influential. This mode of reasoning will hold good not only with respect to a future state, but with respect to all the doctrines and precepts of christianity.

“ Mr. Hawker further observes, “ If this be the real state of things, and the christian's Lord be not divine, farewell to all the hopes of the faithful, his consolations are no more.” He adds (p. 340) “ Considering the miserable consequence to which the rejection of our Lord's divine nature necessarily leads, and the despondency it creates in the human mind, one should imagine that the advocates for the doctrine, however secretly convinced that they are right, must yet wish to be wrong: For surely it is the most comfortless doctrine ever proposed to mankind.” (p. 343.)

“ It may here be asked, what reason Mr. Hawker has for saying that the rejection of the doctrine of our Lord's deity, creates despondency in the human mind? Did he ever himself feel that despondency which he asserts the disbelief of it necessarily occasions? If not, whence did he derive his information? Were the question to be proposed to any unitarian, whether his views of God and of Christ made him melancholy, whether he wished that the system he had espoused might in the end prove a false one? he would be quite astonished, and would reply, that he was as happy in his belief, as he could possibly wish to be. I hope therefore I shall not be thought harsh in saying, that this despondency, which, according to Mr. Hawker, is the necessary consequence of unitarianism,

arianism, exists only in his own idea, and that the unfavourable light in which he exhibited the unitarian doctrine, is calculated only to excite undue prejudices in the minds of his readers against it.

‘The importance of religion, and of every doctrine of religion, must be judged of by its tendency to promote the virtue and the happiness of mankind. If, therefore, the christian religion can be proved to have this tendency, as much upon the unitarian system, as it has upon any other, every thing which Mr. Hawker has observed in order to make it appear in an uninteresting light, will fall to the ground.’

ART. XXIII. *Letters to the Philosophers and Politicians of France, on the Subject of Religion.* By Joseph Priestley, LL. D. F. R. S. &c. 8vo. 50 pages. Price 1s. Johnson. 1793.

THE general prevalence of infidelity in France, a fact of too much notoriety to be disputed, Dr. P. accounts for, from the gross abuses and corruptions of religion, which have disgraced the Roman catholic church, and which philosophers have not been sufficiently careful to distinguish from its pure doctrines. The philosophers and politicians of France are here called upon to give the subject of religion a dispassionate revival; and to inquire, whether it be more reasonable to discard every thing that bears the name of religion, because we have exploded superstition and priestcraft, than it would be to abandon every thing that bears the name of chemistry, because we now hear no more of the *elixir vitæ*, or the art of transmuting metals. The great question concerning religion is put upon the fair issue, of admitting nothing but what shall appear to be least contrary to natural analogy, and consequently to probability.

In the first place, Dr. P. maintains it to be most agreeable to natural analogy, to admit an intelligent author of nature, because marks of design, which are universally considered as indications of mind, are as conspicuous in the works of nature, as in those of art. From the character of his works, he next concludes that the Supreme Being, or the first principle of intelligence in the universe, must be one, and must have adapted the whole plan of nature to the purposes of benevolence. P. 12.

‘In your endeavours [says our author] to exclude the idea of a designing cause from the universe, I perceive much embarrassment and contradiction, when you would substitute the term nature for that of God. You are struck with the manifest wonders of nature, and look no farther. I see the same wonders, but they lead me to revere the great author of nature, that mind which comprehends the whole. You see nothing in nature but effects. I revere the cause. What you ascribe to a blind undefining principle, something that bears no analogy to what we call mind, or person, I ascribe to a proper intelligent Being, a Being, whom I consider, and am happy in considering, as ever present with me, and attentive to me, and to all things; who brought me into being for the most benevolent purposes, and who will conduct me through all the stages of it. You see nothing around you but something to gaze at. I look beyond all this, to a Being, or a person, that I can speak to, the object of my gratitude, my attachment, and my confidence.’

‘The evidence of a future state, Dr. P. here, as in his former works, rests entirely upon revelation. The proofs of the divine original of

the jewish and christian religions from miracles are, he maintains, so strong, that they cannot be rejected without admitting still greater miracles. 'To suppose that all those persons who attest the reality of the jewish and christian miracles, were either deceived themselves, or concurred in a scheme to impose upon others, would be more evidently contrary to the known course of nature, than the reality of the miracles they attest; this, when all the circumstances of the case are attentively considered, being a more manifest violation of the established laws of nature than the other, and for no rational end.' This important observation is distinctly illustrated, both with respect to the jewish and christian miracles; and those philosophers who reject revelation are called upon, to examine whether there be any other facts recorded in history, which have been so thoroughly examined, and so well attested, as these; to consider, whether the credulity of the christian world, with respect to later miracles, may not be best accounted for, by supposing real miracles to have been wrought, and their credit to have been well established in a preceding age; to attend to the obvious and important distinction between tradition and history, between opinions taken up a long time after the supposed event, and written records of transactions coeval with them; to compare the improbable and extravagant suppositions of some of their writers, with the unequivocal testimony of profane history; and to determine, upon a fair review of the scriptures, whether any books were ever written with so much ingenuousness and so many internal marks of truth, and whether they be not free from those absurd doctrines, which have given such just offence to unbelievers. The letters conclude with an exhortation to the politicians of France, to treat religion as the French merchants advised Colbert to treat commerce. When he asked them, what the government could do for them, they said, *laissez nous faire*, let us alone.

Whatever the friends of establishment may be inclined to think of this last advice, the friends of religion, of all persuasions, ought to set an high value on so amiable an advocate for their common cause, and to honour so laudable an attempt to renew the ancient alliance between philosophy and religion.

ART. XXIV. *Forty Stripes save none for Satan; or the Devil beaten with Rods.* By William Huntington, s. s. Minister of the Gospel at Providence Chapel, and at Monkwell-Street Meeting. 8vo. 128 pages. Price 1s. 6d. Terry. 1792.

WHAT offence hath Satan committed, that he must be thus unmercifully chastised?—The Devil's master-piece, it seems, is, 'to cause simple souls to err in the fountain.' This great art the tempter has been practising upon Mr. H.; who 'has, for some years, had sad experience of the perpetual buffetings of Satan. And for this villany he is here in his turn beaten with rods.' The old heresy, with which Mr. H. acknowledges himself to have been long pestered and tormented, was either arianism or socinianism; but having vanquished the tempter, he now earnestly contends for the doctrine of the trinity; which he calls, 'the greatest and grandest article of the faith that was once delivered to the saints, and the most weighty and most dangerous matter to be trifled with, in all the book of God.' This champion for the orthodox faith cannot fail to be triumphant over the devil and all his

his works; for we have his own word for it, that what he has written 'is the truth, and God himself revealed it to him.'

ART. XXV. *Reflections upon the Commencement of a new Year.*

By the Rev. James Hurdis, M. A. Fellow of Magdalen College, Oxford. 8vo. 20 pages. Price 6d. Johnson. 1793.

A PRACTICAL *memento mori*, written with judgment, taste, and feeling. Beside general moral reflections on the shortness of life, and the importance of improving time, it contains several testimonies to departed merit, and particularly celebrates the virtues of the late Dr. Horne, bishop of Norwich, and a favourite sister.

P. 12. 'At the commencement of the last year, religion was deprived of one of its ablest advocates, and learning of one of its best ornaments, by the death of Horne bishop of Norwich. To the author of these reflections he was personally known. He may venture to say he was his friend and benefactor; for he enjoys at this moment a station of ease to which the bishop was instrumental in raising him, and has in his possession letters of private approbation and encouragement from his lordship, which have made him amends for many a weary hour of studious research. He was a christian, and he was a gentleman. Moderation and good humour always attended him. A more respected officer never sat in the chancellor's chair, nor left it with louder applause from the university over which he had presided. To the pulpit he was always followed with esteem, and was heard with attention and delight. In short, as a preacher and as a father, as a president and as a vice-chancellor, as a dean and as a bishop, no man could have been more honoured, or more deserving of the honour which pursued him. The year *ninety-two* has also proved fatal to the great names of Rodney, North, and Burgoyne. And let me not overlook the distressing event which, in the beginning of its autumn, fell upon the author of these reflections. When he first became sensible of his introduction into life, he found in the cradle beside him an infant sister, whose disposition was congenial with his own, and whom he had no sooner seen than he loved. At her side he grew, and esteem grew with him. Affection was mutual, and it was ardent. It was with lingering regret that he left her, to pass through the several stages of education, but with the most lively satisfaction that he returned to spend his vacations at home. Happy did he deem himself when no farther restraint was laid upon him, when tuition had closed her lecture, and he was permitted to dedicate all his moments to domestic enjoyment. By his affectionate companion he sat down contented, and envied no man his happiness, satisfied with the amplitude of his own. With her he continued his pursuits, and she possessed herself of all the fruits of his labour. Surely no man living was more blessed, and no man had more cause to be wretched when she was taken away from him. Dear girl, thou art gone, and thy grave has been sprinkled with my tears. My tears are thine at this moment, and what is life but imprisonment without thee? I will sit by thy grave, and lament thee. I will come down to thee

thee when my hour is accomplished. I will fondly decorate the spot where thou art placed, and every flower which thy eye approved, shall grow near it. I will not doubt but that we shall some day meet again, and perceive that even in this severe dispensation there is goodness and mercy.'

ART. XXVI. *Reasons for Contentment; addressed to the labouring Part of the British Public.* By William Paley, M.A. Archdeacon of Carlisle. 8vo. 22 pages. Price 2d. Faulder. 1793.

To teach the labouring part of mankind contentment, and reconcile them to the necessary burdens of their station, is certainly a benevolent undertaking; and no writer is better qualified to execute such a design than Mr. P., whose luminous style, and happy turn for illustration, are particularly adapted to impress important truth with energy upon uncultivated minds. Nothing can be more just than the sentiment with which this address is introduced, or more striking than the allusion by which it is illustrated. P. 3.

'Human life has been said to resemble the situation of spectators in a theatre, where, whilst each person is engaged by the scene which passes before him, no one thinks about the place in which he is seated. It is only when the business is interrupted, or when the spectator's attention to it grows idle and remiss, that he begins to consider at all, who is before him or who is behind him, whether others are better accommodated than himself, or whether many be not much worse. It is thus with the various ranks and stations of society. So long as a man is intent upon the duties and concerns of his own condition, he never thinks of comparing it with any other; he is never troubled with reflections upon the different classes and orders of mankind, the advantages and disadvantages of each, the necessity or non-necessity of civil distinctions, much less does he feel within himself a disposition to covet or envy any of them. He is too much taken up with the occupations of his calling, its pursuits, cares, and business, to bestow unprofitable meditations upon the circumstances in which he sees others placed. And by this means a man of a sound and active mind has, in his very constitution, a remedy against the disturbance of envy and discontent. These passions gain no admittance into his breast, because there is no leisure there or vacancy for the traits of thought which generate them. He enjoys therefore ease in this respect, and ease resulting from the best cause, the power of keeping his imagination at home; of confining it to what belongs to himself, instead of sending it forth to wander amongst speculations which have neither limits nor use, amidst views of unattainable grandeur, fancied happiness, of extolled, because unexperienced, privileges and delights.'

It is perhaps impossible for men to be so busily employed, as not sometimes to contemplate their own condition, and compare it with that of others. When such reflections arise in the mind of a poor man, it is certainly desirable for his own comfort, as well as fair and reasonable, that he should attend to those considerations which may have a tendency to reconcile him to his lot.

lot. Several of these are here stated with great clearness and force, and beautifully illustrated; particularly, that the same legal establishments which enable a few to acquire great wealth, protect and guard the property and person of the poor man; that the best government can do no more than enable every man, who has health, to procure a healthy subsistence for himself and a family; and that those who are placed in laborious conditions of life enjoy great advantages—in being supplied with a constant train of employment, in being obliged to the pleasant exercise of frugality, and in the ease with which they provide for their children. The condition of the poor is next compared with that of the rich; and it is argued, that even in the pleasures of sense the advantage is on the side of the poor; that a state of industry is preferable to a state of indolent ease; that the poor man has access to all the natural springs of comfort and cheerfulness; and that a sudden and violent change of condition, from poverty to wealth, would not produce an increase of happiness. We cannot deny ourselves the gratification of transcribing another paragraph or two from this pleasing publication. P. 16.

Another article, which the poor are apt to envy in the rich, is their *ease*. Now here they mistake the matter totally. They call inaction ease, whereas nothing is farther from it. Rest is ease. That is true. But no man can rest who has not worked. Rest is the cessation of labour. It cannot therefore be enjoyed, or even tasted, except by those who have known the fatigue. The rich see, and not without envy, the refreshment and pleasure which rest affords to the poor, and choose to wonder that they cannot find the same enjoyment in being free from the necessity of working at all. They do not observe that this enjoyment must be purchased by previous labour, and that he who will not pay the price, cannot have the gratification. Being without work is one thing; reposing from work is another. The one is as tiresome and insipid, as the other is sweet and soothing. The one in general is the fate of the rich man, the other is the fortune of the poor. I have heard it said, that if the face of happiness can any where be seen, it is in the summer evening of a country village. Where, after the labours of the day, each man at his door, with his children, amongst his neighbours, feels his frame and his heart at rest, every thing about him pleased and pleasing, and a delight and complacency in his sensations far beyond what either luxury or diversion can afford. The rich want this; and they want what they must never have.

As to some things which the poor are disposed to envy in the condition of the rich, such as their state, their appearance, the grandeur of their houses, dress, equipage, and attendance, they only envy the rich these things because they do not know the rich. They have not opportunities of observing with what neglect and insensibility the rich possess and regard these things themselves. If they could see the great man in his retirement, and in his actual manner of life, they would find him, if pleased at all, taking pleasure in some of those simple enjoyments which they can command as well as he. They would find him amongst his children, in his husbandry, in his garden, pursuing some

rural diversion, or occupied with some trifling exercise, which are all gratifications, as much within the power and reach of the poor man, as of the rich; or rather more so.'

All this, and perhaps every thing that Mr. P. has advanced in this piece, will be admitted as true, and certainly ought to be well considered by those laborious poor who are disposed to be discontented with their humble lot. But, if it were Mr. P.'s intention to enable the poor man to form an exact judgment concerning his situation, the comforts and advantages of the labouring condition should have been contrasted with its probable hardships and sufferings. And if he meant his piece as a remedy for political discontent among the lower classes of the people, he ought to have shown, that in this country the poor are subject to no unnecessary burdens, and possess every security against the hardships of extreme indigence, and every opportunity for enjoying the comfort of their humble condition, which as members of a free state they have a right to expect.

ART. XXVII. *Reasons why the People called Quakers cannot so fully unite with the Methodists in their Missions to the Negroes of the West-India Islands and Africa, as freely to contribute thereto; with a few Queries consonant therewith.* By Catherine Phillips. 8vo. 22 pages. Price 3d. 1792.

THE body of the quakers not having thought proper to contribute towards the expences of the methodists missions to the West-India islands and Africa, to instruct the Negroes in christianity, Mrs. P. undertakes the vindication of their conduct, in hopes of 'convincing impartial minds that they are not therein actuated by a spirit of bigotry, but on the contrary, of religious caution, lest they should any way contribute to build again those things which the spirit of truth has destroyed in their religious society.' The things which this respectable body are fearful of encouraging are, those external forms and ceremonies of human appointment, which, in the apostatized state of the christian church, have been styled religious. They cannot unite with the leaders of the methodist society, who appoint a stated ministry, the payment of tithes, and the administration of the ceremonies of baptism and the Lord's supper; with other observances continued in the church of England. Mrs. P. expresses her sentiments with great moderation, but does not scruple to intimate a wish for the further reformation of other churches. 'I am inclined [says she] to add, that some enlightened minds of both clergy and laity of the church of England have lamented, that such observances should remain therein, as tend to shade the lustre of its fundamental principles, and prevent many from uniting with them in the outward mode of worship.'

M. D.

ART. XXVIII. *A Sermon preached before the Stewards of the Westminster Dispensary at their anniversary Meeting, in Charlotte-Street Chapel, April, 1785; with an Appendix.* By R. Watson, D. D. Lord Bishop of Landaff. 4to. 31 pages. Price 1s. 6d. Cadell, 1793.

WE

We cannot observe without some sensations of regret, that we live in times when it is become necessary for every man to make a public profession of his political creed. That of the true whigs we have ever thought the purest; and we have no doubt but his majesty will find in them his most secure friends, and the best supporters of his legal authority. The bishop of Landaff has long been misrepresented as a dissenter and a republican; for our parts we have never thought him either, though, from the liberality of his conduct, the extent of his views, the goodness of his heart, the greatness of his abilities, and the consistency of his principles, we have ever esteemed him as deserving of the veneration and esteem of all parties.

To every such misrepresentation, the sermon before us is a complete answer. It was written many years ago, and was preached in 1785: the subject is the present popular topic, equality. A topic which has been much enlarged on lately by the advocates for corruption, who have put their own construction on the term, and judged others by this arbitrary measure. It is in vain the popular writers profess, that all they wished to be inferred from the phrase was an equality with respect to rights. Their adversaries still continue to charge them with desiring to establish an equality in property, an idea which we candidly believe has scarcely entered the mind of the wildest of the political speculators on the continent.

The new French constitution affords a sufficient answer with respect to that nation to this absurd charge. It is there stated—"That equality consists in this—that every one may enjoy the same rights;" and "the right of property consists in this, that every man has the power, at pleasure, to dispose of his effects, of his capital, of his revenues, and of his industry."

This definition of equality agrees very exactly with that of the learned bishop; and we believe there are very few in this country who would hesitate to subscribe to it. What the bishop adds in his appendix, with respect to the present provision for the poor, is well deserving attention. P. 24.

The provision which is made for the poor in this kingdom is so liberal, as, in the opinion of some, to discourage industry. The rental of the lands in England and Wales does not, I conjecture, amount to more than eighteen millions a year: and the poor rates amount to two millions. The poor then, at present, possess a ninth part of the landed rental of the country; and, reckoning ten pounds for the annual maintenance of each pauper, it may be inferred, that those who are maintained by the community do not constitute a fortieth part of the people. An equal division of land would be to the poor a great misfortune; they would possess far less than by the laws of the land they are at present entitled to. When we add to this consideration, an account of the immense sums annually subscribed by the rich for the support of hospitals, infirmaries, dispensaries—for the relief of sufferers by fire, tempests, famines, loss of cattle, great sickness, and other misfortunes; all of which charities must cease were all men on a level, for all men would then be equally poor;

poor ; it cannot but excite one's astonishment, that so foolish a system should have ever been so much as mentioned by any man of common-sense. It is a system not practicable ; and was it practicable, it would not be useful ; and was it useful, it would not be just.

The bishop is well known to be a friend to temperate reform ; but what he advances with respect to the *foundations* of our government is, we apprehend, sound policy. It is extremely unfortunate, that proper distinctions have not been made between the old government of France and the constitution of this country ; but that it should be rashly concluded, that every man who rejoiced in the overthrow of the one should secretly wish the downfall of the other. P. 29.

‘ Great calamities of every kind attend the breaking up of established governments—yet there are some forms of government, especially when they happen to be badly administered, so exceedingly destructive of the happiness of mankind, that a change of them is not improvidently purchased, at the expence of the mischief accompanying their subversion. Our government is not of that kind : look round the globe, and see if you can discover a single nation on all its surface, so powerful, so rich, so beneficent, so free and happy as our own ? May heaven avert from the minds of my countrymen the slightest wish to abolish their constitution !’

On the whole, this is a truly constitutional publication, though the right rev. author has perhaps, in some instances, carried his commendation of our laws and government too high. It however shines with uncommon lustre when compared with that wretched farrago of cant and servility, that resumption of exploded nonsense, which was lately exhibited before an august assembly.

D.

ART. XXIX. *A Discourse, preached on Sunday, December 30, 1792, at the Parish Church of Kenton, on Isaiah, LXI. 1.* By the Rev. R. Polwhele, (Author of Discourses on different subjects, in two Volumes, &c. &c.) Published at the joint Request of the Parishioners of Kenton and Powderham. 8vo. 29 pages. Price 1s. Cadell. 1793.

Mr. Polwhele, with that elegance and animation, with which his sermons are commonly marked, represents in this discourse the happy influence of christianity in diffusing among mankind a spirit of philanthropy, and harmonizing the jarring interests of nations in a manner utterly unknown in ancient times. He particularly describes its effects upon this country, from the reformation to the present day ; and concludes the description with the following animated eulogy on Howard.

P. 16. ‘ Individuals, in every station, have distinguished themselves, on various emergencies, by exalted acts of courtesy and humanity. Nor, whilst I mention courtesy and humanity, can I avoid the recollection of one individual character, the contemplation of whose singular virtues seems to have kindled in the bosom of every Englishman, an emulative ardor, and whom this country views as her offspring with
more

more pride than she beholds the trophies of old renown. It must already have occurred to you, that I mean the charitable HOWARD, whose benevolence was as extensive as the boundaries of creation! Yes! generous man! thine was not the philanthropy of the sedentary declaimer, whose heart expands with the glow of self-approbation, as he defines the nature of Christian charity! 'Thy heart was ever alive to the sufferings of humanity: And thy activity, unchecked by danger, carried thee over half the globe, to relieve the miseries of mankind! Thou hast exemplified, in an eminent degree, the love of Christ! And every pulpit should resound with thy eulogium! Regardless of thy health, thy repose and thy safety, it was thine to traverse inhospitable tracts, to mingle with barbarous multitudes, to plunge into the midst of contagion! Thither thy noble fervor urged thee—unterrified "by the arrow that flieth by day, or the pestilence that walketh in darkness!" It was thine to descend into the noisome dungeon—to visit those, who had no comforter! It was thine, *to heal the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound!* In honor of thy virtues, to perpetuate thy memory, we have been emulous to raise to thee statues; but let us rather be zealous, where we can in imitation of thy example! Blessed spirit! that now reposest on the bosom of thy Father and thy God!

The pleasure, which this testimony to departed merit affords us, is, we acknowledge, in some measure damped, by the cool indifference with which Mr. P., while he is pleading the cause of philanthropy, treats the benevolent design of the abolition of the slave-trade. In commending the exertions of his countrymen for *mitigating* the hardships of slavery, as if he had forgotten, or never heard, that a bill passed the house of commons the last session for the entire abolition of this iniquitous traffic, he adds, by way of note, the following political caution.

P. 15. 'The *mitigation* of those hardships, hath been, in some degree, effected. The *abolition* of the slave-trade, might, probably, be attended with consequences, in which humanity would by no means rejoice: And it should be considered, that the most clamorous on this subject, are those "whose end and aim," is, to distress government.'

In the remainder of the discourse Mr. P. adverts, by way of contrast, to the dreadful outrages which have taken place in France; but concludes, that they may be wisely designed by divine providence, for the most important ends; and particularly, that 'the demon of licentiousness may have been let loose, by the permission of the Almighty, to burst the bars of tyranny, and to snap asunder the chain of superstition.' He predicts, that ere long the republic of France will vanish, and a monarchy consistent *both* with civil and religious liberty be established. In the midst of a series of events so entirely new, as those which at present attract universal attention, it is bold to hazard any prediction concerning the issue.

ART. XXX. *A Sermon, occasioned by the Death of the late Colonel Myddelton, preached at Denbigh, on Sunday the seventh day of October, 1792. By the Rev. John Mostyn, B. A. Curate of Denbigh.* 4to. 12 pages. Price 1s. Chester, Poole.

FROM the text, *There is but a step between me and death*, the consideration of the uncertainty of life is urged as a powerful motive to the

the diligent performance of its duties, as the only preparation for future happiness. The exhortation is plain and serious, and expressed in easy and animated language, well suited to the occasion.

ART. XXXI. *The last Farewell Sermon, preached at the Tabernacle, near Moorfields, April 1, 1792.* By the Rev. John Berridge, M. A. late Vicar of Everton, Bedfordshire. Taken in Short-hand, at the Time it was delivered, and faithfully transcribed. To which is added a short Account of Mr. Berridge's Death, in a Letter from a Friend, who was with him the Day he died. Also a Narrative of the Respect shewed to him by his Friends in London. 8vo. 36 pages. Price 6d. Chalmers. 1793.

THE language of the Tabernacle is so peculiarly its own, that it can hardly be considered as a proper object of criticism in a literary journal. We are told, by the publisher, that this sermon is likely to be very acceptable to many of God's people; and we say without a jest, may it do them much good!

ART. XXXII. *A Sermon preached in St. Mary's Church, in the University of Oxford, at the Anniversary Meeting of the Governors of the Radcliffe Infirmary, June 19th, 1792.* By John Napleton, D. D. Canon Residentiary of Hereford, Chaplain to the Lord Bishop of Hereford. Published at the Request of the Governors. 8vo. 32 pages. Price 1s. Robson. 1792.

IN this ingenious and elaborate discourse, it is shown, concerning the principal evils to which human life is subject, that they are attended with alleviations, and productive of good. That species of evil is particularly insisted upon, to which the occasion of the sermon more immediately directed the preacher's attention, bodily disease. After giving a just and natural description of the privations and sufferings which attend the loss of health, he represents the moral influence of sickness in producing sober reflection, and pious and virtuous resolutions; and he concludes with distinctly stating the benefits derived from the Radcliffe Infirmary to the objects of the charity, and to the university.

The discourse is not a piece of trite and common place declamation, but contains a great variety of just ideas and important sentiments, expressed in accurate and classical language.

ART. XXXIII. *A Sermon preached before the University of Cambridge, on January 27, 1793; and published at the Desire of the Vice-Chancellor, and the Heads of Colleges present.* By James Fawcett, B. D. Fellow of St. John's College, and Lady Margaret's Preacher in the University of Cambridge. 8vo. 19 pages. Price 1s. Cadell. 1793.

THE notion, that utility is the only criterion of virtue, having been embraced by several of the most esteemed writers on morals, the ingenious author of the present discourse attempts to prevent the abuse of this principle, by determining the true nature of the utility which is thus ascribed to virtue. 'This utility,

utility, it is very justly remarked, is not the separate effect of a single act, how highly, or diffusively beneficial soever it may prove, but the general consequence of all actions of the same kind, supposing them permitted without limitation, and practised universally and without restraint. Hence it is concluded, that the nature of vice cannot be changed by any temporary advantage, which it may produce, or that it can never be right to 'do evil that good may come.' This doctrine is very ably illustrated with respect to the three cases of persecution, of falsehood, and of duelling; and in conclusion, the principle is applied to civil conduct, with a particular reference to the circumstances of the present times. Of the sentiments of this sensible and temperate writer on the politics of the day, we shall give a specimen. Speaking of the application of the principle of doing evil that good may come, to civil conduct, he says: p. 13.

'Here it has always been indulged a much wider range, and seems to be now extending itself far beyond all sober limits.

'With those men indeed, who have nothing more in view, than to supply the defects, or correct the abuses, which may be thought still to remain in the theory or practice of our government, so long as they strictly confine themselves within the legal bounds of peaceful, temperate, and constitutional measures, so long as they do no evil in pursuit of this real or imaginary good, with them we have properly no concern.

'Yet even they may be reminded, that unguarded displays of the little imperfections discoverable in a few parts of our excellent constitution, may afford some countenance to those, who depreciate and despise the whole; that the best remedies, when imprudently administered, may possibly but increase the complaint, they are meant to remove; and that it is no longer time to attend with minute curiosity to the regularity and beauty of a structure, when the foundations are endangered, and the edifice itself threatened with ruin.

'For there are men, who are labouring to introduce the most serious evils, who invite us, not to resist oppression and tyranny, but to subvert the constitution itself, to abolish established order and government, to destroy every thing useful and venerable, and dissolve the very bonds and union of society. But let us not sacrifice our interest, our country, and our duty to vain and extravagant speculations. The rules of obedience to government, which religion enjoins, are too well known to need explaining, though neglected to a degree, which is equally disgraceful to us as subjects and as Christians: but because in a former age they were absurdly carried to an impracticable extent, are they therefore to be wholly disregarded in the present? or because they confessedly admit of exception in some cases, are they therefore of no force in any case whatever? Our ancestors, who loved liberty with as much ardor and sincerity, as we can do, but pursued it with more discretion, wisely confined their exceptions to extreme cases; they considered resistance to authority as an awful

ful and important right, which necessity will always exert, and which nothing but necessity can ever justify.'

Of the defects in the present state of our government, which have of late so loudly called for correction, the preacher surely speaks too lightly when he calls them *little imperfections*; they are, however, certainly, not of such magnitude, as to require more than a peaceable and a constitutional reform.

POLITICO-THEOLOGY.

ART. XXXIV. *A Sermon preached at St. Chad's Church, in Shrewsbury, on Wednesday, January 30, 1793. By Thomas Stedman, M.A. Vicar of St. Chad's. 8vo, 22 pages. Price 9d. Longman. 1793.*

THIS sermon, considering the temper of the present times, and the occasion on which it was preached, is entitled to praise for its moderation. The advantages derived from civil government, and the obligation arising thence to pray for our governors, are the principal topics. On the character and conduct of Charles I. it is remarked, that he doubtless had his faults, as well as his subjects theirs; but 'whatever they might have been, they were not of that nature, as to deserve the punishment that was inflicted on him. He should rather have been banished or imprisoned—but not murdered.' As if the preacher had conceded too much, he adds, however, in a note after the words banished and imprisoned—'though he deserved neither.'—But, towards the close of the sermon, he confesses, that Charles was surrounded with ministers who being averse to our constitution, as well as ignorant of it, were too solicitous to establish the authority of the prince on the ruin of the people. He owns too that archbishop Laud, though a good man, was a great bigot; and that the ecclesiastical tribunal, which he had a principal hand in setting up for examining the consciences of men, was the occasion of particular discontent. From the circumstances of those days, the conclusions which are drawn are, that national breaches once made are not only difficult to be healed, but that even the desired end proposed by them is seldom or ever attained;—that governors should learn the danger of every experiment that may be made at the expence of the rights of their subjects, and that even the just power they are possessed of can be exercised with honour and safety to themselves only, in hearing the complaints, consulting the interests, and promoting the ease and prosperity of their people;—and on the other hand, that subjects should learn to be cautious how they enter into disputes, which may prove destructive to the peace and happiness of their country.

ART. XXXV. *A Sermon preached in the Parish Church of Sunderland, for the Benefit of the Charity School, December 16th, 1792. By the Rev. Samuel Clapham, M.A. Vicar of Bingley, Yorkshire, and Chaplain to Lord Viscount Ranelagh. Published by Request, 4to. 23 pages. Price 1s. Deighton.*

As a composition this discourse is by no means contemptible; it possesses the primary qualities of good writing, perspicuity, and propriety:

propriety: but as a moral address it has the much higher merit of utility. It describes, in no very pleasing colours indeed, but we are afraid with too much truth, the character of the lower order of the labouring poor; and places in a clear light the necessity of giving this class of the people early moral instruction, and habits of industry, in schools, in order to afford them a fair opportunity of becoming useful and happy. The author appears to have made very just observations upon the lower classes of mankind, and to write under the influence of a truly benevolent spirit.

ART. XXXVI. *A Discourse on Laws. Intended to shew that Legal Institutions are necessary, not only to the Happiness, but to the very Existence of Man.* By the Rev. A. Freston, A. M. 4to. 22 pages. Price 1s. Deighton. 1792.

THIS preacher has had the ingenuity, in the present age of controversy, to make choice of a subject, upon which it is impossible that all parties should not be agreed. No one will, we suppose, call in question the necessity of law to the existence of society, and the happiness of mankind. Nor is the author likely to involve himself in any dispute by the pains which he has taken, through a great part of his discourse, to establish the extensive utility, and moral obligation of the ten commandments. Perhaps, however, he carries the matter somewhat too far, when he supposes these commandments to have been the grand basis of all national law.

ART. XXXVII. *A Sermon; preached on the 16th of December, 1792, at a Country Church, in the County of Kent.* Printed at the Request of the Congregation. 4to. 8 pages. Price 6d. Maidstone, Blake.

THE origin of government is in this sermon traced up to the fall of Adam; and laws are said to have been necessary to control the corruption of our nature, derived from our first parents. The author echoes the praises, at present so universally bestowed on our excellent constitution; and repeats the sad story of French impiety, anarchy, and misery; but with no sufficient elegance of language, or variety of sentiment, to entitle him to peculiar attention.

ART. XXXVIII. *The Loyal Subject, or Republican Principles brought to the Test, Try'd, Cast, and Condemned by the Law of God.* Written, and most humbly dedicated to all that Love their King and Country. By the Rev. Richard Munn, Minister of the Mulberry-Gardens. 4to. 36 pages. Price 1s. Young.

THE text of this loyal preacher is, 'God save the king.' The sermon is a ranting defence of the divine right of kings. 'Hereditary monarchy [says Mr. Munn,] was established in the house of David by God himself; why not, then, in the house of Hanover?'—We trust that the loyalty, as well as religion of Britons, rests upon a firmer foundation than this discourse furnishes; and that they do not need this preacher's exhortation to keep them, as he expresses himself, 'good subjects to king George, and king Jesus.'

ART. XXXIX. *A Vindication of the Conduct and Principles of the Catholics of Ireland, from the Charges made against them by certain late Grand Juries, and other interested Bodies in that Country: With an Appendix of*

of authentic Documents. Published by order of the Committee of the Catholics of Ireland, assembled at Dublin, on Monday, December 3, 1792. To which is added, A correct Copy of the Petition presented to his Majesty, Jan. 2, 1793. 8vo. 91 pages. Debrett. 1793.

AUTHENTIC information may be obtained from this pamphlet, concerning the grounds of the present attempt of the Irish catholics to recover the rights of free citizens, the measures which they have pursued for this purpose, and the opposition which their cause has met with from bigotry, selfishness, and timidity. The objections which have been made to their demands are fairly stated, and ably refuted; and the good policy, as well as the justice of granting them, is fully established. In reply to those who are of opinion, that the catholics ought to be content with the most perfect toleration of their religion, the fullest security of their property, and the most complete personal liberty, it is said :

P. 52.—‘ With regard to toleration, persecution may be negative as well as positive. The deprivation of political rights, because of the exercise of any religion, is for so much a persecution of that religion. Of the security of their property enough has been already said to explain how catholics stand in that respect; but, if it were otherwise, security of property and personal liberty are rights without a respect to which society could not be supported. Protection and allegiance are duties corresponding and inseparable. By their peaceable demeanour as good subjects, the catholics have executed their part of the contract, and that government, to whose support they contribute, is bound in return to defend them. And it is humbly submitted whether it be not a strong and striking proof of the abject state of the catholics of Ireland, that it should be held out to them as ground for acquiescence and contentment, that they cannot be robbed without redress, or imprisoned with impunity; or, in other words, that without any alleged delinquency on their part, they are treated as outlaws in their native land. Even the security and toleration which it is alleged they possess, they hold but by sufferance; for, unconnected as the catholics are with the legislature, they can have no influence; and it is again submitted to the feelings of our protestant brethren, whether they would be content to hold their religion, liberty, and property, by so precarious a tenure, as the humanity of men who owe to them no responsibility, over whose conduct they had no controul, and whose interests, or whose passions might be gratified by an invasion of their dearest rights.’

The appendix contains the declaration of the catholics of Ireland at their general committee, March 17, 1792; their circular letter; the opinions of council upon it; and their petition to the king. D. M.

P O L I T I C S.

ART. XL. *A Letter to the Rev. Christopher Wyvill, late Chairman of the late Committee of Association of the County of York, on his Defence of Dr. Price. By a Yorkshire Freeholder. 8vo. 44 pages. Price 1s. York. Sold by Deighton. 1792.*

THIS answer to Mr. Wyvill's late pamphlet (for an account of which see *Analyt. Rev.* Vol. XIII. page 84.) seems to be written by one of his neighbours in the country, who affects sometimes to be witty, and sometimes serious, and appears to be very desirous of inducing Mr. W. to
with-

draw himself entirely from politics, and give up his whole attention to other, and, in his opinion, more laudable pursuits.

‘ When I was last at Black-Notley in Essex, [says he] a place distinguished for the birth of the eminent William Bedell, bishop of Kilmore in Ireland, I indulged myself with a solitary walk into the church yard, where I viewed, not without some degree of awful reverence, that neglected spot where Mr. Ray’s remains are deposited. The virtues of that great and good man crowded upon my mind. How innocently, how nobly, how happily did he employ his time in exploring and illustrating the wisdom of God manifested in the works of creation! He was then Linnaeus of his age. If a spark of ambition should accidentally glow in my breast, I should extinguish it immediately, if I did not feel myself inflamed by it to the imitation of this amiable philosopher. It is in your power, sir, to copy after this bright example—to pursue the duties of your profession with dignity and splendour—to oppose every innovation that may tend to disturb the harmony, or interrupt the peace of society. Sensible of the blessings which you enjoy, you will leave to wise statesmen, or professed politicians, the mode of conducting and regulating the civil government.

‘ You have, from your earliest youth, devoted yourself to the study of a science of infinitely greater importance than this of political erudition. Your liberty, your property, every thing that you hold dear are secured to you. A rash pursuit of subtle and conjectural speculations, can never, surely, open to you a prospect of more security to all your civil and religious rights. A person of a mild and subdued temper will naturally presume, that men of equal abilities, and equal integrity with himself, will never be wanting to correct any irregularity in the administration of public affairs, which, amidst the various fluctuations of human life may be introduced amongst us. More real glory, more solid satisfaction of mind is to be acquired by sustaining the character of a good citizen, even in the lowest and most sequestered walks of life, than by the precedence of ten thousand committees of association.’

ART. XLI. *More Reasons for a Reform in Parliament, contained in Letters to the following Persons, viz. to the President of the Society for the Relief and Discharge of Persons imprisoned for small Debts; to Mr. Justice Ashhurst, on his Charge to the Grand Jury; to the Secretary of the Association for preserving Liberty and Property against Republicans and Levellers; and to Thomas Bull, in Answer to his Letter to his Brother John.* 8vo. 15 pages. Price 3d. Ridgway.

THE existing laws of this country, which authorize imprisonment for debt, are stated to be ‘ partial, vicious and ineffectual;’ and, instead of applying medicines to the diseased and lingering patient, the society for the relief and discharge of persons imprisoned for small debts is requested, to endeavour to remove the disease itself.

It is recommended to sir William Henry Ashhurst in the 2d. letter, to write a refutation of Mr. Paine’s works.

The secretary of the association for preserving liberty and property against republicans and levellers is informed in the third, that most of the property of the society is to be found ‘ in the red-book, in the list of placemen and pensioners.’

John

John Bull, is acquainted in letter four, that he has lately become the venal advocate of despotism; and that, if England had been fairly and equally represented in parliament, 'the war with America would not have happened, and we should have escaped one hundred and fifty millions of debt.' He is requested, when he next enumerates the blessings that the people of this country enjoy, not to omit 'the game laws, excise laws, tithes, test acts, &c.'

ART. XLII. *Letter from an Independent Elector of Westminster, to the Right Honourable Charles James Fox, in Answer to his Letter to his Constituents.* 8vo. 11 pages. Price 6d. Stockdale. 1793.

THIS independent elector of Westminster, on hearing that Mr. Fox had 'condescended to become a pamphlet writer,' entertained a hope that he should behold 'an open, avowed, and manly recantation of those extraordinary principles and equivocal doctrines' which he had so ardently endeavoured to inculcate in the house of commons, at the beginning of the present session of parliament. After observing, that Mr. F.'s late address to his constituents is an 'Irish' mode of regaining the public confidence, we are gravely told about the 'incendiary French emissaries' lately swarming in the British capital, and the danger the city of Westminster incurred of being *first* sacrificed by 'any seditious explosions!'

ART. XLIII. *An Inquiry into the Grounds of political Difference, which are supposed to exist, among some of the Members of the Whig Party.* 8vo. 36 pages. Price 1s. 6d. Ridgway. 1793.

THE grounds on which the whig party have differed are here supposed to be three: 1, On the origin and foundation of all government: 2, On the practical principles deducible from it as referable to our own: 3, On the possibility and propriety of improving them in this country, at this time.

After predicting some great political crisis, at no very distant period, and recommending union of sentiment among the leaders lately in opposition, the author concludes as follows:

'On the other hand, let not the whigs be too fastidious, in their present situation; let not old disappointments sour present hopes, and let them recollect that, if by any means a revolution should be brought in question, while they continue the ostensible leaders of the party which should promote it, they would not long continue so. A middle state at such a time, is like a state of neutrality in a civil war, and soon becomes odious to both sides.

'A few men whose names are now unknown, with all the learning of all the pamphlets, reviews, newspapers, and annual registers, for the last ten years, with a volubility of tongue unchecked by the fullness of ideas, and strong in the confident assurance of intemperate zeal, would soon take the lead in a cause, which Mr. Fox will want a great many indispensible bad qualities to conduct. Let it not be any longer imagined that the whig party are rendering themselves incapable for the public service, by a disunion among themselves; but that they are still ready, with one hand and heart, to maintain the king and his subjects in their present unparalleled state of prosperity; that they will check licentiousness on one hand, while they promote liberty with the other,

other, and that they leave quarrelling for those who have something good to quarrel about, but that they will so far follow their example, as to maintain the same unanimity among themselves for the safety of their country, which ministers embrace for their own; and when they do agree, their unanimity is wonderful indeed!

ART. XLIV. *Peace and Union recommended to the associated Bodies of Republicans and Anti-Republicans.* By William Friend, M. A. Fellow of Jesus College, Cambridge. 8vo. 49 pages. Price 1s St. Ives, Croft. 1793.

IT is here observed, that the royal proclamations, and the number of associated bodies in different parts of the kingdom, afford sufficient proof of the present agitation of the public mind. No one therefore, we are told, should take a decisive step, without fully and impartially weighing the consequence of his conduct.

The assassinations, murders, and massacres, which have marked the progress of the French revolution, 'must stagger the boldest republican in his wishes to overthrow any constitution;' and on the other hand, he must be a weak or a wicked man, 'who lost in admiration of the beauties of a voluptuous and effeminate court, forgets the miseries of the poor subjects, whose bodies were bowed down to the grindstone for its support, and brands with every mark of aristocratic insolence, the efforts of those patriots, who put an end to the despotism of the ancient government.'

There is no subject, on which the contending parties in this country are so much at variance, as that of parliamentary reform; but it is contended, that those who bawl for the inviolability of the constitution, as settled at the revolution, must agree in a plan for triennial elections. The next great question is, a reform in the representation of the people.

'In the course of not many years, must the electors of one place grapple in the waves for their town, and at present a septennial consequence is given to a heap of ruins. This is a real evil, and ought to be redressed, and it must be redressed, as soon as men turn from the clamorous loquacity of pretended orators and politicians, to the sober dictates of common sense. The severest sarcasm against the house of commons is to be found in the writings of a parliamentary declaimer, distinguished by his pursuits of reform, even to the privacies of his sovereign, and the remote corners of the east, while he remains a declared enemy to the word, when it comes home to himself, and his own connections. "The house of commons, says this writer, is within itself a much more subtle and artful combination of parts and powers, than people are generally aware of. What knits it to the other members of the constitution, what fits it to be at once the great support and the great controul of government, what makes it of such admirable service to that monarchy, which it limits, it secures and strengthens, would require a long discourse, belonging to the leisure of a contemplative man, not to one, whose duty it is to join in communicating practically to the people the blessings of such a constitution."

'In other words, by means of rotten boroughs men of fortune are able to raise a party against, and to clog the wheels of government;
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by means of places and pensions, government is enabled to oppose them: the house is like a field of battle, with this difference only, that the victorious party changes seats and opinions with the conquered, and the contest is renewed.'

The fact being undeniable, that several of our boroughs have become nearly depopulated since the revolution, Mr. F. thinks, that the contending parties may be fairly called upon to concur in rectifying this abuse. He imagines, that the evil might be remedied by an act of parliament, decreeing that every borough, not having a thousand voters, should gradually raise them to that number, out of the inhabitants of the town or hundred.

In order to avoid the odious and destructive custom of treating the electors, as well as to prevent riots, drunkenness, and confusion, it is recommended to re-adopt the ancient partition of counties, into hundreds and tithings, and to allow two members for each division of ten thousand families. 'The votes [continues he] should be taken by the heads of tithings, and carried by them to the heads of hundreds, to be conveyed to the heads of thousands, who with the head of the ten thousand, should declare the representatives elected. Thus none but the officers would be put to any material inconvenience in giving their votes: the officers should be annual and triennial, the headships of hundreds and tithings annual, the rest triennial.

It is also hinted to the contending parties, to employ their thoughts on other topics beside those of parliamentary reform, lest, being attached to a single object, they should overlook the abuses which may gradually undermine the peace and happiness of society.

'We may celebrate in the loudest tone the praises of our constitution, yet if our laws are weak and inconclusive, easily to be wrested by the powerful, and too expensive for the poor, if punishments wear no proportion to crimes, and the most atrocious murderer is levelled with a petty delinquent; it must be confessed that a stranger would have reason to exclaim! the theory of your government is excellent, but your laws betray a degree of rudeness and barbarity not to be expected in so enlightened a nation.

'Our laws stand certainly in need of reform, and it were to be wished that the leading powers in our senate would exert themselves in giving us a better code. The evil is acknowledged by all parties, but it is the supposed interest of one to increase by voluminous digests the intricacy of the law.'

Mr. F. suggests, among other improvements, a register of births and estates, a revival of all the statutes respecting manorial rights, and the abolition of the game laws, the last of which, are justly stated to be 'cruel and oppressive, contrary to every principle of good government, and calculated only to produce a spirit of aristocratic insolence in the higher, and that of meanness, pilfering and plunder in the lowest classes.

'It has been urged in their defence, [adds he] that if it were not for them, we should be overrun with poachers; but in fact, as high duties make the smugglers, the game laws make the poachers. Destroy the game laws entirely, let game be sold freely in our markets, and the poachers, as the smugglers have done lately, in many places, will return to the habits of useful industry. We must not omit here, that the higher classes will be benefited; for into what county can we go without

without hearing of the petty squabbles of country squires, about hares and partridges, nauseous tales, disgusting to every man of sense and a liberal education.'

An amendment of the poor laws is also recommended, but this requires a cautious and skilful hand. The precept in the mosaical institutions, which enjoins 'not to muzzle the ox which treadeth out the corn,' is pointed out as the guide of legislators on this occasion.

The church establishment, too, is deemed susceptible of amelioration:

'Seventeen centuries ago, the church creeping on the ground, bowed its head to the authority of Cæsar, within three centuries after, we find her in the embraces of a warlike emperor; the harlot soon learned to tread on the necks of kings, and drenched with the blood of saints and martyrs, obtained universal empire. Our ancestors groaned under her iron yoke, the fruit of their industry was carried away to feed her pampered appetite, and to satiate her luxurious paramours.' The idea of an alliance between church and state, is treated with contempt, and the establishment itself, is considered as a mere political engine, the design of which, is 'to celebrate at certain times religious worship, and to instruct the people in certain doctrines laid down by act of parliament.'

Mr. F. laments, that the laity like 'brute beasts' sit tamely under the usurpation of the clergy.

'A man, if a priest or minister enters, is not the master of his own house, he must not thank God for the blessings of providence, at his own table, he cannot pledge his faith to a lovely woman without the interference of the priest, his offspring must be sprinkled by sacred hands, and at death he is not committed to his long home without another spiritual incantation.'

We are told in the appendix, that there is nothing wonderful in the execution of Lewis Capet, for at our revolution, the boast of the present day, the same conduct was pursued as nearly as possible.

'Our convention declared that James II. should be no longer king; it did not chuse to abolish kingship, but dignified William the third with legal honours. James was stripped of his honours, and became plain James Stuart, and the republican William became a sovereign. James was not tried, condemned, executed, because he saved his life by flight, but the laws against himself and his son, and the proceedings in the years fifteen and forty-five, must convince the most superficial reasoner, that the maxims of the English and French nations, with respect to the dethronement of kings, are exactly the same.

'But some one will say, Lewis Capet was unjustly condemned? Ninety-nine out of a hundred, who make this objection, have not given themselves the trouble of examining the records of the trial: and why should I give greater credit to the remaining objector, than to the verdict of the court? If Lewis Capet did, when king, encourage the invasion of his country, however we may be inclined to pity the unfortunate man for the error of his conduct, we have no right to proclaim him innocent in point of law. It is in short, no business of ours, and if all the crowned heads on the continent are taken off; it is no business of ours. We should be unworthy of the constitution settled at the revolution, and the enemies to the Brunswick family,

now seated on our throne, if we denied to any nation the right of settling, as it pleased, its own internal government.'

In the three last pages, under the title of 'the effect of war on the poor,' the author relates an anecdote of some industrious women, who were to be 'sconced' three-pence in the shilling, by the manufacturer, on account of the late declaration of hostilities against France. He very justly exclaims: 'What is the beheading of a monarch to them? What is the navigation of the Scheldt to them? What is the freedom of a great nation to them but reason for joy?'

We confess, that we have received great pleasure, and perhaps some instruction, from the perusal of this little pamphlet, which we warmly recommend to the notice of the liberal and candid of all parties.

ART. XLV. *Letter on the present Associations: Interspersed with various Remarks, highly interesting; particularly at this most alarming Crisis. From an Officer to a Friend in the Country.* 8vo. p. 21. Price 6d. Brewman. 1793.

IT is here lamented, that the parochial meetings increase in such an alarming manner, that we are in danger of becoming 'a nation of inquisitorial spies and acting constables;' and it is hinted, that the entrance of an associator into any assembly may have the same effect, as the sudden appearance of an alguazil, or an officer of the holy inquisition, would have in Spain.

ART. XLVI. *The Crisis stated; or serious and seasonable Hints upon War in general, and upon the consequences of a War with France.* 8vo. p. 38. Price 1s. Debrett. 1793.

THE author of this pamphlet is astonished at the apathy and indifference with which the present alarming crisis is beheld.

'But our wonder will be diminished [says he] when we enumerate the mean and despicable artifices which governments ever employ to produce this infatuation, and to make war (the curse of the whole human race), a subject popular to the people. They keep them in profound ignorance of its effects; they inflame their passions, flatter their pride, and deceive them by all the empty and disgusting pageantries which march in the train of military preparations. Armaments, reviews, drums, flags, crowds, and acclamations, are the hacknied stage tricks employed to cover a measure which will not bear a cool examination.'

'If wars bring such calamities upon multitudes of poor innocent people, from what cause, or for what purposes are they commenced? The question is pertinent: history furnishes the reply. Most princes are there described as lovers of war, because it makes their subjects poor; whatever impoverishes the people, strengthens the hands of the executive government. Poverty is the source of political dependence, as ignorance is the source of spiritual subjection. The lower orders of the community have frequently been kept poor and illiterate from this very motive. Princes are seldom averse to war, because, during such a measure, their prerogative is increased, both in force and extent; and when peace is restored, this extraordinary grant of power, is usually by some stratagem artfully retained. Those who consider how much war by multiplying pay-masters, contractors, commissaries

misfaries, and agents, has extended in various directions the influence of the crown, and that standing armies are an evil resulting from this same infernal system, will want few other arguments to prove to them, that peace is not always the best policy of corrupt courts.'

In addition to the above observations concerning war in general, we shall transcribe an account of the progress of the national debt, from the year 1739, to the year 1786, 'for the satisfaction of those who are likely to amuse themselves by supporting a war abroad, and by perpetuating abuses at home.'

	Capital	Interest
Before the war in 1740, the debt was	46,382,650	1,903,961
In 1749 after the war	78,166,906	2,765,608
Increased by nine years of war	31,784,256	861,747
Diminished by eight years of peace	3,089,641	111,590
Amount at the beginning of the war in } the year 1755	75,077,264	2,654,018
At the end of the war in 1763	146,582,844	4,840,822
Increased by eight years of war	71,505,580	2,186,803
Reduced by twelve years of peace	10,639,793	400,000
Amount in 1775	135,943,051	4,440,821
Amount in 1786, three years after the } conclusion of the American war	266,725,097	9,536,026
Increased by the American war	130,782,046	5,095,205

ART. XLII. *A Speech, in which the Question of a War with France is stated and examined.* By a lover of his Country. 8vo. page 24. Pearson, Birmingham. 1793.

It is here very justly contended, that war is the worthy offspring of savage and barbarous times, and the natural result of the contest of the passions before man rises to be a reasonable being, but a thing monstrous and absurd in an advanced state of society, as well as utterly ineffectual to answer the end proposed by it.

'We are all convinced of the absurdity of judiciary combats to decide matters of right between private individuals—we do not now believe that victory will always be on the side of justice. Why should victory any more be supposed to follow justice in the case of nations, than in that of individuals? Does the history of wars countenance such an idea? Do the successes of Russia in Poland, or those of the same power against Turkey, support such a notion?'

After these introductory remarks, the disadvantages arising to a commercial people from a state of war are very ably and feelingly pointed out.

'It strips its merchant-men of the necessary hands, in order to man the navy; it sweeps away by means of recruiting parties, those who would otherwise be usefully employed in manufactories, and in cultivating land. By throwing difficulties in the way of foreign intercourse, and by shutting up many foreign markets, it produces a stagnation in trade, the ill consequences of which are felt by all, from the merchant to the lowest working-man. By exposing the importation and exportation to capture, it produces losses, which ruin individuals, and irregularities hurtful to the commerce of which it does not deprive.

'By bringing on taxes, it reduces every man's possessions; for

taxes laid upon a people, are so much money taken from the individuals who compose that people, and which is no longer really theirs, as it contributes neither to their necessities nor their pleasures. By laying on new burthens, it increases the influence of government, gives it an opportunity to gratify its dependents, by shares in loans, by civil and military nominations without number, and thereby weakens the strength, and circumscribes within narrower bounds, the liberties of the subject, by diminishing, when of any duration, to nearly one half, the value of property in the public funds, in houses and in lands, it extends its oppressive influence to every class of the community."

ART. XLVIII. *War with France! or, who pays the Reckoning? In an Appeal to the People of England.* 8vo. pages 44. Price 6d. Ridgway. 1793.

IN this 'Solemn appeal to the people,' they are reminded, that the excellence of our constitution consists in its attention to their interests; that they are essentially concerned in the question of peace or war; and *that they alone* are affected by the misconduct of generals, or of ministers. It is insinuated, that the refusal on our part, to recognize the French republic, and to intercede along with the Spanish minister for the life of Lewis, occasioned his execution, and that the present war has been undertaken on the suggestion of certain great men, 'for no other purpose, but to prevent such reforms of abuses, as they themselves have declared to be indispensably necessary to preserve the liberties of the people!'

ART. XLIX. *Thoughts upon our present Situation, with Remarks upon the Policy of a War with France. Second Edition, with a Postscript.* 8vo. pages 70. Price 2s. Stockdale. 1793.

WE are here told, and indeed we must all feel, that the present is an eventful moment. But the apprehension of a distant danger has subsided, it seems, before the terrors of an immediate alarm, for 'republicans, infidels and levellers, have advanced with a daring pace to assail the antient edifice of our happiness, and the collected loyalty of the country has been summoned to resist the progress of their destructive fury.'

'Thus happily, [it is added] the prudence of the administration, cooperating with the energy of the community, has saved the metropolis from conflagration, and the constitution from destruction. Sedition is appalled, and loyalty triumphant.'

After being informed that we are in possession of as much liberty as is consistent with our happiness, and that the very nature of civil society teaches us that it is a state of inequality, the author presents us with the following parallel between two sovereigns of a neighbouring country.

'Under Lewis XIV. the vices of the court, the despotism of the government, the enormous expenditure of the state, and the memorable oppressions upon the people, were sufficient causes to provoke despair, and irritate a nation into arms: yet the people were silent. Under the present unfortunate king, his own virtues, the mildness of his administration, and the improving condition of his country, were adequate incentives to kindle public affection: yet the people were clamorous.'

glamorous. Lewis XIV. retained a power he merited to lose. Lewis XVI. lost an authority he deserved to retain. The victories of Lewis XIV. entailed misery upon his kingdom. The triumphs of Lewis XVI. imparted to it prosperity. The one lived in his palace oppressed with remorse; the other exists in his prison; sustained by serenity. A nation triumphed in the death of the former; posterity will weep over the tomb of the latter. History shall mourn the catastrophe of his fate, and humanity revere the page made sacred by his wrongs. It is then that the historian, disdaining the injustice of the day, will rescue his injured memory from the pollutions of an ungrateful age, and consecrate his innocence and fame, by proving that his only crime consisted in the gentleness of his character, and in his having raised the glory of his country to a higher pitch than it had yet attained, by curbing the power of England, and laying the foundation of freedom in the Western hemisphere.—Unhappy prince! to what purpose did he undertake it, but to entomb himself beneath the edifice! It was not therefore the wrongs of the people, at the moment, that aroused them to shake off the despotism of ages; it was the relaxation in the power of the king, that encouraged them to regenerate their constitution. And how has the structure been reared?—Upon the ruins of monarchy; upon the property of the plundered; upon the sighs of the orphan, and the tears of the widow!—The sword of justice has been converted into a weapon of attack. Her temple is closed, and her altar has been stained with the bleeding offerings of unsatiated revenge. The proscriptions of Scylla and Marius have alternately crimsoned the metropolis with blood, and the dead and the dying have been dragged through her streets, as the mutilated monuments of carnage and despair.

Lewis XVI. is termed a 'royal martyr' in the postscript, and every effort is employed, in order to inflame the people of this country with a mortal enmity against the French nation.

ART. L. *Danger of an Invasion from France, as it is believed that no Irish Papist will serve on board King's Ships.* 8vo. 43 pages. Price 1s. Ridgway. 1793.

It is asserted in this publication, which consists of a letter dated Cork, Jan. 28, 1793, that the presbyterians and papists are united in a wish for what they call constitutional liberty, and, instead of insisting as soldiers and sailors, choose to become volunteers.

ART. LI. *Sentiments on a War with France.* 8vo. 36 pages. Price 1s. Flexney. 1793.

THIS contains a pointed attack upon the late conduct of the French, and a compliment to Mr Paine, who is acknowledged to have done some credit to the character of an Englishman, 'by rejecting the sentence of death against the unfortunate Lewis.'

ART. LII. *Important Facts, submitted to the Consideration of the People of England, with some Thoughts on the present Situation of public Affairs.* By John Spencer Colepepper, Esq. 8vo. 32 pages. Price 1s. Owen. 1793.

THE express purpose of this pamphlet seems to be, to inflame the minds of the people of this country, to a war against France. We are told, that 'if at last, Britain is compelled, reluctantly to draw the sword, she draws it in defence of the liberties of mankind, and the real and true rights of man.'

ART. LIII. *A Letter from Gerard Noel Edwards, Esq. M. P. to the Secretary of the New Town Society of the Friends of the People, in Answer to his Letter, inclosing, by Order of the Society, the Resolutions agreed upon at their Meeting, dated Edinburgh, 31st of December, 1792.* 8vo. 13 pages. Price 6d. 1793. Debrett.

MR. Edwards professes himself to be zealous 'in maintaining the salutary principles of substantial liberty and justice, on which as on a rock, the tripartite structure of our government is erected.'

ART. LIV. *Address to the French Nation, from a British Subject.* 8vo. 31 pages. Price 6d. Deighton. 1793.

THIS little pamphlet is intended to convey the outlines of a civil government for France. The citizens are supposed to be divided into three orders: 1. The guardians, or those who possess the landed property; 2. The order including the commercial and professional part of the community; and 3. The order of workmen, which consists of those who are employed and hired by others. The legislature is proposed to be divided into two bodies, the first to be elected by ballot, and the second to be chosen annually by lot. The executive power is to be lodged in a single person, assisted by a permanent council of one hundred seniors, nominated by himself. The judges are to be appointed from the class of elders, and no man is to be condemned but by the verdict of a jury, composed of thirteen persons, seven of whom are to be chosen from the class of the accused, and six from the class of the accuser.

'A person who is found guilty of injuring another by accident, shall make compensation, and pay costs. If with intention, or through passion, he should make two fold compensation, and pay costs. If by stealth, three-fold and costs. If with malice, four-fold and costs. If with violence, putting the injured person in fear or danger, five-fold and costs. If a person kills another by accident, he shall be guilty of man-slaughter, and shall make compensation to the widow and children of the man slain.

'A person who kills another, except it is by accident, or in self-defence, shall be guilty of murder, unless the man killed is an avowed enemy of the state; and the murderer and all his accomplices shall be put to death, or imprisoned for life, and their property shall make compensation to the widow, and children of the murdered.

'A man who is imprisoned for debt, shall be obliged to work for the state, and one half of what he earns shall pay for his support, and the other half shall be paid his creditors, for the discharge of his debts.'

We respect the motives, which produce publications of this kind, and the authors of them have the pleasing satisfaction to recollect, that, if their own propositions be not immediately useful, they may afford hints to others, and thus enable mankind to profit by their labours.

ART.

ART. LV. *A general View of the actual Force and Resources of France, in January 1793.* By William Playfair. 8vo. 51 pages. Price 1s. 6d. Stockdale. 1793.

As a war has taken place between this country and France, Mr. P. thinks it of considerable importance, that the nation at large should be able to form, as nearly as possible, a true idea of the force of their enemy. After informing us, that his calculation of the supposed, proved to be much nearer the real expenditure of France, for 1792, than that of Mr. Cambon, he proceeds to consider the present situation of that country.

‘ Let us throw aside the veil which their republican gasconade has thrown upon facts, and we shall soon see [says he], that France is only superior to other nations in vanity, injustice, cruelty, and misery; in these, we will allow, she is superior to the whole human race; but neither in freedom nor in force. First then, there are more than two millions and a half of fighting men in France; for every man is armed, from the age of sixteen to that of sixty; and many I have seen bearing arms at thirteen and at seventy; there must, then, be more than the number specified; there must, at least, be four millions. This is an adroit manner, on their part, of telling a falsehood, and escaping censure; they underrate the number to be thought within bounds; but then it is added, *they can send such a number against their enemies*, which is very false.

‘ Never was there a time when France could send fewer men into the field, for any continuance of time, and supply them with necessaries, than at present; because in all the towns and villages they want guards against each other; because there is no order, no regularity, and no industry among those at home, to supply those who are in the field: for this reason we have heard of so many complaints made to the national assembly against the minister of war [Pache]. The men had neither shoes nor breeches; for the 180 millions of assignats a month, could neither create tailors nor shoemakers. No, this enormous sum, which in the time of Augustus, would have paid the whole expences of the Roman empire for nearly half a year, by means of order and arrangement, could not clothe the armies of Dumouriez and Custine for one month.’

Of the paper money, which is at present the only circulating medium in France, Mr. P. speaks thus:

‘ Until the terrible 10th of August, (when I saw scenes of rage and horror, which I shall never forget) the same manner of creating assignats continued; that is to say, though the number was still increasing, yet they did not pass the bounds of about two millions sterling a month, and the whole mass was then about 80 millions sterling, (not counting those that were burned); so that going on by the same progression, it would yet have been ten months before the original quantity of specie would have been fully replaced by paper.

‘ From this epoch we may, however, date the last progression of excessive expence in the system of paper. September alone cost eight millions sterling; the subsequent months have each cost nearly as much; so that, in fact, the creation of assignats, since August, is equal to above 32 millions sterling, and in the spring, instead of diminishing, that expence must increase. The sum now created is therefore about

112 millions

112 millions sterling of paper, and that is augmenting at the rate of six millions a month. Add to this, that for some time past the necessity of manufacturing the *assignats* in great haste, prevents all those precautions which are necessary to avoid falsification. The wild acts of the convention, surpassing even its predecessors in rage, delirium and wickedness, and going like a ship in a tempest without any fixed guide, have destroyed that small degree of confidence that had remained so long.

‘What then has preserved any degree of credit to these assignats, seeing that there is no hope of reimbursements, but that, on the contrary, the quantity increases more rapidly than ever?’

‘The causes are various: the first is, that the want of order and authority over the lower class of people, who, in fact, are the masters, and who live chiefly on dry bread, has prevented the price of that article from being raised in any great degree; and it is a curious fact, that though all sorts of luxuries have increased in price, the assignat loses hardly any of its value against bread, or the bushel of wheat, which ought naturally to have risen along with silver. The assignat continues still to pay debts, rent, and taxes, at par, which serves greatly to preserve its value. Another cause is, that in Paris, upon the place de Victoire, where gold and silver used to be sold, the sellers have been, in a great measure, chased away since the 10th of August; and those who have been left are employed by the treasury, sometimes, to bring a greater quantity of gold than is wanted, and by fictitious bargains, influence the market. The course of exchange is, in a great degree, regulated by the price of gold; and ever since Claviere has been in the department of finances, manœuvres of this kind have been carried on to a great extent, and with considerable success.’

It seems to be this author's favourite scheme to undermine the credit of the French, by commencing hostilities against her paper currency, which, he thinks, cannot hold out beyond May, June, or at furthest September, should our war with them continue. We were deceived in respect to America, exactly in the same manner as we are now attempted to be misled in regard to France. First, the contest was to have been short; and, secondly, their paper credit was to have been annihilated; but yet, notwithstanding a depreciation infinitely greater than that of France, the colonists found means to obtain the object of the contest. Mr. P. acknowledges, that the convention have ‘near fifty thousand estates to sell;’ but he does not see ‘any connection they have with the assignats:’ it is evident, however, to every man acquainted with the first principles of finance, that the positive existence of a property, for either the immediate or future payment of a debt, must considerably enhance the value of the paper, which is a *sign* of that property.

ART. LVI. *An Essay upon the true Principles of Civil Liberty, and of free Government, occasioned by the levelling Doctrines of the Day, in which is also discussed the Roman Catholic Claim to the elective Franchise of Ireland.* By Charles Francis Sheridan, Esq. 8vo. 150 pages. Price 3s. Dilly. 1793.

MR. SHERIDAN,

MR. SHERIDAN, who thanks God that he is neither a 'republican nor leveller,' compares Thomas Paine to Thomas Munster, who, in the sixteenth century, began to preach up to the people in Saxony, 'to level every distinction among mankind—to depose all sovereigns—to depose all magistrates in cities—to seize the lands of the nobles—and to be satisfied with the appellation given to people in the lowest class of life, *instead of their former titles.*'

He then considers the popery code, which he asserts to be a departure from one of the fundamental principles of the British constitution.

'Every thing short of political power [says he] I would concede to the catholic. Man has a natural right to freedom, the catholic should therefore be free; but let him, and let his protestant advocate first understand what freedom is—let them not confound *liberty* with *power*; and under the pretence of claiming the former as a natural right, in reality grasp at the latter, to which no *individuals* whatever, either have, or can have a natural right. As to the real nature of political power, without the *personal and individual* possession of which, according to these gentlemen, no individual can enjoy civil liberty—I would stake my credit, my life, and all that I hold dear, that upon this subject, both the catholic and his advocates have fallen into a gross and dangerous error. They are in some degree infected by the mania of the day,—or, if I may so express myself, by that political atheism, which, in the fury of its zeal for the detection of error, has overshot itself, and turned its back upon the God of truth.'

After detailing the history of the Irish parliaments, which commenced in the 11th year of James I. A. D. 1613, Mr. S. continues as follows:

'Thus previous to the revolution, from the 16th of May, 1613, to the 5th of October, 1691, a period of 79 years, Ireland was *without* a parliament for nearly 72 years—in the 79 years only four parliaments were called, and there were in fact but seven sessions held:—of what real importance therefore was the elective franchise, either to protestant, or to catholic, previous to the revolution? How idle is it to appeal to any period previous to that event—or indeed in truth and fact, prior to the passing the octennial bill: from the year 1699, when king William's parliament was dissolved, till the year 1768, a period of 69 years, Ireland had but *four* parliaments, when according to the present system of the elective franchise, which is the object of the catholic claim, she ought to have had *ten* parliaments in the same time, and the elective franchise ought to have been exercised in the same proportion.

'It is ridiculous therefore, in the protestant advocates of my catholic brethren, or in their own makers of fine speeches, to look into antiquity in order to support their claims—just claims require not to be supported by precedents, even were they to be found, which here is not the case; they are to be supported by *principles*. Never did the Irish voter possess the real and substantial benefit of the elective franchise, till the year 1768—then first appeared above our political horizon the day star of the British constitution, a glimmering twilight was all, till that period, it had afforded us—it then arose, but it arose partly eclipsed, and too long continued so—till

at

at length invoked by the genius of Ireland, when roused from a deep sleep by the virtuous eloquence of one man, it burst forth in all the pride, and all the glory of meridian splendour, to shine upon a land which for the first time received all its beams.

We have some reason to believe, that this pamphlet was originally printed in Ireland, although this circumstance is not mentioned in the title page.

ART. LVII. *The Importance of preserving inviolable, the System of Civil Government in every State: with the dreadful Consequences of the Violation of it. To which is added, an Appendix, containing some Strictures on the Writings of Mr. Paine.* By the Rev. James Brown. 8vo. 86 pages. Price 2s. Debrett. 1793.

THE first forty six pages of this pamphlet contain a discourse delivered at the opening of the commons house of assembly of the province of Georgia, in 1780. The appendix consists of some remarks on the works of Mr. Paine, who is termed an interloper in politics, and on the American commonwealth, which is said to be 'more of an aristocratic, than a republican form of government,' and is thought likely to become a great empire.

ART. LVIII. *A Short View of the Rise and Progress of Freedom in Modern Europe, as connected with the Causes which led to the French Revolution. To which is added, a Refutation of certain erroneous and inflammatory Doctrines newly propagated, for the dangerous Purposes of misleading the People, and subverting the established Order of Society. With a Vindication of the English Constitution, Proofs of its Existence, Excellence, and Energy, in Answer to the Calumnies of Thomas Paine; addressed to the associated Friends of the British Constitution.* By Thomas Hearn, M. D. late Physician to the British Factory at Cadiz. 8vo. 132 pages. Price 2s. 6d. Richardson. 1793.

Dr. H., after laying it down as an axiom, that an enlightened nation is incapable of submitting to the gross oppressions of an arbitrary government, and that, whenever a certain degree of knowledge has been obtained, the government must either become more conformable to the impressions made on the mind of the community, or a revolution must unavoidably ensue, expresses himself as follows, respecting a neighbouring people:

'Had the late government of France been consistent with its own system of oppression, it might still have to boast of the pompous title of the French monarchy; it should have learned, from the barbarous policy of other despotic governments, that in order to secure permanency to usurpation, and an uncontrouled dominion over the persons and properties of the people, it was necessary to preserve the same arbitrary influence over their intellects. Had they wisely followed the example of Spain, in suppressing all the sources of public information; had they not abolished the inquisition, and thereby opened all the avenues to science, and excited the curiosity of an inquisitive and animated people, the grand monarch might still sit securely on his throne; had not the vanity of Lewis XIV. still more unbounded than his ambition and prodigality, induced him to reconcile contradictions by the ostentatious introduction of literature into a country whose political existence,

ence, according to the principles of the old government, most assuredly depended on their ignorance and unacquaintance with their privileges as citizens, and their rights as men; the brilliancy and bustle of his reign concealed the danger, and prevented the immediate tendency of this essential error, so unexpected, so auspicious to the liberty of the nation; but the rapid and universal progress of letters in that country, from that period downwards, and on so broad a scale, as indeed to have eclipsed all the nations of Europe, made a deep and striking resolution on the minds of the people; they saw their grievances, and began to wince under the galling weight of their chains; but the period of their emancipation seemed still remote, and at an indeterminable distance. The author of this essay, who in the beginning of the reign of Lewis XVI. had spent some years in France, had many occasions of knowing the disgusts and discontents of Paris, where he remembers the general exultation at the disfiguring and maiming several beautiful statues at the royal palace of Chantilly; though the French were enthusiastic admirers of the fine arts, and lamented the violation offered to those valuable monuments of human genius, yet they rejoiced in an act which conveyed so strong, so public a disapprobation of the immoderate voluptuousness and prodigality of the court; they saw that the husbandman and laborious artist remained dejected and oppressed, whilst the plunder of a province, was daily squandered upon a demirep of fashion, or an effeminate singer.'

ART. LIX. *The British Constitution of Government compared with that of a Democratic Republic.* By Sir William Young, Bart. F. R. S. and A. S. S. Author of the History of the Republic of Athens. 8vo. 63 pages. Price 1s. 6d. Stockdale. 1793.

'I SHALL advance no fine-spun theories, [says Sir William Young] no fanciful schemes of perfection. I shall take men and things as they are, and allow for faults in government, because I must allow for frailties in men. In truth, a neglect of this plain way of dealing, and the publishing abstract notions of perfections which never did or can exist, is the method employed to dazzle and lead us Englishmen astray, and put us on the hazarding our real advantages in society, for what is imaginary and impracticable. I would, as a subject, enjoy all that can be enjoyed as a subject, to any government of any form upon earth. Building castles in the air hath been ever the proverb for extreme folly, and absurd schemes. The governments of our modern legislators, seem framed especially for those castles in the air.'

After this preamble, he proceeds to sum up all the disadvantages attendant on a democratic form of government. In the first place, we are told, that republics have been generally found inimical to the quiet and happiness of surrounding nations, and liable to internal commotions.

'A republic has ever a disposition to contest. When a people of this stamp declare, "they will have no wars, and disclaim all conquest," the declaration may do for the eulogy of a school exercise, but wise men of neighbouring nations, will be on their guard.'

It is asserted, that the evils above alluded to, which cannot be obviated in a democracy, are most happily provided against, in one great existing republic; for such, says he, 'I do not hesitate to term the British Constitution of Government.'

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The 'one' vested with the executive power 'in this great republic' is termed the king; but this word, we are told; does not mean the same thing, as king elsewhere;—as formerly in France, or as at present in Prussia, Hungary, or Spain. 'It means a person invested with the executive power, as to the people individually to administer laws, but under the controul of the laws; and as to the people as a nation, to administer the government, but under the controul of the nation.'

After asserting, in spite of 'the nonsense of a late declaration,' that Great Britain has a constitution, which is here defined to be 'an institution and arrangement of executive and legislative powers; a settlement and declaration of who are to make the laws, and in what manner they are to be made; and of who are to execute the laws, and in what manner they are to be executed;' sir W. contends, that the expenditure of the civil list has been rather wickedly than ignorantly mistated; and the annual revenue of a million, with purposed falsehood, called "the expence of having a king."

'If in the expenditures of the civil list there is aught extravagant or over burthensome, and even a small saving can be made to relieve the people, it ought to be done; and the British constitution provides that relief. Parliament holds the purse, and a committee of grievances is one of our oldest constitutional resources in the records of the country. This is another advantage of our admirable institution of government: it finds remedy to its own disorders; it corrects its own abuses; and has that principle of self-renovation which Machiavel, in his discourses on the Roman History, states as the perfection of human wisdom in political institutions.'

'Closing the comparative statement of executive power in a democratic government, and under the British constitution of government, I think the premises fully warrant me to assert, that under no other constitution of government hath an executive power ever existed so beneficial, so safe, and so little burthensome to the subject, as that of king under the British constitution.'

But this is not all: the British constitution of government not only 'dispenses these blessings, but secures these blessings: it provides for duration; and, as far as human affairs can be of a permanent nature, it provides for permanency of its own excellent and beneficial establishment. A constitution merely of monarchy, and democracy, of king and of commons, could scarcely do this; its duration could not be of any length of time. The assembly of the commons, *with purse and armies* at their disposal, in the natural course of human ambition, and of great men aspiring to be greater, would touch on the power of the king, and progressively assume to themselves a share of executive authority, till in the end they got the whole; and, if ever our British constitution be destroyed, *I always have believed, and must ever believe, that this ambition in the house of commons, is, and must be, the natural cause of its decline and destruction.* A too great influence of the crown will be kept down, (as it ought to be kept down) by the house of commons: but what shall oppose the commons themselves, if inclined to trespass beyond their province, under influence of some aspiring and able man, whose ambition, too, may be abetted by the prejudices of the people, and the circumstances of the times?

' Let

* Let us attend to, and keep by us, the antidote to this poison. To obviate the evil, the British constitution hath found a preventative in furnishing an aristocratic order, without one evil incident to aristocracy attending it, and with every benefit.' After this eulogium on the constitution, sir W. Y. asks the following question: 'can any man, in any other country, speak and write with the freedom of sentiment and opinion, as in Great Britain, *without personal danger*?' We leave this to be answered by those now under prosecution by his majesty's attorney general!

ART. LX. *An Address to the Inhabitants of Great Britain and Ireland, in Reply to the Principles of the Author of the Rights of Man. Written in 1792.* 8vo. 51 pages. Price 1s. Matthews. 1793.

It is here contended, that Mr. Paine, in order to support 'his pusillanimous ideas of the rights of man,' adopts three principles, namely, 'that of asserting that the English have no constitution; that of opposing the law of hereditary right; and that of abusing the house of Brunswick in the most illiberal manner.'

After pronouncing Mr. P. a madman, 'for certainly none but a madman would have been guilty of promulgating such seditious and inflammatory principles as the rights of man abounds with,' the author closes with the admonitory language of St. Paul to the Romans: "let every soul be subject unto the higher powers," &c.

ART. LXI. *An Appeal to the Common Sense of the British People, on the Subjects of Sedition and Revolution.* By Philodemos. 8vo. 25 pages. Price 6d. Anderson. 1793.

AFTER an attack upon the works of Mr. Paine, which are here said to be 'preeminently deserving the stigmatising epithets of base and wicked,' and affirming 'that the boasted imprescriptible rights of man, liberty, property, security, and resistance to oppression, are firmly and decidedly maintained to him, by the long established laws of this country, beyond the possibility of any man infringing them with impunity,' the author recurs to the present distracted situation of the French republic.

'It is at this very time the dread of the national convention of France, that there would be many who would be eager to embrace any standard, that should be raised for the establishment of their ancient monarchy. There are thousands who feel that the present government is infinitely more tyrannical than was the sway of monarchy, under any period of the reign of their late unfortunate and murdered king. Let Britons, who know the value of internal peace, think for a moment to what a dreadful abyss Frenchmen have reduced themselves, and ever envious of the happiness which we enjoy, would wish to sink us to. Famine and nakedness are eternally around them; their expences so infinitely exceed their income, that added to the fund from rapacity and confiscation, they are for ever fabricating in lieu of money, a paper currency which has no value but that, which a compelled interchange among themselves has forced upon it: and universal poverty is the result.'

After contemplating this horrid picture of the present situation of France, 'the millions who partake of the advantages of our excellent constitution' are desired to look back, and they will find our prosperity

to

to originate, 'in the deliberate decrees of a government, most wisely constituted of a king, lords, and commons.'

ART. LXII. *Mr. King's Speech, at Egham, with Thomas Paine's Letter to him on it, and Mr. King's Reply, as they all appeared in the Morning Herald, &c.* 8vo. 16 pages. Price 6d. Lorient. 1793.

MR. KING, in his speech at Egham, inveighs bitterly against republics: a circumstance at which no person will wonder, when he perceives Geneva and Venice classed under that head. He conjures the English, 'who have hitherto set examples to all Europe, not at last to become the miserable apes of Frenchmen,' who, instead of establishing a limited monarchical government, have formed 'an utopian one.' After *prophesying*, 'that the invidious republic of France will end in a frightful aristocracy,' every citizen, however low his station, is desired to join in repelling a banditti, 'who, in pretending reformation, intend only a pillage; who being ruined themselves by bad courses, hope now to recover by a scramble.'

In a letter signed 'Thomas Paine,' and dated 'Paris, Jan. 3, 1793,' Mr. K. is accused of changing his political principles: 'you used to complain of abuses, as well as me, and wrote your opinions on them in free terms.—What then means this sudden attachment to kings? this fondness of the English government, and hatred of the French?—If you mean to curry favour, by aiding your government, you are mistaken, they never recompense those who serve it; they buy off those who can annoy it, and let the good that is rendered it, be its own reward.'

Mr. K., in his reply, acknowledges that he was a friend to the French, until from being oppressed, they became oppressors in their turn. He says, that the idea of equalization 'speaks to idle men, spendthrifts, and robbers,' and that Mr. P. is only backed in it 'by the felons, mendicants, pickpockets, and vagrants of the kingdom.'

After observing that Greece and Rome had produced their former 'Paines', he concludes by prognosticating, that Mr. P. will be too humane and just, to join in the 'murder of the king.'

ART. LXIII. *Six Essays on natural Rights, Liberty and Slavery, Consent of the People, Equality, Religious Establishments, the French Revolution, which were generally approved, and have been in much Request since their original Appearance, in the Public Advertiser.* 8vo. 48 pages. Price 1s. Robinsons.

IT is thus that the French of the present day are characterised, in the sixth and last essay:

'Ruined in their property—trembling for their lives—without commerce, credit, specie, without laws, without confidence in each other; with every power in Europe openly hostile to them, or silently struck with abhorrence at their wickedness, with armies of undisciplined rabble, ready to turn against their leaders, and a government at once weak in its executive power, and expensive in its administration. This is a faithful picture of the French revolution; a revolution, that if it is not subdued by foreign force, seems to threaten calamity to all Europe, by its pernicious example; which, notwithstanding the miseries that attend it, as a warning to all lovers of peace and order, can never fail to have charms in the eyes of those who have every thing

to gain by civil confusion, and nothing to lose; that offers impunity to the most ferocious acts—and to the wildest speculations—in which every bad man may give a scope to his ambition, and which is to be dreaded only by those who have the feelings of humanity, the interest of property, and the sagacity to distinguish between what constitutes true political happiness, and the fallacious pretences of the deluders of the people to their ruin.

ART. LXIV. *A Loyal Address to the People of England, on that guileful, insinuating Assertion, which the Enemies to our internal Peace, the Agents of Sedition, are diligently propagating, "that England has no Constitution."* By the Rev. J. Parker, of York. 4to. 26 pages. Price 1s. Robinsons. 1793.

Mr. Parker cannot help applying 'the live coal which he feels,' in hopes 'that it may kindle the glowing ardour which first produced, and hath for so many ages preserved the invaluable privileges of happy Englishmen.' We are told that our 'constitution which boasts a very high antiquity, had its origin in the forests of Germany and Gaul, and made its way to England with our Saxon ancestors;' and further, that 'the right of our present bishops to sit in the house of lords, and all their other privileges, are confirmed by laws, and usages from time immemorial,' and that 'they are coeval with, have always been since, and still continue to be, an inviolable part of our constitution.'

After characterising Mr. Paine as a 'frantic leveller,' and pouring forth a long eulogium on the nobility, Mr. P. concludes thus:

'And now, my countrymen, let us all, unitedly, from one end of the land to the other, be of the same loyal mind;' and may that all-gracious Providence, which has screened the church and nation from many a dreadful, impending storm, continue to protect and preserve them in the same flourishing prosperity, which they now enjoy, to the very end of time. So we heartily pray, and so will all good patriots, and good men, as heartily say—amen—to it.'

ART. LXV. *Principles and Practice combined: or, the Wrongs of Man. An Oratorio. As it was often performed by the Jacobines of Paris with great Applause. The Music selected from modern French Airs.* By one who feels himself a Patriot. 8vo. 18 pages. Price 2d. Parsons. 1792.

THE airs and choruses in this political oratorio are borrowed from the Declaration of the Rights of Man; the recitative is a comment on the practice of the French, as opposed to their principles. The following observations in the preface, if not new, are at least pertinent.

'I ever considered the titles of whig and tory as names of reproach for two factions, who have disturbed the peace of these realms. When they only slandered one another like two barristers, then touched the fees, and changed sides, 'twas amusement for men of observation, and fun for the people; when they united to crush domestic rebellion, or to repel foreign invasion, their party disputes had the same meaning as derry-down at the end of a sonnet.

'Are we not paying the debts of your fathers, debts which many of your fraternity have helped to lay on this country? Tell me then ye sons of discontent, what are your wants?—ye want to dip your fin-

gers in the hive, that you may once more lick the honey ; but beware lest the labouring bee should give you a sting.'

ART. LXVI. *Political Essays, addressed to Philo, and interspersed with Constitutional Disquisitions, on the wild Prospect of Impræscriptible Rights, Impræscriptible Liberty, &c. The whole calculated by means of rational Dissertation, contrasted with irrational Freedom and ideal Rights, to promote a seasonable Revolution in favour of good Order, real Liberty, industrious Occupation, and the general Welfare of all British Subjects.* By Martius Modernus. 8vo. 117 pages. Price 2s. Wilkins, 1793.

THE following 'short memento' is here offered to those who are unacquainted with the catechism of the constitution.

' 1st. That it is composed of three independent parts.

' 2dly. That each part has certain dignities assigned to it in order to represent the more duly the splendour of English perfection, unparalleled by the other nations of the globe.

' 3dly. That every one under this system has perfect liberty, both in conscience and property, each of which it equally protects, leaving not the smallest room for objection when the interest of any of its subjects is at stake.

' And lastly. That it enjoins the strictest obedience to all its laws and ordinances.'

The author defends the game laws, and the pretended right of primogeniture, and attacks the doctrines of Mr. Paine, and the society styling themselves, 'The Friends of the People.'

ART. LXVII. *Duties of Man, or, Civil Order Public Safety: being plain Thoughts of a plain Man, on Things as they are, and what the well-being of the Community now requires of every good Citizen.* By one of the People. 8vo. 195 pages. Price 2s. 6d. Richardson, 1793.

THE author of this miscellaneous publication begins with lamenting the present equivocal state of public information, and the notorious venality of our public prints.

' It very sensibly heightens our embarrassment, [says he] that the organs of public intelligence drop their usual functions, and betray a genius still more false and profligate than even the lying oracles of antiquity ; a belief, at least, generally prevails, that every periodical print in the kingdom is absolutely subjected by pecuniary influences, to sinister management. In these literary manufactories, truths, and facts, and persons, and things, their raw materials, are so universally disguised, and acquire such a shape and colouring, as totally obscures or hides them from the public eye. No pure information can be expected from these polluted sources. Our anxiety or hesitation concerning the reality or circumstances of the greatest events, the principles and tendency of the most interesting measures, or the merits of the most active and efficient character, is therefore increased and strengthened by the very means to which we look for satisfaction.'

He next attacks the chicanery of the lawyers, 'by whom this miserable country of ours has been long pilfered and abused.'

AFTER

After a quotation from lord Loughborough in favour of religion, and an eulogium on the patriotism of sir James Sanderfon, 'for exterminating the seminaries in which sedition was hatched, detailed, and defended,' we find a long dissertation against 'the prating, mischievous, and preposterous race of busy bodies,' who carry their officious and troublesome propensities into spheres or provinces, so much above their capacities.

'Our own place, of all others, best becomes us, and we are even ridiculous and monstrous in others. An awl in the hands of Apelles, or a pencil of Apelles in that of a cobbler; Midas with ass's ears in the purple of Midas; Nero with a fiddle, or a fiddle with Nero's crown; Commodus making glass, or a glass-maker giving law to the empire, are spectacles of laughter to some, and of scorn and derision to all! They are more: not only ridiculous; but ominous and like comets, as menacing and portentous as novel and strange! For should these men, and these pretences succeed, the whole course of nature, and the whole series of her ordinations, must be set on fire, or dislocated, or perverted; the body and its members exchange functions; and the head, and hands, and feet, no longer act with their usual unanimity and concord!'

ART. LXVIII. *A Word of Advice to European Powers. Being a Translation from a French Pamphlet written in May, 1792.* 8vo. 27 pages. Price 1s. Owen. 1793.

WE are told in the text, that sectarists have, in all ages and countries, been the occasion of riot and licentiousness; and we learn in a note, 'that by too much writing and reading, the English nation will dwindle into a race of sickly people;' and that 'stages and flies innumerable in this country, that facilitate the travelling of trades people, are amongst the many unnoticed causes of the depravation of the lower orders of the people.'

ART. LXIX. *A plain Address to the Common Sense of the People of England: containing an interesting Abstract of Pain's Life and Writings.* By J. Gifford, Esq., Author of the History of France, New History of England, &c. &c. 8vo. 60 pages. Price 6d. Lowndes. 1792.

MR. GIFFORD tells us 'that he is attached to no party—an obscure atom in the grand mass of society,' and that he writes neither 'for fame nor for profit.'

'It will not be expected [adds he] that I shall undertake to comment on every subject of complaint which the abettors of faction have been studious to propagate, and anxious to impress on your minds: defects in the system of representation, pensions without services, expence of political establishments, and augmentation of imposts, are stale topics; they have been urged and re-urged by almost every member of every opposition; have been canvassed by every editor of every factious print; and have been enforced by every popular incendiary, from Wat Tyler to Tom Pain.

'To deny that such complaints are wholly destitute of foundation, would be to deviate from that strict regard to veracity to which

which I profess an inviolable adherence: but the grand fabric of the state should be viewed, not partially, but collectively, when its beauties will be found so far to exceed its defects, its utility so far to overbalance its inconvenience, that the daring hand of madness alone could seek its demolition. All human institutions are, of necessity, defective, and the man who pretends to give perfection to the works of mortals, proclaims himself a fool.*

Mr. G. has been at great pains to ransack his bible for loyal sentiments, such as "submit yourself to every ordinance of man for the Lord's sake:" "Fear God, honour the king:" "Let every soul be subject to the higher powers," &c.

ART. LXX. *Abridgment of Hey's, Happiness and Rights.* By the Author. The second Edition. Price 6d. Baldwin. 1793.

WE have already taken some notice of the original publication of which this is a summary. [See *Analyt. Rev.* Vol. xiv. page 455.]

M E D I C I N E.

ART. LXXI. *A Treatise on the regular, irregular, atonic, and flying Gout: containing many new Reflections on its Causes, and Managements under various Circumstances and Constitutions: with the excellent Effects of the muriatic Acid in the Relief of that Disorder.* By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, and Physician to the St. Mary-le-bone Infirmary, &c. &c. 8vo. 98 pages. Wingrave. 1792.

PHYSICIANS have held different opinions both concerning the nature of the gout, and the proper method of treating it; consequently, different remedies have been proposed at different times for its removal. After some cursory remarks on this head, 'the scope and intention of the present treatise [says Dr. Rowley] may be introduced, commencing with the history of a *new discovery* very efficacious in alleviating the gout during the paroxysm.'

'Introd. p. 15. 'About 12 years ago, a gentleman of rank, much afflicted with the gout, feelingly lamented, that physicians in England were greatly embarrassed in safely alleviating the exquisite pains during the paroxysm, and asserted, that the most excellent effects had been experienced by himself and many of the French nobility, from the use of a bath and cataplasm, under the direction of a person, who did not pretend to possess medical knowledge*.

'During my attendance on the gentleman in a fit of the gout, being struck with these encomiums on the *Parisian* remedy, I determined to purchase some, and make trials of its utility. I had reasons to be satisfied. The authority and testimonies, likewise, in favour of

* 'The cataplasm was composed of duck weed and a liquid, which seemed to be prepared antimony in common water, or some sulphurous sinking similar preparation.'

the

the baths, &c., were so respectable, and the instances of success, as represented to me, so numerous and interesting, that, animated with the prospect of alleviating human misery, I determined to introduce their use, if possible, in this country.

After repeated trials of the beneficial effects of this French composition, owing to the uncertainty of procuring it, and its exorbitant price, I was induced to attempt the discovery of so valuable an acquisition, and succeeded: it proved to be the *muratic acid* a little disguised*.

The following sheets will contain its analysis, the mode of preparing the baths, their use, and alleviating effects; for, it is not ushered to the public as a *cure* for the gout, though, perhaps, it approaches nearer to that character than any remedy ever yet discovered.

Our author however remarks, that this treatise is not written merely to introduce this remedy, 'but to deliver some new observations and improvements, the result of long experience, in the management of the gout, under various circumstances and constitutions, and to abolish, if possible, all *confined practice* in a disorder so various in its attacks, violence and effects. This part [continues he], whether the baths be approved of or not, it is presumed may be found useful to the afflicted, and be the means of establishing a consistent practice, if not in the *cure*, for that is considered generally *improbable*, yet in the alleviation of that painful enemy to human happiness.'—After this, the author proceeds to define the gout, and to give the history of the symptoms of the regular, irregular, atonic, and flying gout. From the examination of the remote and predisposing causes of the gout, Dr. R. concludes, p. 16.

From all these facts it appears, that a superabundance of *coagulable lymph*, or mucus united with calcareous or earthy particles, circulating in the blood, are present in fits of the gout. It should be remarked, however, that in the recent gout, or first gouty paroxysms, the calcareous particles are small in proportion to the superabundance of coagulable lymph†; whereas, when the disorder has ravaged many years, the earthy or calcareous particles predominate in various degrees; which accounts for the absence of chalk stones in recent, and the appearance of them after a great number of years affliction in this painful disorder. From which circumstances, it seems a very probable and just conclusion, that the calcareous gouty particles, already in the body, gradually attract those of their own

* The price was a *louis d'or*, or nearly a guinea the phial. The original author, in a letter I lately saw to the gentleman who first acquainted me with the remedy, says, he has *cured* the gout by bathing once or twice a month, and is certain of rendering the fits more distant, and safer to the constitution: he has used the remedy above twenty years amongst divers persons in France. The best pans for bathing are of Mr. Wedgwood's manufactory.

† In rheumatic blood the buffy appearance of the blood is evident from bleeding, and this is perceived in fits of the rheumatism, and in the intervals, though, perhaps, in the latter, in a less degree.

nature, and after the seeds of the gout are sown, or created in the habit, unless the patient thoroughly change his usual diet, year after year the calcareous particles increase and the symptoms are more and more grievous; the body becomes debilitated, and less able to resist the cruel enemy, until at last, worn down by repeated painful paroxysms, anxious watchings, and mental perturbations, the irritating gouty matter attacks some natural, animal, or vital function, fixing on some noble and important part, instead of the extremities, which is called *misplaced gout*, and ends in the fatal dissolution of the afflicted patient*.

The superabundance of earthy or calcareous particles and gelatinous lymph in the blood of gouty patients, this writer supposes to originate from a free animal diet, vinous and spirituous drinks, and from costiveness or a dry skin. He also thinks a fit of the gout nothing more 'than a violent effort of the constitution to evacuate the distressing calcareous and gelatinous particles; and that the whole art of medicine, in such cases, should be skilfully directed to second these efforts, by *shortening* the duration of the fit without *repelling* it, and to give *firmness* to the constitution as occasion may require, in the necessary expulsion of the enemy.—In the intervals, medicine [he remarks] should attempt the prevention of frequent returns of the fit, by diet, remedies, and judicious management; but in these salutary intentions the art has frequently to contend with inveterate prejudices and impatience; superficial reasoners and obstinate pertinacious vulgar errors.'—Having thus, as he supposes, shown 'that the offending particles of matter in the gout, are more or less calcareous united with a superabundance of coagulable lymph, or combining mucus floating in the blood;' he attempts to explain why the feet or great toes are generally first affected with the symptoms and appearances which distinguish the gout from other disorders. We come in the next place to the treatment of the gout, on which this writer concludes, that every plan hitherto proposed has failed, and must have been irrational if universally applied. For, says he, 'every individual almost requires a particular treatment. It is the province of physic to discover the peculiarities of each.'—However, according to our author's opinion of the causes of the disease, the only plan of cure should be the removal of the *morbific matter*, or, as he calls it, the superabundance of calcareous particles and gelatinous lymph, or gluten, circulating in the blood, and the restoration of the loss of tone in the system.—Dr. R. next considers the treatment of the gout, during the fits, by his *new* remedy, the gout baths; the component parts of which are *muratic acid* and warm water in certain proportions, according to circumstances. If the gout be managed by means of the gout baths, the author thinks, that the patient will have less pain; that the crisis of the gout will be hastened; that more will be performed in a week or two by them, than in a much longer time by other means; and that less weakness

* 'The parts on which the gouty matter fixes to prove fatal are the membranes of the brain; hence apoplexy—the diaphragm or lungs; hence difficulty of breathing and suffocation—the stomach; hence vomitings, syncope, death.'

and lameness, will succeed the fit. Patients should use the gout baths every day, for eight or ten days during the fit; the number of times, however, should, in a great degree, depend upon circumstances.— We shall dismiss this pamphlet with a wish, that the author may not be disappointed in the expectations he has formed of the use of these baths in the cure of so painful and obstinate a disease as the gout is well known to be.

ART. LXXII. *The Restorer of Health and Physician of Nature, exhibiting the Causes, Prevention, and best Methods of curing Diseases, as at present adopted by the most celebrated Physicians, adapted for all Capacities and Descriptions of Men, without technical Terms or Latin Prescriptions.* By one of the Faculty. 8vo. 178 pages. Richardson. 1792.

THE author of the 'Restorer of Health,' in his introduction, laments that medicine has not shared an equal proportion of improvement with the rest of the arts: For the dissections of dead bodies, though they may have in some degree contributed to increase the knowledge of the art by supplying facts, yet these [he supposes] have too frequently been applied to serve some particular opinion or hypothesis. He therefore thinks it extremely probable, that the most enlightened physicians of the present age have derived their *useful* information, more from an attentive observation of facts, than from academical reasonings. 'As the knowledge of diseases [says this writer] seems, therefore, to depend so much upon an attentive observation of their causes, progress, and event, it is natural for mankind to expect more from those who have had an opportunity of acquiring knowledge by such observation, than from young theorists.' He further remarks, however, 'that it is not a man's age, or his rigid adherence to the dictates of scholastic theory, that entitles him to this superiority, but his unwearied attention and accuracy of observation.' From this the 'physician of nature' is led to give an account of the uses and actions of the different organs, but in so very concise a manner, that it can be of little service in guiding the practitioner in the cure of diseases.

The first section treats of the prevention of diseases, on which we have observed nothing but what has frequently been noticed by other writers on the subject.

The diseases which the 'restorer of health' particularly treats of, are arranged under the following heads: viz. colds and coughs, fevers, inflammations, diseases of children, female complaints, evacuations, tainted habits, and nervous affections. We shall extract his method of treating erysipelas, in order to show the manner in which the work is executed. p. 85.

Of the Erysipelas or Rose.

'By many it is supposed, that there is a natural disposition to this disease, while others affirm it to be owing to a noxious matter generated in consequence of fever, or accumulated in the body from the drying up of some accustomed drain or evacuation, and that it is contagious. By far, however, the most common causes are, obstructed perspiration in persons of phlethoric habits,

habits, fracture of bones, and unwholesome air of hospitals. Persons once affected with it, are more liable to returns of it.

The characteristic symptom of erysipelas is a remarkable degree of drowsiness, quick pulse, vomiting, and delirium, particularly when it affects the face, irregular diffused and red swelling generally occurring on the extremities; but sometimes on the application of cold, shifting its place, and continuing for several days. Sometimes small blisters take place, which discharge a thin acrid matter that frets the rest of the skin.

Cure.—The terminations of the rose may be the same with those of inflammation in general: the same method of treatment is therefore generally proper. The utmost attention is, however, here necessary to prevent this inflammation from shifting its place from the extremities, to some of the internal organs more essentially necessary to life, by not keeping the part affected too cool. Excessive heat is equally improper, as it aggravates the complaint from the irritation it occasions.

The diet should be low and cooling; fruit, barley-water, or water-gruel should be used, if the patient is of a full habit; but when the case is otherwise, he may be allowed weak chicken-broths, joined with a little wine.

This disease generally terminates favourably when on the extremities; but when it attacks the face the danger is great, as it may affect the brain. Bleeding, particularly by leeches to the part affected, in such cases may be used with advantage. Cooling purges are also proper, such as tamarinds, &c. Bathing the feet in warm water determines the blood from the head, and applying warm fomentations to the extremities is of considerable service. We should endeavour, as much as possible, to prevent the acrid matter formed in the blisters from corroding the skin by spreading on its surface, by shaking a little flour on them. If the disease has a putrid tendency, it is to be treated as already recommended for putrid fever.

Upon the whole, the practice, which the ‘restorer of health and physician of nature’ recommends, has nothing in it which can be considered as new or uncommon: the rules and directions which it affords must be familiar to almost every tyro in the art.

A. R.

SCHOOL BOOKS.

ART. LXXIII. *Reflections upon the Education of Children in Charity Schools; with the Outlines of a Plan of appropriate Instruction for the Children of the Poor; submitted to the Consideration of the Patrons of Schools of every Denomination, supported by Charity.* By Mrs. Trimmer. 8vo. 58 pages. Price 1s. Longman. 1792.

It is not easy to say, how much good may be done by an individual, whose attention is directed to a single object, and who pursues that object with indefatigable zeal and industry. The benevolent and public spirited Mrs. Trimmer has already afforded proofs of the value of persevering exertions concentrated on one important object, in the nu-

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merous helps which she has already provided for facilitating the instruction of the poor. And the pamphlet, which now comes before us, is a welcome testimony, that she is not 'weary of well doing.' It is intended to introduce a *practical system of education for the children of the poor*, explain the principles upon which the plan is founded, and point out the course of instruction which it comprehends.

Mrs. T. receives it as a point now generally admitted, that it is consistent with sound policy, to bestow education upon children in the lowest classes of life. But it is her opinion, founded upon long experience and observation, that the charitable institutions which have been formed for this purpose are capable of material improvement. One thing which she strongly recommends is, that the three kinds of schools, *charity schools*, *day schools of industry*, and *sunday schools*, should each have their respective set of objects.

P. 11. 'In charity schools a comprehensive plan of tuition holds forth advantages proper for the first degree among the lower orders, who in these seminaries might be qualified for teachers in schools supported by charity, for apprentices to common trades, and for domestic servants in respectable families.

'Day schools of industry, by mixing labour with learning, are particularly eligible for such children as are afterwards to be employed in manufactures, and other inferior offices in life, as well as for training those who are usually called *common servants*.

'And sunday schools, while they hold out religious instruction suitable to all degrees of poor children, furnish a sufficient portion of learning for such as cannot be spared on week-days from the labour of the plough, or other occupations by which they contribute to the support of families.

'Sunday schools may also serve (as was before hinted) as probationary schools to try the capacities of children previously to their admission into *charity schools*.

'Could this distribution of learning be universally made, I am persuaded a very material objection to *charity schools* would be effectually done away: for by this means children endowed by nature with good capacities, would be put in the way to improve them; and others, to whom liberal instruction would be no benefit, would be prevented from losing that time over books which they might turn to more advantage by employing it in manual occupations.'

From the success of some late attempts to *establish day schools of industry*, Mrs. T. hopes to see in the course of a few years, *parochial schools of industry*, in every parish of the metropolis, and in every town of England. Many particulars, with respect to the formation and management of such are added, which well deserve the attention of those who are inclined to encourage this useful design.

In order to improve the method of instruction in schools of the several kinds above-mentioned, and to facilitate the labour of teachers, Mrs. T. proposes to furnish a set of books, consisting of a Spelling Book, Scripture Lessons from the Old and New Testament, Moral Instructions, Lessons on the Liturgy, exemplary Tales, and, the Teacher's Assistant. In the sequel of this useful pamphlet, the particular design and use of these books are explained. Many persons will be of opinion, that Mrs. T. insists too largely upon matters of systematic belief, and that she pays too much deference to the bishop of St. David's

vid.

vid's argument concerning the difference between faith and morality; but the truly candid and liberal will not, on this account, neglect to avail themselves of the valuable helps which they may draw from those parts of her plan which coincide with their principles.

ART. LXXIV. *The Charity School Spelling Book, Part I. Containing the Alphabet, Spelling Lessons, and Short Stories of Good and Bad Boys, in Words of One Syllable only.* Price 3d. Longman. 1792.

Part II. *Containing Words divided into Syllables, Lessons with Scripture Names, &c.* By Mrs. Trimmer. 12mo. 198 pages. Price 1s. Ibid.

THESE spelling books, at the same time that they are very well contrived for teaching to read, have the peculiar excellence of containing many plain and useful moral lessons, in the form of short sentences, familiar stories, and fables. Several articles, not commonly met with in other spelling books, will be found here, namely, lessons with scripture names, intended to prepare children for reading the Bible with fluency; an explanation of words frequently used in scripture; and the catechism. These books are particularly adapted to the plan of instruction described in the next article.

ART. LXXV. *The Teacher's Assistant: consisting of Instructions relating to the First and Second Part of the Charity Spelling Book, and Lectures interspersed with Questions on the Principles of Religion and Morality, and on the Divine Plan of Redemption.* In Two Volumes. By Mrs. Trimmer. 12mo. Price 7s. Longman. 1792.

THIS work is drawn up, as the title intimates, with a view to facilitate the labours of those persons, who undertake the charge of instruction in charity schools.

The first volume corresponds to the first part of Mrs. Trimmer's charity school Spelling Book. It begins with instructions concerning the alphabet, and explains the lessons as the children read them. To these instructions are added lectures, interspersed with questions. Some of these lectures (being adapted to a day school of industry) are designed to make the scholars sensible of the blessings of a good education; the obligations they lay themselves under, when they gain admittance into a school supported by charity, to keep punctually to the rules of it; the gratitude they owe to their benefactors; and the advantages of industry. The subsequent lectures, consisting of instructions and questions well contrived to lead the thoughts, and improve the conceptions, both of teachers and learners, are upon the first principles of religion, and are adapted to charity schools of all denominations.

The second volume contains instructions suited to the second part of the charity school spelling book. These are followed by another set of lectures, interspersed with questions, by means of which, the scholars are conducted farther in religious knowledge. To these is added, an explanation of the prayers and hymns at the end of the spelling book.—Several parts of this volume are adapted to teach theological doctrines, which have been the subject of much controversy, and of which it is impossible that children should be competent to form a judgment. The general plan is, however, excellent; and there are few teachers, in such schools, whose labours this work may not render both more easy and more useful.

Mrs.

Mrs. T. proposes to extend the Teacher's Assistant, till it comprehends an explanation of every lesson, which the scholars read or learn by heart, in the books prepared for their use.

ART. LXXXVI. *An Abridgment of Scripture History; consisting of Lessons selected from the Old Testament; designed chiefly for Charity Schools, Kitchens, and Cottages.* By Mrs. Trimmer. 8vo. 295 pages. Price 2s. Longman. 1792.

An Abridgment of the New Testament; consisting of Lessons, composed from the Writings of the four Evangelists, designed chiefly for Charity Schools, Kitchens, and Cottages. By Mrs. Trimmer. 8vo. 179 pages. Price 1s. 6d. Longman. 1792.

It cannot be doubted, that children and young persons are more likely to gain a competent knowledge of scripture history, by reading a well-digested abridgment of the Bible, than by reading its entire contents without discrimination. Mrs. T. has executed this task with sufficient judgment to answer the purpose intended. In the abridgment of the Old Testament, she has collected together such parts of the sacred history, as she judged most likely to engage the attention of children. The abridgment of the New Testament contains a continued history of our Saviour's life and doctrine, composed from the four gospels.

Though the work is modestly said to be for the use of charity schools, kitchens, and cottages, it will, we doubt not, find its way into the nursery and the parlour, among people of a higher rank.

ART. LXXXVII. *An Address of the Friends and Supporters of Charity Schools to Parents on the Admission of their Children; with Prayers suited to both.* 12mo. 43 pages. Price 4d. Johnson. 1792.

THIS address, and the prayers accompanying it, are drawn up in a plain and serious manner, and may be very useful in the institutions for which they are designed.

ART. LXXXVIII. *Geographical Questions and Answers; with a brief Chronology of the Kings of England, from the Invasion of Julius Cæsar, their Order of Succession from the Conquest, the Number of Years each King reigned, with the principal Events which marked each Reign; to which is prefixed, a general Statement of the different Powers of Europe, at one View; containing their Names, Capitals, Situations, Revenues, Naval and Military Strength. For the Instruction of young Minds.* 12mo. 49 pages. Price 1s. Eton and London, Pote. 1792.

THE contents of this manual are sufficiently expressed in the title. As far as it goes, it is executed with tolerable correctness; but the information it contains is so slight and general, that it will do very little towards teaching young persons geography and chronology.

ART. LXXXIX. *An easy Introduction to general Knowledge and liberal Education.* By Mrs. Taylor; for the Use of the young Ladies, at Strangeways Hall, Manchester. 4to. 99 pages. Price 3s. Warington, Eyres; London, Law. 1792.

THE title of this piece promises much more than the work performs. Some explanations are given of terms in grammar, history, chronology,

logy, natural philosophy, mathematics, arts, mythology, poetry, &c. but, except in English grammar, we find nothing which approaches towards giving the learner any knowledge of the elements of the sciences. Even in the explanation of terms, the author is far from being correct. The word *phaeton* is given as an example of a diphthong, in which two vowels have but one sound. Thunder is said to be 'the vapour and exhalation of the earth, drawn by the heat of the sun into the higher regions, which when confined by lower clouds, bursts forth;' and lightning to 'proceed from nitrous and sulphureous exhalations, which sometimes happen to be between the clouds.'

ART. LXXX. *The amusing Instructor; or, a Key to the Italian Classics, containing a choice Collection of remarkable Sayings, and Anecdotes, in Italian and English, wherein the genuine Pronunciation of the Italian is rendered obvious at Sight, by Means of proper Characters. Also, an Ode on Liberty, ascribed to Petrarch; and an elegant Sonnet, hitherto unpublished, on the Suppression of the celebrated Academy Della Crusca. With an Imitation of each in English Verse. By a distinguished Pen. The whole preceded by a copious and critical Treatise on the Pronunciation of the Italian Tongue. By the Editor, Antonio Montucci, LL. D. a Native of Sienna, and a Graduate of the University of that City. 12mo. 264 pages. Price 4s. sewed. Sold at No. 2, Lyons-Inn. 1792.*

WHAT Chambaud and other authors of French grammar have attempted with respect to the French language, this author undertakes with respect to the Italian; to lay down general principles, and particular rules, by which the true pronunciation of the language may be acquired. The author, in order to facilitate the application of his rules, has made use of a method of typography, for which he acknowledges himself indebted to Trulino, an Italian grammarian, who wrote upwards of two centuries ago. To the treatise, which is eighty-seven pages in length, is added an index of twelve pages. Of the practical utility of such minute precepts and rules we entertain some doubts. The chief merit of the collection of fables and stories, consists in being printed in Italian and English, as exercises for the learner; the Italian part with peculiar typographical marks, adapted to the author's rules.

ART. LXXXI. *Dramatic Dialogues, for the Use of Young Persons. By the Author of The Blind Child. In two Volumes. 12mo. 356 pages. Price 5s. Newberry. 1792.*

THESE dialogues are, in general, well adapted to correct the foibles, and form the manners of children. The particular purposes, which they are intended to answer, are, to make children sensible of the folly of indulging a passionate temper; to guard them against the exaggerated expressions and unnatural sentiments of false sensibility; to correct the injurious propensity, so common among children, of indolent trifling and procrastination; to expose the folly of despising those who have had inferior advantages for external accomplishments; to teach the lessons of humanity and generosity; and to inculcate principles of submission to civil authority. Several of the stories are well contrived and wrought up; particularly that of the *Little Trifler*. These volumes

lumes, however, would have been more generally acceptable, if the author had not given them a peculiar *political* character, by inserting the last piece, entitled Charles I., the subject of which ought certainly to be examined at a later period than that to which these dialogues are adapted.

D. M.

MISCELLANEOUS.

ART. LXXXIII. *Defence de Louis Seize : or, A Defence of Louis XVI.*
By M. Malouet. 8vo. 53 pages. Price 1s. Stockdale.
1792.

MR. MALOUE, who distinguished himself by his eloquence in the constituent assembly, assures us, that it is not his intention to disavow the laws, or to blame the institution of any nation : all kinds of government, whether monarchical, aristocratical, or republican, provided they be freely and openly acknowledged by the people, appear to him to be legitimate. He now undertakes the defence of Lewis XVI. against his accusers, who are also about to become his judges ; and he defends him, merely because his innocence is equally demonstrable with his misfortunes.

It is here stated, that the French people unanimously swore to obey the new constitution : but a party of republicans, one of the leaders of which (Mr. Brissot) publicly affirmed, that three revolutions were necessary, the first to overturn despotism, the second, royalty, and the third anarchy, had conspired against it, and determined to make Lewis the victim of their vengeance.

' Alas ! [exclaims the author before us] it is with the same equity and the same rectitude of reasoning, that they first accuse, and then wish to try Lewis XVI. What is this invisible power, which has suddenly caused to disappear the eternal measure of justice and of injustice ; which attacks, at one and the same time, morals and property ; which dissolves all the bands of society ; which unites a furious multitude, or disperses them overwhelmed with terror ? It consists in a few sophisms, which equally destroy the palace and the cottage, the harvests of the farmer, and the government of a nation ! Thus the faults and the apathy of princes have prepared the triumphs of a sanguinary philosophy, which anathematizes all other tyrannies, in order to establish its own ; which promises liberty, equality, justice, to all, and precipitates its sectarists into an abyss of crimes and misfortunes.

' Unfortunate monarch ! thou who, until these days of mourning and of untruth, of pride and abuse of power, wert never attacked by the tongue of reproach : thou who hast always passionately desired the happiness of the people confided to thy care ; thou who willingly submitted thy sceptre to the law, before it had dictated to thee its behests ; art thou to expect the fate of a Nero, or a Caligula ! yes, thy inviolability, like that of those detested tyrants, is disputed !

' The whole world witnessed their crimes ; all Europe rendered homage to thy virtues ; and the opprobrium which even Nero did not experience, that of being dragged before the senate as a criminal, the representatives of the French people have dared to employ against Lewis XVI.

' Ah !

' Ah! if this people should ever be really free, they will disavow, they will punish this horrible iniquity! If they had wished to change their government, if after mature reflection they had said ' we will not any longer have a king,' then, they would not have accused him, who, more than any other king, always anticipated what he deemed to be the will of the nation, who broke all those chains, the marks of which he had discovered; who broke them all, except those with which his own innocent hands are now bound!'

Several of the members of the convention having recurred to the trial and condemnation of Charles I. as a precedent for that of Lewis XVI., Mr. M., who at present resides in England, loudly declaims against the inferences that have been drawn on this occasion, and addresses his countrymen thus.

' Ah! come and see this celebrated people, whose very errors have always had something great in them; who the first of modern nations conquered liberty, by aggrandizing its empire, by fixing its limits, by securing property, personal safety, and true equality upon a firm and indissoluble rock, not upon a quicksand; and who would never have supported the crimes of a Cromwell, had it not been for the greatness of his talents, and the success of his administration. Ask of the English the value which they at present attach to your principles, to your censures, and to your eulogiums; come and see with what a disdainful pride they observe those preachers of anarchy, who also visit this country in order to attempt the re-establishment of governments, on their primitive basis! inform yourselves of the fate which awaits such men, and how much the dangers of Lewis XVI. have redoubled that tender interest, that tribute of love and respect, which they know better than us how to pay to a good king! and you will no longer recal to their recollection an epoch of their history, which they themselves wish to forget!'

The author next proceeds to examine certain pretended proofs of criminality adduced against the late king, viz. first, Bouille's letter, dated Mayence, December 14, 1792; second, The journey, or rather flight to Varennes; third, The sum of 60,000 livres given to Mr. Guoguelat; fourth, The pensions paid to the widow Favras, and the two *nonjuring* priests at Versailles; fifth, The sums squandered upon the news-papers; sixth, The security entered into, to the amount of one million, two hundred thousand livres, in behalf of the associated booksellers of Paris; seventh, The letter from Mr. la Porte to Mr. Septeuil, about bribing of the constituent assembly; eighth, The denunciation of a monopoly in corn, sugar, and coffee; ninth, The establishment of a new order of chivalry, entitled *nouvel ordre de chevalerie de la reine*; tenth, A receipt signed ' Gilles,' proving the organization of a company of sixty men: eleventh, The permissions of free entry into the castle; twelfth, The pensions conferred on the children of the count d'Artois, and a *valet de chambre* belonging to that prince; and thirteenth, The succours sent to the emigrants.

After stating, examining, and attempting to refute these charges, Mr. Malouet concludes as follows.

' This

' This is sufficient for such as seek the truth, who are not insensible to the voice of innocence and of virtue: these will never believe that Lewis XVI. has oppressed the people, or that he was their enemy, for they will recollect what he did for them when he was all-powerful.

' Fifteen years of an absolute reign were only marked by instances of beneficence, a mild and religious conduct, and an unalterable probity: such were the accompaniments of Lewis XVI. who voluntarily anticipated the revolution.

' Alas! although he might be deceived concerning the principles, the means, and the limits of a liberty to which were attached so many disasters and tyrannies, let him who had greater candour and goodness, who had more obstacles to vanquish, more snares to avoid, more enemies to pardon, more injuries to support, more dangers to experience, more sacrifices to make, let him alone arise and accuse him!

' O Lewis! from the bottom of thy prison look up, and behold just men unhappy on account of thy misfortunes; behold society in peril; all nations agitated; all thrones tottering by the fall of thine! but the august voice of posterity will avenge thee, and pursue with execration the memory of thy persecutors!'

6.

ART. LXXXIII. *Letters between the Honourable and Right Reverend Father in God, Shute, by Divine Providence Lord Bishop of Durham, Count of the County Palatine, Earl of Sadberge, Baron Evenwood, &c. &c. and Percival Stockdale: A Correspondence interesting to every Lover of Literature, Freedom, and Religion.* 8vo. 67 pages. Price 2s. 6d. Ridgway. 1792.

Mr. Percival Stockdale complains bitterly of the long, implacable, and cowardly hostilities, with which he has been persecuted by churchmen, and writes 'to assert those endowments which internal and oracular conviction assures him that he possesses, in the face of stupid prejudice and unrelenting malevolence.' He complains of the age as miserably lost to a true sense of delicacy and refinement, and, as a proof, alleges the attention which is paid to a *Priestley* and a *Paine*, men deliberately and studiously at war with all elegance. He complains, moreover, of 'dark and ungenerous means used to check the diffusion of his literary honours,' and of 'hostile and unfortunate circumstances, which have prevented him from taking all the equitable advantages of the public tribunal.' The present publication, he hopes, may 'break the ice that arrests his fair fame, and give its current to flow with vigour and expansion; and he looks forward to the day when he shall make a complete appeal to the bar of the public; an appeal which will amply avenge him (for he seeks no revenge but glory) of malignant critics, and of more malignant priests.' Such are the *personal* sentiments with which these letters are ushered into the world.

The letters on the one part are earnest petitions for preferment, and angry remonstrances upon refusal; on the other, are polite expressions of respect, and a cool expulsion of importunities.

tics. As the affair is of a kind which does not properly come before the court of criticism, we shall only remark, in general terms, that whatever reason Mr. Stockdale may have to complain of neglect, the blame ought perhaps in part to rest with himself; for, if we may judge from the letters, he has not the happiest manner of *soliciting favours*.

ART. LXXXIV. *A Vision from the Lord God Almighty; the Great and Mighty God of the whole Earth; a Vision that must bring about that great and glorious Day of Peace, when Nation shall no more lift up Sword against Nation, or learn War any more.* 8vo. 32 pages. Price 6d. Hardy. 1792.

THIS deponent, Henry Hardy, maketh oath, that in Liverpool, in the spring of the year 1787, on a sabbath morning, the Eternal Father vinted him with all his most holy and most mighty angels, and appointed him to restore peace to the world. The account of this vision is the Gem worth Sixpence, which the visionary calls upon all archbishops, clergy, and laity to purchase. The money raised by the sale of his *Mountain engraved*, and his *Gem*, cannot be better bestowed, than in providing the poor man a comfortable retreat, where he may pursue his reveries without disturbing the public.

D. M.

ART. LXXXV. *Pearson's Political Dictionary: containing Remarks, Definitions, Explanations, and Customs, Political and Parliamentary; but more particularly appertaining to the House of Commons, alphabetically arranged.* By the late Joseph Pearson, Esq. many Years Principal Door-keeper. 8vo. 59 pages. Price 1s 6d. Jordan. 1792.

ON the demise of Johnson, Garrick, Foote, &c. the public were favoured with a new jest book. What pretensions Mr. Pearson had to this honour, and to the character of a wit, may be judged from the following specimen:

'Fox—a dark man, with a fair heart. The terror of knaves, the exposor of cheats, and the supporter of the rights of Englishmen. Demme, but he is as clever a fellow as e'er cracked a biscuit, and many thousands I have seen him eat on hot nights. Like the prince, he always says, 'Pearson, how are you!'

Ex uno disce omnes!

C. C.

TO CORRESPONDENTS.

WE have received a letter, relating to our account of the Life of Mr. Wesley, by Dr. Coke and Mr. Moore, informing us, that some of the passages, which, being nearly *verbatim* the same with others that occurred in Mr. Hampson's Memoirs, we with apparent probability supposed to have been borrowed from that work, were in both publications taken from one common source, the *Arminian Magazine*.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ACADEMY OF SCIENCES AT PARIS.

Nov. 14. As we have already given the prize question proposed by the academy, [see p. 105 of this vol.] we have only to mention here the papers read at the meeting. Mr. Leroi read a memoir on the effects of friction, which he considers as one of the most general instruments employed by nature, whether in electricity, magnetism, or the animal economy. He gave a sketch of the extensiveness of the subject, which he purposes to pursue in different memoirs. Mr. de Borda delivered an account of the operations of the academicians relative to an universal measure. The construction of the necessary instruments took up near a twelvemonth. In July the astronomers set out to measure an arc of the meridian. Mr. Delambre, assisted by Mr. le Francois, has executed about twenty leagues of triangles on the north and south of Paris, and Mr. Mechain has measured the space between Barcelona and the frontier. Mr. de B. has been employed on experiments with the pendulum, which he has made to the precision of a hundredth part of a line. Of the ingenious means employed by him to attain this incredible exactness he gave an account. The result, which he announced provisionally, was three feet, eight lines, fifty seven hundredths [Paris measure], at a temperature of 13° , and in vacuo. This agrees with the experiments of Mairan in 1735. Mr. Lavoisier, having engaged in forming a mineralogical map of France in 1763; was desirous in 1771 of adding to it an account of levels; the observations made by him for this purpose of heights near Paris he related. Mr. Sage read a memoir on the nature of marble, showing why the hardest and finest kinds were most durable, and least alterable by the air. Mr. Desmarest read a memoir on the nature of the soil of different countries, which changes according to the height of the ground, and the nature of the strata of the mountains.

ART. II. ACADEMY OF SCIENCES, BELLES-LETTRES, AND ARTS, AT LYONS.

The subject for the prizes of natural history [see our Rev. Vol. ix. p. 465], not having been answered, is renewed for 1794: and that on rendering leather waterproof [*ib.* Vol. vii. p. 105] for 1795. The papers to be sent before the first of April.

ART. III. ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES AT BERLIN.

The following is the physical question proposed for this year. It is known, that the observations made by Mr. de Luc on the mountains of Switzerland lead him to believe, that the water evaporated from the surface of the earth passes, for a time, to an aeriform and perfectly dry state, and that neither is the formation of clouds a consequence of the solution of water in air, nor that of rain a consequence of the precipitation of water so dissolved, but that rain is the

consequence and result of a decomposition of that mass of air formed by water. The academy demands, then: 1. *Are the observations of Mr. de Luc, and the principles on which he founds his theory, sufficient for us entirely to reject the system of solution?* 2. *Admitting the opinion of Mr. de Luc to be true, how can the transformation of vapour into air, and the decomposition of that air, so that clouds and rain may result from it, be deduced from physical principles?*

ART. IV. ROYAL MILITARY ACADEMY OF SWEDEN.

This establishment, the plan of which was formed by the late king, was founded on the 1st of november last by the regent. Carlberg, an ancient house of pleasure belonging to the king, with a large garden, is appointed for the residence of a hundred and fifty youths, with professors to instruct them in the sciences, whilst general Piper and count Nicholas Cronstedt are to teach them the art of war.

ART. V. TEYLER'S THEOLOGICAL SOCIETY AT HARLEM.

For the present year the following question is proposed. *Are there in the books of the Old Testament direct prophecies, which, not only in general terms, but in a more particular manner, announce the Messiah and his mission; prophecies having solely that object, and no other? And, as the answer to this question can only be in the affirmative, a list of all such passages, or at least of the greater part of them, is demanded, with an indication and developement of the method and rules of exegesis that ought to be observed, to demonstrate their relation to the end proposed.*

The prize is a gold medal, of the intrinsic value of 400 Dutch fl. [351.]. The papers, written in Dutch, Latin, French, or English, with the name of the author in a sealed billet, are to be sent before the first of december next, to the foundation of the late Mr. P. Teyler van der Hulst, Sleepershoofd, at Harlem.

ECCLESIASTICAL HISTORY.

ART. VI. Zurich. *The general History of the Jesuits* [see our Rev. Vol. x. p. 349] was completed last year, in four volumes, to which number the copiousness of materials induced the author to extend it, instead of three, which he at first proposed. We find it to be the work of Mr. Pet. Ph. Wolf, who has now affixed his name to it. The concluding book of the last volume: on the consequences of the suppression of the order of jesuits, on its prevailing influence in the occurrences of the present times, and on the attempts to revive it: is the most full and important. To hearken to the jesuits, we might suppose, that religion, learning, morals, and even the security of thrones, have greatly suffered by their downfall: but it is far more evident, that the catholic schools in Germany have benefited by it. The misfortunes of Lewis xvi they represent as consequences of their suppression; and threaten monarchs in general with the greatest danger from the spread of knowledge and philosophy. Of their two famous defences, *Memoria cattolica*, Mr. W. gives an accurate account; as he does of their share in the revolt of Brabant, and the attempts made to restore their order there and in Bavaria; to which he adds remarks on the public and private proceedings of the ex-jesuits, their present situation, and the remarkable influence of their spirit on the events of the

the times. A nearly complete catalogue of ancient and modern writings respecting the jesuits is appended to the work.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. VII. *Leipziger Bemerkungen, &c.* Remarks on the natural and inoculated Small-pox, &c.: by Dr. C. W. Hufeland. With an Appendix on the essential Advantages of Inoculation, and on some Diseases of Children. 2d. ed. 8vo. 590 p. 1793.

The first edition of this work we have already noticed [see our Rev. Vol. VIII. p. 351.], but the additions made in the present, which have nearly tripled its bulk, deserve a fresh account. These, for the accommodation of the purchasers of the first edition, are sold separately. Of this appendix chap. i contains an essay on the essential advantages of inoculation, on perfect and imperfect small-pox, and on other matters relative thereto. Chap. ii. General ideas on the diseases of children, and the most important remedies for them. Dr. H. makes some very just and useful observations on the habit of children in general, and its influence on their diseases; and then proceeds to examine various articles of the materia medica. The earthy absorbents he considers, from his own experience, as not producing exactly similar effects. Piony root he thinks ought not to be rejected as inefficacious. Saffron in very small doses he recommends as a valuable narcotic and antispasmodic. Of the extract of hyoscyamus he is very fond. A weak ointment of cantharides rubbed into the skin is very useful in teething as a counterstimulus. Medicines are frequently applied with great advantage externally: as laudanum mixed with camphorated ointment, and rubbed into the back, thorax, or abdomen; plasters with opium to the soles of the feet in convulsions; aromatic herbs quilted in linen, and applied round the waste, in weaknesses of the intestinal canal. Chap. iii. Accidents fatal to infants in the first fortnight. Chap. iv. Remarks on some very essential, yet much neglected, points in the physical education of young children. Chap. v. On the whooping cough. In this opium appears to have a better effect externally applied than internally. Stimulating the urinary organs by a few drops of tincture of cantharides, or by rubbing the loins with a little oil of turpentine, is frequently serviceable. The bark is a valuable medicine, but it is not always easy to discover the right time for its application. The addition of a very little laudanum and tincture of cantharides considerably adds to its efficacy. The vomiting after eating, that sometimes remains after this disease, is best cured by rhubarb. Chap. vi. On the measles and scarlet fever. Chap. vii. Periodical speechlessness, palpitation of the heart, and St. Vitus's dance from worms. Chap. viii. Great use of narcotics in chronic ophthalmies. Chap. ix. Two cases of hydrocephalus internus. Chap. x. Cure of a scrofulous ulcer of the lip, principally by volatile alkali and a decoction of fir-cones. Chap. xi. Swallowing of unusual things. Chap. xii. Cure of apoplectic symptoms, with suffocation, in a child six years old, by bleeding and vitriolated zinc. Chap. xiii. Miscellanies.

We cannot avoid warmly recommending this volume to the attention of every practical physician.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. VIII. Frankfort on the Oder. *Amphibiorum Physiologia Specimen primum, &c.* Physiology of Amphibia, Specimen the first: by J. G. Schneider, Prof. of Eloq. and Philology. 4to. 82 p. 1790.

— *Specimen alterum, &c.* — Specimen the second, relating to the History and Species of the Genus *Stellio* or Gecko. 54 p. 1792.

The principal design of prof. S. is to illustrate the natural history of the ancients, particularly of Aristotle, though elucidations and corrections of the moderns are interspersed. The first part begins with the general history of amphibia reptiles et serpentes, and both are rich in matter. *Jen. Allg. Lit. Zeit.*

ART. IX. Erlangen. *J. D. Schöppf Historia Testudinum, &c.* J. Dav. Schöppf's History of Tortoises, illustrated with Plates. Fasc. I. II. 44 p. 10 plates. Price (with coloured plates) 3 r. 17 g. 1792.

Mr. S. describes accurately, and his delineations are good, but the colours are not always sufficiently lively. The work, which is published in German also, under the title of *Naturgeschichte der Schildkröten*, we find with pleasure is to be continued. *Jen. Allg. Lit. Zeit.*

GEOGRAPHY.

ART. X. Nuremburg. *Geographie der Griechen und Römer, &c.* Geography of the Greeks and Romans. Germania, Rhoetia, Noricum, Pannonia. By Conrad Mannert. Part III. 8vo. 776 p. 2 maps. 1792.

We are happy to announce to our readers the continuation of this valuable work, in which indefatigable industry and acute penetration are conspicuous. All its information is derived from original sources: and, far from being a dry enumeration of names, it is entertaining as well as instructive. We only regret, that Mr. M. deems an account of manners and customs not properly appertaining to geography, whence he is too brief on those subjects. *Jen. Allg. Lit. Zeit.*

ART. XI. Petersburg and Leipzig. *Statistische Schilderung von Russland, &c.* A statistical Account of Russia, with Respect to its Population, territorial Distribution, natural Productions, Mines, Manufactures, and Commerce: by B. F. J. Herrmann. 8vo. 488 p. with several tables. 1790.

This work contains much valuable information on the subjects enumerated in the title page. The population of Russia Mr. H. estimates at thirty millions; that of Petersburg, at two hundred thousand souls only, though Georgi makes it eighteen thousand more.

Jen. Allg. Lit. Zeit.

FORTIFICATION.

ART. XII. Paris. *Nouveaux Elémens de Fortification, &c.* New Elements of Fortification, containing every Thing necessary to be preserved of the Works of le Blond, Deidier, and other Authors:

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to which is added a critical Examination of the Principles of the Art of Fortification of Marshal Saxe, Cormontaigne, Robins, Cugnot, Tielke, Landsberghen, Trincano, Fallois, Rosard, Coehorn, Montalembert, and several other Engineers, ancient and modern, Frenchmen or Foreigners; with a military Dictionary, in which will be found Definitions and Instructions not to be met with in any other Work, with a descriptive Explanation of thirty fine Plates, eighteen of which contain various Details, new or very little known, on permanent or provisional Fortifications, now erecting or proposed to be erected: by A. F. Julien de Belair, late Captain of Artillery in the Dutch Service. 8vo. 789 p. Price sewed 9l. 1792.

The title page of this book evinces, that the author is unwilling to lose an atom of his merit, real or imaginary. Such a prolix enunciation of what might be expected in the work was not difficult to compose, but to execute well what it promised was not quite so easy, and appears to be more than capt. B. could perform. A much more valuable publication is the following.

ART. XIII. *Traité complet de Fortification, &c.* A complete Treatise on Fortification: a Work useful to young Soldiers, and adapted to the Capacity of every One. Part 1. On the Fortification of Places of War. By Mr. **, second Captain of the second Class, in the Royal Corps of Engineers. 8vo. 493 p. 37 plans. 1792.

This is an instructive work, that cannot fail of being well received.
Jen. Allg. Lit. Zeit.

POLITICAL OECONOMY.

ART. XIV. Leipzig. *Vom Lehnherren und Dienstmann, &c.* On Feudal Lords and Vassals: by P. A. F. von Münchhausen of Steinberg. 8vo. 126 p. 1793.

We cannot too warmly recommend this little tract, in which the hardships of the feudal system are exposed, and the objections made to its complete abolition combated. It has been urged by those, who, preferring their own private interests to those of humanity, would support the present subsisting abuses by which they profit, that *the present is not a proper time for reform*: but our author very forcibly maintains, that it is high time for a reform to take place. In the pursuit of his design Mr. von M. is led to consider the subject of nobility, which he does with great coolness, and ably defends an hereditary aristocracy, as the sole counterpoise to accumulated wealth.

Jen. Allg. Lit. Zeit.

ART. XV. Dresden. *Ueber den Verfall der Städte, &c.* On the Decline of Towns, particularly in the Electorate of Saxony: by the Author of the Essay on the Debts of the Saxon Nobility (Dr. C. H. von Römer). 8vo. 253 p. 1791.

This work is capable of attracting the attention of the public in more respects than one: partly as it applies to a particular case a set of principles relative to trade, manufactures, and police; partly as it displays the internal state and constitution of a country, that deserves in modern days more notice perhaps than any other in Germany; and partly

partly as it is the performance of an author whose works have already proved him well acquainted with the political economy of Saxony. At the end Dr. R. promises us a view of the state of the peasantry in the electoral dominions.

Jen. Allg. Lit. Zeit.

ART. XVI. Helmstadt. *Gegenwärtiger Zustand des Päpstlichen Staats, &c.* Present State of the Papal Territories, principally with Respect to Economics and the Administration of Justice. 8vo. 352 p. 1792.

The groundwork of this valuable tract is an English work entitled "The temporal Government of the Pope's State" [see our Rev. Vol. II. p. 421], to which the author, prof. Grellmann, has made some additions and corrections.

Jen. Allg. Lit. Zeit.

CLASSICAL LITERATURE.

ART. XVII. Amsterdam. *Epistola critica in Propertium, &c.* A critical Epistle on Propertius, addressed to the learned Laur. van Santen: to which are added some Remarks on Catullus and Tibullus: by J. G. Hufschke. 8vo. 110 p. 1792.

Amongst other literary fragments left by the late celebrated Peter Fontein, some remarks on Propertius fell into the hands of Mr. van S., who gave them to Mr. H. to publish. This he has done, and enriched them with many of his own, so that the whole will be an acceptable present to the learned. Some excellent observations on the style of the Latin poets, and their imitation of the Greeks, are also introduced.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XVIII. Lisbon. *Collecção de Libros ineditos, de Historia Portuguesa, &c.* A Collection of inedited Works relative to the History of Portugal, from the Reign of John I to the End of that of John II, published by Direction of the Academy of Sciences of Lisbon: by Jos. Correa da Serra, Secretary to the Academy. 2 vols. fol. 1790, 92.

This valuable collection contains the five following pieces. 1. History of the War of Ceuta, and of the Exploits of Count Don Pedro de Menezes: by Mat. Pisano. This was written about the year 1460, five and forty years after the taking of Ceuta. 2. The Chronicle of the King Don Duarte: by Ruy de Pina, Historiographer of Portugal, and Keeper of the Archives. 3. History of the King Alphonsus v. This appears to have been begun by some other hand, and continued by Pina. 4. The Reign of John II. This is by Pina, who was an eyewitness of the facts he records. 5. The Chronicle of Count Don Pedro de Menezes: by Gomez E. de Zurara: Historiographer of Portugal, and Keeper of the Archives. This author may be supposed a pretty free writer, as a considerable part of one of his works, the Chronicle of Count Don Duarte de Menezes, was suppressed by the ecclesiastical and political censors. It is about to appear in its truncated state, the publication of it complete being reserved for other times.

L'Esprit des Journaux.

ART.

ART. XIX. Leipzig. *Geschichte des Oesterreich-Russischen und Türkischen Krieges, &c.* History of the War between Austria, Russia, and Turkey, in the Years 1787—92: with State Papers and Documents. 8vo. 288 p. 1792.

This work is at least useful, as it contains a faithful narrative of facts in a short compass. The most important documents are the manifestoes of the contending powers, and the treaties of peace.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XX. Upsal. *Resa uti Europa, Africa, Asia, &c.* Travels in Europe, Africa, and Asia, in the Years 1770—79. Vol. III. containing a Voyage to Japan, and Travels in that Empire, in the Years 1775—6: by Ch. Pet. Thunberg, Knt. of the royal Order of Vasa, M. D. and Prof. of Botany. 8vo. 414 p. 1791.

A great nation, like that of Japan, the people of which differ so widely from all others, have a character so marked and decisive, possess such a high and universal love for their country, their magistrates, and themselves, and confine themselves strictly from all intercourse with foreigners; whose laws have remained unaltered for ages, who administer justice without the least respect to persons, who have had no foreign war for centuries, and who have taken such precautions as must prevent all domestic troubles; a nation where the monarch and all his subjects are clad alike in one uniform dress, where no new fashions can be introduced or invented, where hunger and want are almost unknown; particularly claims the attention of the traveller and the reader of travels. The dutch East-India company send yearly two ships from Batavia to Japan: but the passage on either side of the island of Formosa is so dangerous, that it is calculated one in five on an average is lost. An account of this voyage, in which the prof. sailed as first surgeon, and afterwards accompanied the dutch ambassador as physician to his person, occupies half the present volume. The ship left Batavia the 21st of June, and arrived at Nagasaki the 14th of August. All their prayer books and bibles were immediately nailed up in a box, all their weapons and ammunition given into the charge of the japanese, and all the crew were mustered night and morning. The dutchmen were confined to the factory on the island of Desima. From Nagasaki the prof. proceeded, partly by land, partly by water, with the ambassador and his secretary, to the emperor's court, attended by two hundred japanese. The roads are very good; and are from time to time swept, watered, or supplied with sand [gravel?], as may be necessary. Weeds or hedges are no where to be seen, the whole road being one continued village, of a single street, with cultivated fields. The spiritual emperor, or *diari*, at Meaco, the travellers did not see. The chief judge is almost the only male in his court. At Jeddo the prof. soon got acquainted with the physicians, who appear to have little skill. From one of them he procured an old latin, portuguese, and japanese dictionary, and studied the language with great attention. It was not without difficulty that he obtained leave to botanise in the fields, but he did obtain it. He pleased the people much by showing them the smilax china, which they had used to purchase from the chinese, growing in their own country.

The

The other half of the volume contains an account of the country, its inhabitants, their language, manners, &c. The greatest heat at Nagasaki was 98° of Fahrenheit's thermometer, in august; and the greatest cold 35°, in january.

[We have some expectation, that an English translation of these travels will shortly make its appearance.] *Jen. Allg. Lit. Zeit.*

BIOGRAPHY.

ART. XXI. Berlin. *Die Lebensrettungen Friedrichs II., &c.* The Escapes of Frederic II in the seven Years War, with a particular Account of the grand Conspiracy of Baron von Warkotich, from original Documents: by C. D. Küster. 8vo. 208 p. 1792.

Mr. K. has here selected some important events in the life of Frederic the Great; and has published them, as he observes, whilst many witnesses of the facts are living, that they might be represented truly, not depreciated by envy, or exalted by enthusiasm.

Jen. Allg. Lit. Zeit.

BIBLIOGRAPHY.

ART. XXII. Altdorf & Nuremberg. *Bibliotheca Norica Williana, &c.* Bib. Nor. Will. or a critical Catalogue of all the Writings relative to the Town of Nuremberg, collected for the Illustration of its History, and now described by G. A. Will. Part VII. containing a Supplement to the political and ecclesiastical History of Nuremberg. 8vo. 360 p. 1792.

Prof. W. published the first part of his *Bib. Nor.* in 1772, and the sixth in 1778, since which time he has considerably augmented his collection, for his zeal in forming which, and care in describing it, he certainly deserves the thanks of the public.

Jen. Allg. Lit. Zeit.

MISCELLANIES.

ART. XXIII. Zurich. *Der vernünftige Dorfsfarner, &c.* The sage village Curate: a History as it is, and as it every where ought to be: a Book for country Clergymen and Peasants. 8vo. 336 p. with plates. 1791.

In this description of a happy village, made so by its prudent pastor, we find many good cautions and instructions for people of the lower class. The author confirms a fact, which we have experienced on more occasions than one, namely, that the vapour of burning brimstone is the most efficacious mean of extinguishing fire in a chimney: a small box of powdered brimstone, therefore, no house should be without.

Jen. Allg. Lit. Zeit.

ART. XXIV. Where printed not mentioned. *Philosophische Träumereyen, &c.* Philosophical Reveries: dedicated to the wise and good. 8vo. 172 p. 1791.

The anonymous author of these reveries on religion, virtue, liberty, knowledge, mysticism, and other important subjects, appears to want neither understanding, knowledge of the times, nor love of truth, and expresses his feelings and opinions with freedom. His aim is rather to destroy partial and erroneous notions, than to rouse the passions by declamation.

Jen. Allg. Lit. Zeit.

T H E
ANALYTICAL REVIEW,

For APRIL, 1793.

VOYAGES. TRAVELS.

ART. I. *An historical Journal of the Transactions at Port Jackson and Norfolk Island, with the Discoveries which have been made in New South Wales and in the Southern Ocean, since the Publication of Phillip's Voyage, compiled from the official Papers, including the Journals of Governors Phillip and King, and of Lieutenant Ball; and the Voyages from the first sailing of the Sirius in 1787, to the Return of that Ship's Company to England in 1792.* By John Hunter, Esq. Post Captain in his Majesty's Navy. Illustrated with 17 Maps, Charts, Views, and other Embellishments. Royal 4to. 583 pages. Price 1l. 11s. 6d. in boards. Stockdale. 1793.

WHEN it was determined by government, in the year 1786, to send such of the convicts as were sentenced to transportation, to New South Wales; it was thought necessary to have a second captain on board governor Phillip's ship, and Mr. Hunter, the author of this journal, and an excellent seaman, was appointed to this station, with the rank of post captain. The first ten chapters of the work contain his journal. On the first two of these, which detail the voyage, it is unnecessary to dwell; because we had a full account of it before in governor Phillip's Voyage, which we reviewed very minutely in our sixth volume. For the same reason we shall pass over the first arrangement of the new settlement at Port Jackson, together with many occurrences which happened both then and afterwards; and confine ourselves to what appears most interesting, or to such circumstances as have not been before related.

In the third chapter, it is said that the natives about Botany-bay and Port Jackson were found in considerable numbers, and so far from being a stupid race of people, they appeared to be very lively and inquisitive: they are straight, thin, and well made, rather small in their limbs, but very active, and erect in their walk, from five feet six inches to five feet nine inches high: their colour a rusty black, something like soot; their noses in general broad, their mouths large and wide, and their lips thick. They are abominably filthy, from smearing their skin with fat, and afterwards covering it with every sort of dirt.

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They

They chiefly inhabit the sea coast, because they live almost entirely on fish, and the interior of the country produces little for sustenance; except the fern-root which they chew, and a small fruit the size of a cherry.

They generally appear armed with a lance about ten feet long, which they throw with considerable force sixty or seventy and even ninety yards, by means of a stick about three feet in length.

As the cold weather approaches they remove northwards, following the sun in search of a warmer climate; and this accounts for captain Cook having seen few people when he was in Botany Bay.

In the neighbourhood of Sydney Cove there are many spots of tolerably good land, but they are in general of small extent; the rest is rather a poor soil, full of stones.

Whether any of the natives are cannibals, is yet a matter, says Mr. H., on which we cannot speak positively. He seems however inclined to believe, that, although they do not in general eat human flesh, yet it is sometimes practised: and two children being asked what the chiefs did with those they killed, mentioned some who burnt and buried the slain, but named one who ate those he killed.

This chapter contains a register of the weather during a year from the time of their arrival; and observations for the longitude, made by captain H. and lieutenant Bradley.

Chapters four and five give an account of a voyage made by captain H. in the *Sirius* to the Cape of Good Hope and back, in order to procure provisions for the settlement. They took on board at the Cape twelve months provision for the ship's company, and six months flour for the whole settlement, beside various stores, &c.

They were absent 219 days, 51 of which they lay in Table-Bay: so that, although they had fairly gone round the world, they had only been 168 days in describing that circle. These chapters contain many observations that will be useful to seamen; tables of winds and weather; and a chart of the southern hemisphere, with the track of the ship.

Chapter six. Account of *Ara-ba-noo*, one of the natives, who had been taken by force, but was reconciled to his situation by kind treatment. This was done with a view to facilitate a friendly intercourse with the natives; but he unfortunately died of the small pox, which made great ravages among the people of the country. However, two children labouring under this disease were picked up, and being taken care of in the hospital, both recovered. But these children being too young to be of use in reconciling the natives to the colony, the governor was desirous of having a man or two in his possession for that purpose. Accordingly in November, 1789, two men were seized upon, who, on their arrival at Sydney-Cove, proved to be well known to the girl and boy above-mentioned. One of these escaped in the third week of his captivity, and the other some time afterwards.

Discouraging

Discouraging account of the plantation at Rose Hill, for want of water; and from the destruction made by rats, with which the country is over-run.

The governor visits Broken-bay, with a party; and a survey is made both of that and Botany-bay, by captain H.

Chapter seven. At the beginning of the year 1790, no ships being arrived from Europe, and the colony having no more provisions than were sufficient to last it till June, the governor thought it necessary to divide the settlement; and accordingly, in March, a considerable number of persons were sent, under the command of major Ross, on board the *Sirius* and *Supply*, to Norfolk Island. It is well known that this island has no harbour, and that landing is attended with great difficulties. After the people were put on shore, and before an opportunity offered of landing the provisions and stores, the *Sirius* struck upon a reef of coral rocks, and was wrecked. The crew, however, and the principal part of the provisions were saved. But their distress was great, for they were 506 in number, on a small island, only five miles in length, and three in breadth, 300 leagues from the nearest coast of New South Wales. And after being five or six weeks without hearing from thence, they were obliged to reduce themselves to a very scanty portion of flour, salt-beef or pork, and rice. In this distress however they found a considerable resource in the vast abundance of sea-birds, called Norfolk-island petrels, which resorted every night to Mount Pitt, the highest ground in the island. The supply of fish was uncertain and trifling.

On the 24th of July, 1790, upwards of four months after the wreck of the *Sirius*, there being no more than ten or twelve days salt provision left, it was judged necessary to stop it so long as birds were to be caught, and the people were all reduced to three pounds of flour, and one pint of rice by the week, or the same quantity of Indian corn meal instead of wheat flour, or else wheat ground with the husks and bran. This scanty diet reduced the people in general very low. A considerable portion of cleared land was planted with potatoes, as the first thing from which they could expect any relief.

On the fourth of August they espied a sail, which they discovered to be an English ship, and it was not more than six or seven miles off shore. Judge then of their joy in the expectation of its speedy arrival; and of their disappointment, when they saw it before the wind, and making sail from the island. Three days after, however, they discovered two other ships, which proved to be the *Justinian* and *Surprize* from Port Jackson, with provision, and an additional number of 200 convicts.

‘The arrival of supplies at this critical juncture was truly comfortable, and a strong instance of the kindness of Divine Providence: for our great and indeed only resource began to fail us very fast—The Mount Pitt birds were now very scarce; and the fish failed us entirely; so that had these supplies been detained six weeks longer, we should have been reduced to a most deplorable situation.’

At the beginning of the year 1791, the Supply armed tender arrived. On her return from Norfolk Island, lieutenant Ball was dispatched in her to Batavia, where he procured a Dutch snow of about 300 tons, which he loaded with beef, pork, flour, rice, and various hospital stores. She brought a few stores for Norfolk Island, with orders to embark the remaining officers and crew of the *Sirius*. It will be readily supposed that they received this information with great joy; having been on this small island eleven months, and during great part of that time experiencing much distress and vexation. They embarked on the eleventh of February, and on the twenty-seventh arrived at Port Jackson.

The chapter concludes with a short account of Norfolk Island, and particular directions to ships in making it.

It is thickly covered with wood, consisting of six or seven kinds of trees, among which the pines are the most conspicuous. These are from 150 to 200 feet in height, and in circumference from twelve or fourteen to twenty-eight or thirty feet. Being straight, and free from branches to forty or sixty feet, it was hoped they might be fit for masts, for ships of any size; but they are seldom found, and the timber is short grained and spongy, fit only for house-building; it is also exceedingly heavy, and the great difficulty of getting it to the sea, and shipping it, would render it of little value for masts.

Arthur's Vale, which is near the settlement, and the first place that was cleared for cultivation, is a pretty spot of level ground, and the most extensive flat yet cleared; it contains eleven acres. The very great unevenness of the ground occasions much labour, for it is impossible to use the plough, and every thing must be done by hand. In February, 1791, above 100 acres were cleared for the public, exclusive of private gardens; but all the roots of the trees were left in the ground, which would no doubt occupy a fifth part. The soil is remarkably fine and deep: it seems to be composed principally of a fat clay, and decayed vegetable matter.

The flax plant grows chiefly on the sea coast.

Opinions have been given that this island will maintain 2000 inhabitants. If it were all cleared and cultivated, captain H. allows that it would furnish many of the necessaries of life for such a number: but in its present state he thinks a fourth part of that number too many. The crops are very subject to blights from the sea winds, and there are immense numbers of the grub worm and caterpillars: there is also a fly very destructive to the gardens and corn: but the author observes very properly, that when a large extent of ground is cleared, these vermin probably may not be so frequent. Indian corn grows here with great advantage, producing from forty to fifty bushels an acre, planted with about a peck. This little island is well watered; several fine streams flowing from Mount Pitt, to both sides of it. Two of them, even in very dry weather, are capable of turning a mill.

Chapter

Chapter eight. Considerable improvements at Rose Hill. A town laid out, many good buildings erected, roads cut, 213 acres cleared for corn, and eighty for buildings and gardens. 'This favourite spot, which is certainly better than any near Port Jackson, is however a poor, sandy, sterile soil; the surface is covered a few inches deep with earth which seems to be produced from decayed vegetation; and under that is a mere bed of sand. Rose Hill is certainly a pretty situation, but the country will require much manure, much dressing, and good farmers to manage it, before good crops can be expected from it.'

'Land capable of cultivation extends to the westward about twenty miles, but in a north and south direction not more than three or four miles; when you come again into barren, rocky land. The best appears to be a poor, miserable, sandy soil; and what must subject those who live on it to much inconvenience is, the very great scarcity of water.'

This situation and Norfolk island are both remarkably healthy, although they are subject to sudden vicissitudes of heat and cold.

In September 1790, the governor, in order to dispose the natives to reside in our people, went down to the harbour, to see and converse with the two natives who had escaped, and to invite them to his house. Being informed that they, with several others, were in Collins's-cove, he went thither, accompanied by several other gentlemen, all unarmed. This want of caution had very nearly proved fatal to the governor, who was severely wounded by a spear in the right shoulder. Soon after, however, the two men above-mentioned came to the settlement, were kindly received, had many presents made them, and returned to their friends when they thought proper. They afterwards came with their wives and families, and their example was followed by many others: so that before captain H. left Port Jackson they were become very familiar, and a company of more than twenty entertained our people with one of their dances, which is described at the close of this chapter.

Chapters nine and ten contain the account of captain H.'s return to England by Batavia, in the *Waaksambeyd*, a Dutch transport. He embarked on the 27th of March, 1791. On the 23d of May, their water becoming short, they anchored off the Duke of York's Island, in a bay named Port Hunter, latitude $4^{\circ} 7' 30''$, longitude $152^{\circ} 42'$ east. After encountering some opposition from the natives, they accomplished their watering, and quitted the island in perfect peace with the inhabitants: but that peace was purchased by the fire of their small arms and artillery.

This island appears to be about ten miles long, of moderate height, and flat, well covered with wood, and the soil of the richest kind. The huts of the natives small, and neatly made, chiefly of bamboo, placed under the shade of a grove of cocoa-nut trees; with a fence before them, within which the ground is well-cleared and trodden. In these enclosures the plantain, banana, yam, sugar-cane, &c. are cultivated with some pains.

In short the island is a perfect garden, and produces coconuts, yams, plantains, bananas, sugar-cane, betle-nut, mangoes, bread-fruit, and guavas. There are also dogs, hogs, poultry, and some spices: the nutmeg was seen by the author. Their canoes are neatly made, and have an outrigger.

The natives are stout, robust, well made, and of a light copper colour; they go entirely naked; their hair is woolly, but they dress it with grease and powder, and make it hang like candle-wicks, or the thrums of a mop reversed; they are generally as fully powdered as a beau dressed for an assembly, and none are seen with the hair of its natural colour. The powder is a lime made from shells or coral; they generally carry it about them in a small gourd, and when they are hostilely disposed take a quantity of it in the hollow of the hand, from which, with a strong blast of the mouth, they blow it before them; and at a small distance it has exactly the appearance of firing gunpowder, and no doubt is meant as a token of defiance. Some of our people had it blown into their eyes. Captain H. conjectures, with good reason, that what captain Cook supposed he saw, on the coast of New Guinea, of fire and smoke issuing from a bamboo, was nothing more than the practice observed here.

The weapons used by these people are lances, either made of a hard wood like ebony, about ten feet long, or of bamboo pointed with hard wood; they have no throwing stick, but the lance is thrown by hand. They have also slings, from which they cast a round pebble, the size of a small fowl's egg, with great force and exactness; and a long unhandy kind of club. The only musical instrument among them is composed of several hollow reeds of different lengths fastened together.

Most of the natives chew the betle, and with it use the chenian and a leaf, as practised in the East Indies; by which their mouths appear red; and their teeth after a time become black.

Two English pointers, male and female, and a cock and hen were left behind, as presents.

Being again in distress for water, on the 11th of August they stood in for an island, called Hummock Island, in latitude $5^{\circ} 27'$ north, longitude $125^{\circ} 12'$ east; where they watered, and obtained some refreshments. Here was a raja, supported in his authority by the Dutch East India company: and by an unfortunate quarrel between the master of the ship and him, they were prevented from taking in a quantity of rice, and other necessaries.

The natives here have a great deal of the Malay both in appearance and disposition, and speak the same language as at Mindanao.

On the 27th of September they anchored in Batavia road, after a tedious and dangerous passage of twenty-six weeks; having seen a very considerable number of islands in their run.

At Batavia captain H. purchased the transport in which he had sailed from Port Jackson, to convey him with the other officers and crew of the *Sirius* to England. They sailed on the 26th of October; but about a week before their departure the
sailors

sailors fell down fast with the Batavia fever, and several of them died. On the 17th of December they anchored in Table-bay, at the Cape of Good Hope, but were forced by a violent gale to run to sea again; and were obliged to be towed in at last by the boats of several English and other ships, which then happened to be in the bay.

On the 19th of January, 1792, they stretched out to sea; being obliged to have five men at sick quarters, who were too weakly to be taken on board. On the 4th of February they arrived at St. Helena, and on the 22d of April at Portsmouth.

The instructive communications of this able navigator are closed by a letter of his to the lords of the admiralty, on the best course that can be steered from New South Wales to Europe, founded on his own experience and observation.

The public are obliged to Sir Joseph Banks and Mr. Stephens, to whose charge lieutenant King had committed his journal, for allowing the free use of it, for the publication of such parts as might be supplementary to captain H.'s narrative. So much of it therefore is omitted as details only what has already been before the public.

Chapter eleven contains an account of lieutenant King's visit to Mr. de la Peyrouse, at Botany Bay, with a brief history of the French navigator's voyage and adventures.—Of his being sent to form a settlement on Norfolk Island—the discovery of an island—the difficulty in landing—clearing the ground, fixing the tents, erecting a store-house, sowing vegetables and various sorts of grain—general orders for the regulation of the settlement.

This little colony, which sailed from Port Jackson on February 15th, 1788, consisted only of twenty-three persons, under lieutenant King, who was appointed superintendant and commandant.

They found some resource in a few turtle, and abundance of cabbage-trees, otherwise they must have lived wholly on salt provisions. The wheat, which they sowed, was entirely devoured by rats.

Chapter twelve. The people employed in clearing the ground, in sawing timber, building huts, &c.—Rats and grub-worms devour every thing in the gardens.—Five out of six ewes die of the scab; two sows poisoned by eating something noxious in the woods.—Six persons poisoned by eating some reeds which had the appearance of beans: they were cured by oil.—They catch plenty of fish, but this is a supply not to be depended upon, because sometimes a boat cannot go out for a fortnight together. Pigeons were at first so tame, that they knocked them down with sticks, but afterwards they generally harboured about the tops of the pines. Parrots and hawks are numerous—quails and curlews plentiful, but shy.—Owls pronounce the word 'yaho' very distinctly. Many of the smaller birds have a most melodious note, and their plumage is very beautiful. Great resource

in sea-fowl that burrow in the ground.—Description of Arthur's Vale—plantations begun here by Mr. Altree, the surgeon—sugar-canes, orange-trees, and plantains set here, and a quantity of cotton-seeds sowed. At the beginning of June, only two months bread being left, they were reduced to short allowance. On the 26th of July, the Supply hove in sight, and brought provisions, tools, and feeds for the settlement, which could not be landed till the 5th of August. The day following, four men were unfortunately drowned, and on the 11th, the Supply set sail again, for Port Jackson.

The best idea our readers can have of the state of Norfolk Island at this time, will be from extracting the substance of lieut. King's answers to governor Phillip's queries. From the excellence of the soil, and the present appearances, the island will produce in two years, more than a sufficiency of grain, for the people now on it. There is no ground naturally clear. Two acres and an half have been sowed with barley; and there is one acre in garden ground: in September there will be an acre in indian corn and rice. With twenty more men, and women in proportion, a little progress might be made in clearing and cultivating the ground. The flax-plant was found in great abundance, but the endeavours to manufacture it, were not yet successful. There is no place in which a vessel can ride with security. Anchorage however is good; and a harbour might be made, by cutting a channel through the reef. The cattle that remain are very thriving, and likely to do well: the leaves of trees and underwood afford ample food for animals; and the fern-tree, which is very plentiful, is good food for hogs. There are no animals natural to the island but rats, which have been numerous, but now are much thinned. Fish in great numbers, and of a large size, abound all round the island; and there are some turtle.

In October, heavy rains. Having lodged the barley, it was devoured by rats: and the indian corn suffered greatly from the grub-worm. On the 13th, the Golden-grove transport arrived with passengers, stores, and provisions. On the 15th, the people, consisting of Mr. Donovan, a midshipman of the Sirius, a serjeant, corporal, and five marines, two gardeners, twenty-one men, and eleven women convicts were landed. On this and the following day, the provisions and stores were also gotten on shore.

Chapter thirteen. The colony also received two sows, and fourteen young pigs; and a she-goat. A number of spars and planks were sent on board for Port Jackson.

Remarks on the navigation round this and the neighbouring islands.

The settlement now consisted of sixty two persons, beside two children.

Nepean island is a mass of sand, held together by the surrounding cliffs, which are of a hard rock. The surface is covered with a coarse grass, and upwards of two-hundred very fine pines were found growing on it.

Phillip

Phillip Isle is covered with long grass that cuts like a knife, interspersed with brushwood. The soil is a light red earth, full of holes made by birds. A small valley runs the whole length of it, in which, and on some of the hills, a few pines grow, not more than one hundred and fifty in the whole. They found no fresh water on it.

On the 8th of December, the barley that was left by the rats and quails was housed; but it amounted only to ten bushels, whereas they had expected fifty. One grain yielded one hundred and sixteen ears. Garden vegetables thrived very well, and cabbages were cut weighing twenty-six pounds each. The grub-worm is a great and perpetual enemy to vegetables. The beginning of June, two hundred and sixty plants of wheat were transplanted; these were thrashed on the 15th of December, and produced three quarts of a very fine full grain. A plot of the convicts to seize the island discovered.

Chapter fourteen. On the 25th of February, 1789, it blew a violent hurricane. On the 2d of March the Supply arrived, with twenty-one men, and six women convicts, with three children, provision and stores, a bushel of potatoes, and some seed-wheat and barley. The number of persons now on the island was ninety-four. Frequent robberies were committed.

On the 2d of April, three quarters of an acre were sown with wheat; on the 6th, an acre in Arthur's vale; on the 13th three acres with four bushels; and on the 16th, three acres more in Arthur's vale. It was all up on the 21st; but in May it was found to be covered with incredible numbers of a small black caterpillar, which eat the whole close to the ground, and three acres never grew afterwards. These destructive insects disappeared on the 29th.

A storehouse erected, thirty feet long, by eighteen feet wide. By the 4th of June, the remainder of the wheat was shot out again, and had a very promising appearance. On the 11th, thirty pints of wheat were drilled into sixty roods of ground; and also eighteen pints of marrow-fat peas.

On the 13th the Supply arrived, with fourteen marines, under lieut. Cresswell, provision and stores.

On the 24th, two pecks of wheat were drilled into an acre of ground; and on the next day one acre and a quarter were sown with half a bushel broad-cast. On the 6th of July, eleven acres had a very promising appearance; and every vegetable in the gardens was in a thriving state. On the 28th, the last two bushels of seed-wheat were sown on two acres.

On the 24th of August, four acres in Arthur's-vale were planted with Indian corn: and the rats having dug up most of what had been planted in the gardens, it was re-placed.

In September, the grub-worms made great havock in the gardens; and these destructive vermin, with the depredations of the convicts, rendered the cultivation of gardens very discouraging. On the 16th, two acres were sown with Indian corn; and on the 28th, two hundred and forty sets of potatoes, planted on the 1st of June, were found to produce five bushels.

In

In October, the grub-worm totally destroyed one acre of Indian corn, and cut off every cabbage and other plant as it sprung up. On the 27th, fifteen acres of wheat were in ear; and seven acres of Indian corn were in a thriving state, though much thinned by the grub-worm: one acre of barley was also in ear, and the garden vegetables, were in great forwardness. The grub-worm had totally disappeared; but now myriads of paroquets were constantly destroying the wheat and garden productions.

November the 15th, about three quarters of an acre, which had been sown at the end of May with one bushel and an half of barley, were cut, and produced twenty-three bushels of a very fine full grain. The potatoes planted in September all ran to stalk, without forming any roots but fibres. Wheat harvest began on the 30th.

On the 3d of December, six men and eight women convicts were landed from the Supply, with some provision and stores.

Four acres of the wheat were damaged by heavy rains; and this was put by itself for immediate consumption. The wheat, though sown at different periods, was ripe nearly at the same time; but the last sown did not flock so well; that which was drilled suffered much from blighting winds. The best time for sowing wheat, is from the end of May to the middle of June.

On the 29th of January, 1790, the Supply brought twenty-two male convicts, and one female, without any provision; there being a scarcity at Port Jackson. The whole number now on the island, was 149.

Chapter fifteen. Arrival of the Sirius and Supply. The loss of the former. Lieutenant-Governor Ross takes the command, and lieutenant King leaves Norfolk Island. Description of the island.—From this we shall select such particulars as are interesting, and have not been given already. The form of it is a long square, six miles in length, and four in breadth; and it contains about 14,000 acres. Sydney-bay is in lat. $29^{\circ} 4' 40''$ south, and in long. $168^{\circ} 12'$ east of Greenwich. It is very hilly. Some of the valleys tolerably large, but most of them only deep hollows. Mount Pitt, the only remarkable hill, is 200 fathoms high. The cliffs round the coast 40 fathoms high, and quite perpendicular. The whole island is covered with a very thick forest, choaked with underwood. It is well supplied with many streams of very fine water; and on a hill near the middle of the island, there is a pond of fresh water, about half an acre. All the streams abound with very fine eels. From the sides of the cliffs to the summit of Mount Pitt is the finest soil, varying from a rich brown mould to a light red earth. The air is very wholesome. There are only five sorts of timber trees, viz. the pine; a wood resembling the live oak; a yellow wood; a hard black wood; and a wood resembling beech. The pine is very useful in building, and seems to be durable. The spring is perceptible in August, but the trees are in a constant succession of flowering and fruiting the year round. In summer the heat is excessive. All the grain and European plants seeded in December. From February to August may be called the rainy season.

season. The winter, from April to July, is very pleasant; there is never any frost, but when the S. W. winds blow the air is raw and cold. The settlement is formed in Sydney-bay on the south side of the island. The proper time for sowing wheat or barley is from May to August. Wheat produced more than twenty fold: a bushel and half of seed are sufficient for an acre newly broken up. Two bushels of barley sown in May, on an acre, yielded twenty-four bushels. Indian corn should be planted from June until August, and is the best grain to cultivate, on account of the little trouble attending its growth, and the preparing it for food. The sugar-cane grows very strong. Vines, orange and lemon trees are in a thriving state. Banana trees, no doubt, will thrive well. The potatoe flourishes amazingly, and two crops a year may be obtained with ease. Cabbages weigh from ten to twenty-seven pounds: melons and pumpkins also grow very fine. Rice has been sown twice, but the S. E. winds blighted a great part of it: that which escaped the blight yielded a great increase. The author apprehends, that the island is capable of maintaining at least one hundred families, in all the necessaries of life, except clothing; which it will also furnish, when they have learnt the art of manufacturing the flax plant. The want of a safe harbour is a great inconvenience; and the vast quantity of coral rocks render anchorage very unsafe. The number of inhabitants when lieut. King left the island was 408. Wheat from 250 to 300 bushels. Barley six bushels. Indian corn 130 to 140 bushels. Potatoes one acre. Hogs 26, beside private property. He sailed on the 24th of March, and arrived at Port Jackson on the 4th of April.

This chapter concludes with the state in which lieut. King found the colony on his return; some account of the manners and customs of the natives in New South Wales; and a vocabulary of the language.

We have given the substance of lieut. King's account of Norfolk Island very much at large, because it contains the first establishment of an infant colony, and all the difficulties necessarily attendant upon it, at so great a distance from any resources whatever, except those which they have within themselves. The account before given from captain Hunter's journal takes up the subject from the point where lieut. King leaves off.

Chapter sixteen. Lieut. King's return to England by Batavia, the Isle of France, &c. He set sail on the 17th of April, 1790; anchored in Batavia road the 6th of July; and arrived in England December the 20th. He discovered an island in lat. $1^{\circ} 39'$ south, long. $150^{\circ} 31'$ east, well inhabited, which he called Tench's island; and another to the north-west of it, which he named Prince William Henry's island; beside others of little consequence.

Here ends lieut. King's journal. The following narrative is taken from the official dispatches of governor Phillip, and forms

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a continuation of the history of the people and country under his charge, to the close of the year 1791.

Chapter seventeen. The Lady Juliana transport, which failed from England in September, 1789, arrived at Port Jackson on the 3d of June, 1790, bringing supplies from England. By the unfortunate loss of the Guardian, the settlement was thrown back very much: the governor having been obliged to send away the Sirius, give up labour, and kill the greater part of the live stock, for want of the supplies she was bringing out.

The settlers have little to apprehend from the natives, except the destroying of stray cattle, and attacking such as go out to rob them of their spears, and of the few articles they possess, which is done too frequently. They are perfectly sensible of the great superiority of fire-arms, and are now seldom seen near the settlement.

The situation of Port Jackson is found to be very advantageous; for being between two harbours, if a ship fall in with the coast in bad weather, a few miles either to the north or south, she can find immediate shelter.

The impossibility of conveying stores and provisions for any distance in land, obliged the governor to mark out the first township near Rose-hill, where there is a considerable extent of good land. Captain Hunter, it must be observed, does not speak very favourably of the soil, even here, where it is said to be the best. The governor having made an experiment with an industrious convict, found that he might support himself tolerably well by his labour, after eighteen months.

The Neptune, Surprise, and Scarborough transports arrived at the end of June, 1790, with about six hundred casks of beef and pork from the Guardian, and nineteen convicts.

There is reason to hope, that after two years from July, 1790, the settlement would not want any farther supply of flour. How long a regular supply of beef and pork would be necessary, depended on their quantity of live stock, and on its increase. A town was now laid out at Rose-hill, of which the principal street was to be occupied by the convicts: the huts at one hundred feet from each other, each to contain ten convicts. Having good gardens to cultivate, and frequent opportunities to exchange vegetables for little necessities which the stores do not furnish, they will feel the benefits which they may draw from industry.

Chapter eighteen. Excursion into the country, in which governor Phillip is wounded with a spear, as was before related. A shoal of fish, extending as far as the eye could reach. As many were caught at two hands with the seine, as served the whole settlement; there were not less than three thousand, weighing five pounds each, on an average. Five convicts effect their escape in a boat. The natives begin to visit the settlement freely.

Chapter nineteen. Several fruits in season in November. Three berries have so insipid a taste, that they are held in very little estimation. One of them is what captain Cook calls a cherry. An acid berry, about the size of a currant; very pleasant, and a good antiscorbutic. Another of a transparent red colour,

colour, the same size, but shaped like a heart, and having an agreeable flavour. A nut which had violent effects on those who ate it unprepared; soaked in water for seven or eight days, and then roasted, it is nearly as good as a chesnut.

Account of the manners of the natives; and some disputes with them.

On the 27th of December, the thermometer stood at 102° in the shade.

Chapter twenty. Depredations and insolence of the natives. Number of deaths in the colony during the year 1790 was one hundred and fifty-six. Great bats appear in immense numbers; it was supposed that more than twenty thousand were seen in the space of one mile.

Chapter twenty-one. The governor, with a party, makes an excursion into the country, which is in general found to be very barren, though full of fine trees, which the natives are very expert in climbing. They procure their food chiefly by that means and hunting.

The greater part of the live stock having been killed in 1790, when they were distressed for provision; in April, 1791, a hen that laid eggs sold for twenty shillings; pork was a shilling the pound, and a roasting pig sold for ten shillings.

Chapter twenty-two. A second excursion. The buildings at Rose-hill being carried on so far (in June, 1791,) as to form part of a regular town between that and the landing-place: the governor named it *Parramatta*, the name by which the natives called the spot itself. Grants of land were now given to those who became settlers; thirty acres to one, one hundred and forty to a second, and sixty acres each, to two others. A barter established with the natives, of fish, for bread, rice, and vegetables.

On the 9th of July, the *Mary Ann* transport arrived at Port Jackson, with one hundred and forty-one women convicts, and six children, almost all in health: she brought some stores, and nine months provision for the women.

Twenty-seven convicts, the time for which they were sentenced being expired, were admitted as settlers, and had thirty acres granted to each single man, fifty to such as were married, and ten for every child. They were clothed and supported for eighteen months; had tools, implements of husbandry, seeds and grain to sow the ground for the first year, and two young sow pigs.

On the 1st of August, the *Matilda* transport anchored at Sydney, with clothing, provision, and two hundred and five male convicts. These were sickly, and twenty-four had died in the passage. An ensign, with twenty privates, were on board this vessel.

The *Mary Ann* was sent (August 8,) to Norfolk Island, with stores, provision, one hundred and thirty-three male, and one female convict, a non-commissioned officer, and eleven privates.

The Atlantic, lieut. Bowen, arrived on the 20th of August. She brought a serjeant and seventeen privates, provision, stores, and two hundred and two male convicts. Lieut. Bowen stood in to a bay on the coast, which is described as a good harbour.

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The Salamander arrived the following day, with twelve private soldiers, and one hundred and fifty-four male convicts, with stores and provision. Most of the convicts were in a weak, emaciated state, and complained that proper attention had not been paid to them.

On the 28th of August the William and Ann transport anchored in the cove. She brought stores and provision, with a serjeant and thirteen privates, and several of their wives and children; also, one hundred and eighty male convicts.

On the 4th of September, the Salamander sailed for Norfolk Island, with one hundred and sixty male convicts, stores, provision, two non-commissioned officers, and eleven privates.

Chapter twenty-three. On the 21st of September, 1791, the Gorgon, captain John Parker, came into harbour. She had received on board as much of the Guardian's cargo as she could stow, together with three bulls, twenty-three cows, four rams, sixty-two ewes, and one boar. Captain King returned in this ship, with a commission as lieutenant governor of Norfolk Island. The chaplain of the New South Wales corps, and several appointed to civil employments came out likewise in the Gorgon. The bulls all died, and several of the other cattle. Seed, and a variety of fruit-trees in good condition were received by this ship; and thirty male convicts assisted in working her.

On the 26th of September, the Queen transport arrived from Ireland with provision, one hundred and twenty-six male, and twenty-one female convicts. The Active arrived the same day with provision, and one hundred and fifty-four male convicts. Both these ships brought a part of the Guardian's cargo, and detachments from the New South Wales corps.

The Albemarle arrived on the 13th of October. She brought out twenty-three soldiers, with one woman, two hundred and fifty male, and six female convicts, one free woman, a convict's wife, and one child. The convicts, during the passage, attempted to seize on the ship. The Britannia came in the same day, with thirteen soldiers, seven women, and three children, and one hundred and twenty-nine male convicts. The Admiral Barrington arrived on the 16th, with a captain, three non-commissioned officers, and twenty-four privates, with two hundred and sixty-four male convicts; four women came out with their husbands, and two children. The whole number of convicts was one thousand six hundred and ninety-five males, sixty-eight females, and eleven children; of whom, one hundred and ninety-four males, four females, and one child, died on the passage.

The colony not having many months provision, the governor took the Atlantic into the service, as a naval transport. She was dispatched to Norfolk Island, with the lieutenant governor, some marines, settlers, convicts, provision and stores; thence to proceed to Calcutta, for provision.

A whale fishery is established on the coast of New South Wales.

The

The following parcels of land were in cultivation at Parramatta, in November, 1791.

Acres. Rods. Perches.

35	1	5	in maize.
44	1	8	wheat.
6	1	30	barley.
1	0	0	oats.
2	0	3	potatoes.
4	2	0	not cultivated, but cleared.
4	2	15	mostly planted with vines.
6	0	0	the governor's garden, partly sown with wheat and maize.
80	0	0	garden-ground, belonging to individuals.
17	0	0	land in cultivation by the New South Wales corps.
150	0	0	cleared and to be sown with turnips.
91	3	2	ground in cultivation by settlers.
28	0	0	ground in cultivation by the officers civil and military.
434	0	0	enclosed, and the timber thinned for feeding cattle.

The soil in most places is remarkably good, and the ground that has been the longest in cultivation bears the best crops.

Of the last convicts, there were great numbers of the worst characters, particularly amongst those who came from Ireland. Some of them had formed an idea, that by going along the coast they could reach some Chinese settlements; others, that they should find a people one hundred and fifty miles to the north, where they would be free. These silly notions made several of them straggle for a time, till ineffectual efforts convinced them at last of the vanity of their attempts.

Here closes the journal of governor Phillip, containing the latest accounts from New South Wales, received by the *Gorgon*, that left Port Jackson in December, 1791.

Chapter twenty-four contains the journal of lieutenant Ball, of the *Supply*, giving an account of a voyage from Port Jackson, by cape Horn, made in a shorter time than had ever been performed by any other vessel. She sailed on the 26th of November, 1791, and arrived off the *Lizard*, on the 20th of April, 1792.

The chapter closes with some particulars respecting Norfolk Island, dated the 29th of December, 1791. About one thousand bushels of wheat were gotten in by the 10th of December. The Indian corn had suffered by dry hot weather. A new store-house and gaol were built. A good road was made to the landing-rock in Cascade Bay. Ten settlers, who had belonged to the *Sirius*, were doing exceedingly well; but great part of the marine settlers had been extremely troublesome. Forty convict settlers were all doing well, and were quiet, attentive, and orderly. The whole number was eighty. A quantity of coral, and other testaceous substances, with different kinds of stones, were

were burnt forty-eight hours, and produced a very fine white lime.

The wreck of the *Sirius* went to pieces on the first of January, 1792, and every thing possible was saved out of her.

By the 15th, two hundred and sixty bushels of Indian corn were gathered; a number of acres were then in different states of growth, which were likely to yield about three hundred bushels more. The wheat thrashed well, and yielded plentifully. The granary was finished, and every endeavour was used to keep the weevil out of it.

This volume is handsomely printed, and it is ornamented with seventeen plates, well engraved. They are as follows:

1. The portrait of the author, captain Hunter, facing the title.
2. A vignette, in the title page, describing a meeting of our people with a female native and child, whom they found in a miserable condition, just recovered from the small-pox.
3. A map of New South Wales.
4. A view of the settlement on Sydney Cove.
5. The southern hemisphere, showing the track of the *Sirius*.
6. A chart of Botany Bay, Port Jackson, and Broken Bay, with the coast and soundings.
7. View at Rose Hill.
8. A man at Lord Howe's Groupe.
9. A man of the Duke of York's Island.
10. Canoes of the same island.
11. Canoes of the admiralty isles.
12. Track of the *Waakfameyde* transport.
13. A plan of Norfolk Island.
14. A family of New South Wales.
- 15, 16, 17. Three non-descript shells, of New South Wales.

M. T.

ART. II. *Travels through Switzerland, Italy, Sicily, the Greek Islands, to Constantinople; through part of Greece, Ragusa, and the Dalmatian Isles.* In a Series of Letters to Pennoyre Watkins, Esq. from Thomas Watkins, A. M. in the Years 1787, 1788, 1789. In two vols. 8vo. Price 12s. in Boards. Cadell. 1792.

It is, doubtless, no sufficient reason for not publishing minutes of a tour through any country, that it has been before repeatedly described by other travellers, or that their accounts have been written with a degree of ability and elegance, which have rendered them exceedingly popular. But a traveller who pursues the track which has already been beaten by Addison, Brydone, Coxe, Moore, Montague, and many other celebrated writers of travels, certainly appears under some disadvantage before the public, to report his adventures, observations, and reflections. Thus circumstanced, he should be well assured that he has entered upon his travels with such a previous stock of philosophy, learning, and taste, as qualifies him to observe with a discriminating eye the various objects which pass before him, and to communicate remarks of sufficient originality and ingenuity to merit public attention;

attention; or at least, he should be conscious of possessing such talents, for lively or humourous description, for sentimental reflection, and other species of good writing, as may enable him to afford his readers elegant entertainment.

Though we cannot peremptorily pronounce the author of the present work possessed of all the qualifications requisite for becoming a successful rival to the celebrated writers who have preceded him, we are by no means inclined to pass a censure upon these travels. If the work must not be ranked in the first class, for depth of reflection, distinctness of description, vivacity of remark, or elegance of diction, the author relates, in a natural and easy way, many amusing, and some interesting incidents; gives an agreeable representation of natural scenes, of works of art, and of men and manners; occasionally introduces, from various sources, fundry particulars respecting the history and present state of the countries through which he passes; and makes many pertinent references and allusions to the Greek and Roman classics.

Mr. W. commences his tour from Geneva. He describes the city and vicinity, gives an outline of its history, and its ancient and present government, and makes some observations on its commerce and revenue, and on the manners of its inhabitants. On the latter topic he writes as follows. P. 18. VOL. I.

'It is a very general and a very just observation, that the inhabitants of Geneva are remarkably well informed, which is in consequence of the care taken of their education, and their frequent intercourse with foreigners. I found many of the second order of citizens, who had been in London, and were intimately acquainted with our customs and constitution. For the purpose of seeing the real genius of the people, I have frequently visited the coffee-houses of the mechanics, and there heard conversations both moral and political, that have surprized and pleased me beyond measure. They seem to pique themselves very much on speaking with propriety, and I could not but observe, that in these conversations they exerted themselves the more when an Englishman was present; to whom they would tacitly appeal on the justice of their argument, by a look that sufficiently indicated their meaning. I know no people on the continent so ingenious, particularly as draughtsmen; indeed, this is in great measure the effect of a public drawing-school, in which sixty or seventy scholars are continually instructed, and rewarded with different medals, according to their degrees of merit. Having said so much of the male inhabitants, you would suppose me to have assumed the cowl of St. Francis, if I were not to mention the other sex, particularly when so interesting as the females of Geneva. The Bourgeoises are the prettiest women I know of their condition, and their dress is peculiarly elegant and simple. Last Sunday evening we walked out to admire the scenery of the lake, but were met by so many charming faces, that I am sure we saw as little of the prospect, as if we had remained in our apartments at the inn.

'They estimate the population of the city at 22,200 souls. Adieu.'

Some idea may be formed of this writer's manner of thinking, from the following extract of a letter from Lausanne. P. 144, VOL. I.

VOL. XV.

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The morning of our departure for Yverdon, we got into a carriage for the first time since we had been in Switzerland, and ascended until we came within a few miles of Lausanne. From the summit of the hill we looked over the lake of Geneva and the surrounding country, which is as beautiful as language can describe, or imagination conceive it. The view from this town is equally fine, though it stands rather lower; but the interior ill accords with its situation, being ill built, and so uneven, that there is not a street in it in which the passenger does not mount or descend. Out of the town is a public walk under an avenue of large trees, which commands the lake: the mountains of Faucignie: the Pays de Vaud: Mount Jura: and the Alps of Savoy. We dedicated the first day of our arrival to the English newspapers, which we found in a literary coffee-house; and never I believe were two creatures happier in the discovery. The second we descended to the little village of Ouchy, or Port of Lausanne, which lies directly under it on the edge of the lake. Having hired a boat we were carried over to Miellierie, in the duchy of Chablais, a part of his Sardinian majesty's dominions; and oh! what a sudden transition from opulence to poverty, from liberty to slavery, from happiness to misery! never were the effects of different governments more apparent in two nations than in these on the opposite sides of the lake. On that of Switzerland, nothing meets the eye but what gladdens the heart of the philanthropist; on that of Chablais, nothing but what pains it. Here it is that philosophy may contemplate the opposite consequences of a free and despotic government, and hail liberty, as next to health, the chief blessing that the great Author of Nature can bestow. The more I see the more I am enamoured of her. Miellierie is a beggarly village that lies along a narrow slip of land between the lake and rocks behind it, which seem as it were to lean upon and force it into the water. The inhabitants are as wretched as idleness, poverty, and superstition can make them. Their dependence for food being upon the lake, I cannot conceive how they exist in a severe winter, when the surface of it is a continued sheet of ice. This place is generally visited for the purpose of seeing Lausanne and the opposite shore to advantage, particularly, as the whole of this country has been so pleasingly painted by the lively description of Rousseau in his *Nouvelle Heloise*; from the rocks of Miellierie St. Prieux wrote that letter to his Julia which is so generally admired as descriptive of the many sensations that arise in the breast of an absent lover on seeing, or thinking he sees, the distant habitation of his mistress; and which Rousseau himself considered as the master-piece of the whole: I don't know what your sentiments may be of this novel, but I am so unfashionable as to think it extremely exceptionable, and the characters out of nature, particularly that of Julia the heroine; nevertheless I am charmed with the style and language, which unite two qualities seldom found in similar compositions of the French language, sweetness and energy. Rousseau has done more in this respect, than Marmontel, De la Fontaine, or even Voltaire *in prose*.

Passing with our traveller over the Alps, through Savoy and Piedmont, into Italy, in which part of the tour we find little that arrests our attention, we accompany him to Genoa, where he gives a lively
repre-

representation of the national character, in the following anecdote.
P. 245, VOL. I.

Some months ago two Venetians (whose countrymen and the Genoese still keep up that inveterate hatred to each other, which distinguished their ancestors) were present at an Osteria, or wine house, where the conversation of the company arose, not as it would in England, on politics or pleasure, but upon the merits of St. John, the protector of Genoa, who, it was asserted, had worked innumerable miracles, and was the greatest of all saints. If nature be so much the parent of patriotism, as to create in us an affection for those minuter objects in our native land, which the citizens of the world would regard with an eye of indifference, how much more powerfully must she operate on our passions, when we remember that on which the prosperity of our country is supposed to depend? The two Venetians were precisely in this predicament. They probably knew as little of St. John, as they did of St. Denis; but St. Mark was the guardian of Venice, and consequently their all in all. Resolved therefore to maintain his honour in opposition to this provoking eulogium of the Genoese on their patron, one of them observed, that the bones of his saint had worked more miracles, *particularly in healing diseases*, than all the apostles and saints; that in heaven he was next in rank to the Virgin and popes, and as much superior to their St. John, as the patriarch of Venice was to the archbishop of Genoa. To prevent any reply to this, he and his friend left the room, but were soon followed by one of the company, who had the honour of bearing the great cross of a religious order in their church processions. This desperate enthusiast on overtaking, stabbed the Venetian, who had spoken, to the heart, crying out with the blow, *Ti manda questo San Giovanne che ti guariano le ossa di San Marco.** His friend astonished at a deed so bloody (tho' an Italian) applied to a magistrate for justice, who, having heard the particulars, told him, that had a Venetian murdered a Genoese in Venice, no notice would have been taken of it, but that his complaint would probably be considered in a few days;—and so indeed it was, even sooner than he had promised, for early the next morning he too was found assassinated at the door of his lodgings, and the bearer of the great cross still maintains his post of honour. Now determine on the character of a people, among whom such crimes are committed with impunity.

In addition to this reflection of the author's, we must ask, Do not facts of this kind fully prove, that the state of Genoa, though a republic, stands greatly in need of renovation?

That murder is regarded as a slight offence in Italy, strongly appears from the manner in which murderers are treated at Bologna.
P. 281, VOL. I.

One morning we happened to be present at the infliction of a punishment that was quite new to us. I believe they call it *la corda*; it is as follows:

A large pulley is fixed to an iron crane, about 40 feet high, which projects from the side of a house. Over this pulley is a rope, to which the culprit's wrists (being previously tied together behind

* St. John sends thee this, that the bones of St. Mark may heal thee.

him) are fastened. He is then drawn up slowly to a certain height, when the rope being suddenly loosened, he drops within a few feet of the ground. This torture is repeated a second and a third time, the last fall being made higher than that preceding it; but the second never fails of producing the desired effect, that is, of dislocating the shoulder bones. On enquiry into the offence of the criminal whom we saw, I was told that he had undergone the punishment three times in seven months, for giving the *coltellata*, or stab, with a knife to three different persons, the last of whom was his mother. Had he robbed the church he would have been burnt alive.'

Our traveller having visited most of the principal cities in Italy, and remarked their paintings, public buildings, &c. at length arrives at Rome, and distinctly surveys its remains of antiquity, paintings, and modern buildings. We select the account of Raphael's school of Athens. P. 335, VOL. I.

'The next thing I shall mention to you is what I most admire and most lament—the mouldering fresco-paintings of Raphael. In the principal court-yard of the vatican are three galleries, one above another; in the lowest of which the conclaves are held. Their ceilings are painted from the designs of this unequalled master, and some parts he painted himself. From the second we entered a suite of apartments, three of which were *for the most part* done by him, and one *entirely*; wherein we saw his school of Athens; which, though in decay, is still the best picture in the world—Do you recollect my mention of its cartoon in the Boromean museum at Milan? I have often, on viewing the works of these great painters, lamented, that their genius should, from the narrow and bigot temper of their own times, be entirely confined to religious subjects, and wished much to see the illustrious actions of antiquity represented by their pencils. The school of Athens, in great measure, falls under this idea; for although Raphael, without any regard to time or place, has here introduced philosophers, &c. who lived in different centuries and countries, yet, the subject is, in my humble opinion, as interesting as can be chosen. The scene is in a portico at Athens, up a few steps, in the center of which are two of the most venerable and majestic figures I ever saw, intended for Plato and Aristotle, who are reasoning before their respective disciples, ranged on each side of them, and listening with all the attention and wonder that such profound wisdom and elegance would naturally create. Near this group are Socrates and Alcibiades; the former seems to be winding up his arguments to a conclusion, and the latter charmed and convinced by their simplicity and truth. Sitting on the steps, and alone, is the Cynic Diogenes, intent upon a book before him; and besides these, we discover Periander, Pythagoras, Zoroaster, Empedocles, and many other great men, all in employments or attitudes descriptive of what they professed and taught. As disciples, Raphael has represented Ferdinand the 11d, duke of Milan, and Francis di Rovere duke d'Urbino, together with his master Pietro Perugino, and himself. In his face, though simple, I perceived traits of that divine genius which he possessed. Day after day have I examined this picture, and tried to discover some defective part, but in vain; every thing I see in it convinces me that nothing of the kind was ever superior, nor I believe equal, since the age of Pericles.'

Having given our readers a sufficient number of extracts from this work, to enable them to form a judgment of the author's talents, as an instructive and entertaining traveller, we must refer them to the work itself for much amusement from his account of Sicily, Venice, Greece, and Constantinople, and shall only add a curious instance of Turkish fanaticism. VOL. II. P. 255.

Violent action in divine worship is not I perceive peculiar to our extravagant sectaries of England, for I was lately present at a scene that Bedlam itself could not outdo. I entered a large apartment where four dervises were seated upon carpets with their backs to a wall, on which were suspended many iron instruments of torture. Before these men in the centre of the circle formed by the spectators, were three others in the same attitude, and behind them stood four more. Upon a signal given by the principal they began to pray aloud and to turn quickly round repeating with uncommon emphasis certain portions of the Alcoran, among which I could distinguish the names of Mahomet, Ali, Osmin, Mustapha, &c. Their dresses were close woollen jackets and long petticoats, which having weights at the end formed, as they continued turning, a wide circle. This giddy motion seemed to have no effect upon them during the first half hour, though assisted by forcibly beating their feet against the floor and working their heads about with the most frantic violence. At length some of them began to see visions, when (though their prayers had been before *vociferated*) sudden acclamations still louder burst from them, and in this paroxysm of real or affected enthusiasm, they threw themselves out of their circle upon the ground and were immediately assisted by a religious attendant, who after squeezing their joints and rubbing the palms of their hands whispered something in their ear which operated like a charm; for instantly the person thus treated sprang up with redoubled impetuosity, and was with the greatest difficulty holden by his attendant. However his fervor soon subsided and he appeared faint and languid as if just recovered from a fit. Immediately afterwards, hot irons were brought to the superior Dervis, who having charmed them by his touch to prevent the common effect of burning, or at least pretended to it, delivered them to the others by whom they were received with apparent joy, and being instantly applied to their mouths, licked and holden between their teeth until forced from them by the attendants. Thus ended this Mahometan pantomime, this comedy of fanaticism and miracle.

These volumes, especially the first, are incorrectly printed, but the author has added a large list of errata.

CHARACTERS. ANECDOTES.

ART. III. *Marcus Flaminius; or a View of the military, political, and social Life of the Romans: in a Series of Letters, from a Patrician to his Friend, in the Year 762; from the foundation of Rome, to the Year 769.* By E. Cornelia Knight. In two Volumes, 8vo. 755 p. Price 10s. 6d. Dilly. 1792.

THOUGH historical and fictitious writing have their peculiar provinces, which it may commonly be convenient to preserve distinct

tinged from each other, it would be too rigorous to lay it down as an universal law, that they ought never to be united. As poetry borrows from history its chief power of affecting the passions, so history, in its turn, may call in the aid of poetry and fiction, to create pleasing and interesting associations, by means of which, real facts and incidents may make a deeper impression upon the memory and the heart. History should, it is true, at first be taught in the form of plain and simple narrative; and nothing should be combined with these elementary lessons, which would expose the learner to the hazard of mistaking fiction for reality. But, this precaution being taken, and a tolerable foundation of general historical knowledge being laid, an alliance between memory and fancy may be safely hazarded, and, under judicious regulation, may be useful. Who can doubt that to a reader already possessed of a general acquaintance with the early history of Greece, the Iliad of Homer will afford a more minute, correct, and impressive view of the real characters, customs, and manners of the times, concerning which he wrote, than can be gained by any other means? After the history of England has been read, it cannot be questioned, that the historical plays of Shakespeare may be perused with advantage, even as historical commentaries and illustrations. But the most decisive proof of the possibility of an advantageous union of history and fiction we have in that highly instructive, as well as entertaining work, the *Travels of the Younger Anacharsis*.

It was probably the success of this work, which suggested to the author of the performance now before us the idea of sketching, in a fictitious narrative, the military, political, and social life of the Romans. The commencement of the Roman empire is chosen as the period most interesting to the politician, the moralist, the man of learning, and the artist; and the letters are intended to give an idea of the state of Rome, and its inhabitants, during the latter years of Augustus, and the first year of his successor. Minute details are avoided, and local descriptions are only introduced to elucidate sentiments and events. For most of the characters brought into the narrative the reader is referred to the historians of those times, and particularly to the annals of Tacitus.

Marcus Quintius Flaminius, the hero of the piece, is a young officer, who served with Varus in his unfortunate expedition into Germany, and, among the wounded, in the fatal battle of Teutoburgium, fell into the hands of the Cherusians. Remaining a long time in their country, he is placed in different situations, and passes through various scenes, which at once give the writer an opportunity of displaying her talent for fictitious narrative, and of introducing several particulars respecting the customs, manners, and sentiments of the ancient Germans, chiefly taken from Tacitus's treatise *de Moribus Germanorum*. Philocles, a Grecian slave, whose talents and address enable him to obtain his freedom, becomes the preceptor and the oracle of the Cherusians. He recites a beautiful fable on adulation, in reply to the question, What is the usual song of the Syrens? which we refrain from copying, only on account of its length. Flaminius finding

finding means to escape, and joining the army of Germanicus, accompanies him in his expedition against Arminius. Here the principal events and characters are taken from the first and second books of the *Annals* of Tacitus, though not without considerable enlargement and variation. Flaminius accompanying Germanicus through Gaul to Rome, the country through which they passed is described with happy allusions to several particulars mentioned by ancient writers. The account of Flaminius's arrival at Rome, and his reflections on objects and persons, after his long absence, are highly interesting. We shall extract his remarks on the change in the state of Rome after the accession of Tiberius to the imperial power.

VOL. I. P. 341.—‘The face of Rome appears to me totally changed since Tiberius has been master of the empire; though he will not suffer himself to be addressed with servile adulation, or affected humility, he expects that not only his commands, but even his desires should be obeyed with the most punctual compliance. By a refinement of tyranny, he would have slavish obsequiousness appear the dictate of inclination. The severity of his manners spreads a gloom over all the inhabitants of this city, particularly over those who are obliged more nearly to approach him. How courteous and popular was Augustus! his tenderness to his friends and connexions made his private character infinitely amiable, and the share he took in all public amusements endeared him to the people. Such a prince was born to cast a veil over the loss of liberty, and over the scenes that preceded his exaltation. But Tiberius is naturally of a haughty and sullen temper, ever dissatisfied with himself and others; while he was a subject, still complaining of neglect, and, since he has been a prince, always suspicious of treason. It cannot be denied that he has behaved with intrepidity on many occasions, which must have been owing to the force of example and discipline, for he is now addicted to the emptiest and most absurd terrors. Poison and forgery continually haunt his imagination, and whenever he perceives a distant cloud that foretels a tempest, he binds round his temples a crown of laurel, in the supposition that it will protect him from the lightning, taking a poetical allusion in the literal sense. Perpetually in dread of imaginary beings, and placing little confidence in a superior power, he is perhaps the most wretched inhabitant of his empire; and the splendor and virtues of his family are the torment of his life. The dignity of his mother, and the honours conferred on her by the senate; the youth and distinctions of even his own son Drusus; but, above all, the far superior and heroic qualities of Germanicus, incessantly torture him with envy, distrust, and apprehension. Sejanus alone approaches him with ease and familiarity, though probably there is between them neither affection nor confidence. Tiberius fears death; and his minister recommends continual precautions against open or secret attempts, always on the watch to discover or invent them. As præfect of the prætorian cohorts, he affects to maintain the ancient discipline and severity of manners, by forming a regular camp, where they are

to be united in a body, instead of being dispersed, as at present, throughout Rome. Under pretence of removing them from the dissipation and allurements of the city, he seems to have conceived the design of converting them into a standing army for the support of the emperor, or more probably for his own ambitious views: he is the enemy of all the Cæsarian family, and has the art of sowing dissention among them: to sum up all, he is a bold, skilful, and willing agent of despotism.

‘The court is divided into parties: female jealousies foment the discord, and the most trifling circumstances produce implacable enmities. Germanicus and Drusus, alone unshaken in their friendship, beyond the reach of calumny and insinuation, afford the most shining example of union and concord. The irreproachable conduct of Agrippina, her numerous and blooming offspring, and her immediate descent from Augustus, give her many advantages in the eyes of the Roman people over Livia, who has in her favour the influence of Sejanus and his party. This is particularly disgusting to Drusus: he often, though in vain, exhorts her to break off all intercourse with them, while domestic happiness flies far from his mansion: he deserves a better fate, for the youthful irregularities of his conduct are greatly to be attributed to the dissention and disquietude he experiences at home.

‘Nothing can be more repugnant to my disposition than to be a witness of these scenes; my attachment to Germanicus, and regard for your friend, must influence me to interest myself in all that relates to them; but petty strife, groundless animosity, or slanderous suggestion, are so odious to my nature, that I would seek the woods and caverns of Germany to avoid them.’

The relation of an interview between Flaminius and Livy the historian, and a description of the triumph of Germanicus, and of a magnificent banquet given by Drusus, close the first volume.

The second volume relates Flaminius’s successful attempt to restore to his country his uncle Valerius, whom the jealousy of Sejanus had driven into exile; and the rise, progress, and happy termination of his passion for Valeria. This volume has less historical matter than the former; but the fictitious parts are well imagined, and executed with a due attention to probability. The journey, which is undertaken by Flaminius in search of his uncle, affords the author an opportunity of introducing several pleasing descriptions. On his return to Rome, Flaminius introduces his friend Sigismar, the son of Cariovaldas, to Germanicus, and they visit the palatine library together.

VOL. II. P. 131. ‘I introduced Sigismar to him this morning, and nothing can exceed the demonstrations of esteem with which he received him. Soon after our entrance we were surprised with the voice of repeated acclamations, and, on enquiry, found it proceeded from the Palatine library, where the lovers of literature were assembled to hear a new poetical composition. Germanicus proposed that we should increase the number of auditors, as Sigismar expressed the greatest curiosity to be present at a meeting of this nature. He was struck with the magnificence of

of the portico, and the statues of the Belides, placed alternately between the columns. The crowd was immense, and Germanicus repented of his proposal, when he discovered that the poet was celebrating his victories on the banks of the Visurgis. He is naturally averse to hear his own praises, and his delicacy was alarmed lest any expression might wound my Cheruscan friend: however, he considered that, by withdrawing himself abruptly, he would disturb the assembly, and mortify the poet; but, happily, this last had sufficient judgment to avoid in his composition those reflections on a vanquished enemy, which are not only illiberal in themselves, but injurious to the glory of the conqueror. The grammarian Apion, who was present, joined warmly in the vociferous applause; but took notice, to those who stood round him, of many words and sentences which he condemned as improper, or negligent. Germanicus was displeased at a liberty which appeared to him injudicious, as it could not be authorised by critical knowledge. Apion, an Egyptian, can hardly be a competent judge of the elegance of our language; and I was myself disgusted at his censures, which were trivial and pedantic; but I could not help remarking to Cæsar, that such were the natural consequences of these assemblies. When Asinius Pollio introduced the custom of reading literary performances in public, he gratified his own vanity, which seems to have been excessive; but experience must have convinced us, that he rendered little service to the learned world. Before these establishments were known, we had far greater poets than we can now boast. Virgil, Horace, and Varius, read their works to a few select friends; whose candour and judgment were unquestionable; they availed themselves of their criticism, and were not vain of their approbation. Though Pollio was amongst the number of their learned protectors, we know that they disapproved of his ideas in this respect, and foresaw the effects of them. Our present men of letters are applauded in public, and ridiculed in private. Misled by the acclamations, which they interpret as the voice of sincere approbation; they do not reflect that such literary meetings are too numerous to be instructive, and that self-confidence is the only quality which they tend to inspire. After the poem was ended, Germanicus conducted Sigismar through the library, and shewed him the innumerable volumes that compose this interesting collection; a gift worthy of Augustus to the Roman people. The Cheruscan was astonished at the splendid appearance of the temple of Apollo, and the majestic beauty of the Pythian Divinity; the graceful attitude, the flowing drapery, and the air of poetic inspiration, with which he strikes the lyre, made a singular impression on my friend. He observed on the harp a small figure of Marsyas, in basso-relief, and asked me why so great an artist, as Scopas, should have singled out the most unworthy triumph of Apollo for the decoration of so excellent a performance. I endeavoured to account for it as an emblem of severe justice, and as a warning against presumptuous vanity; and it is highly probable that some reason of this sort induced our

our ancestors to place, at the entrance of the Forum, a statue of the same Marſyas, which diſguſts me whenever I paſs that way.

‘ Sigifmar was pleaſed when we informed him that the ſumptuous luſtre, repreſenting a tree loaded with brilliant fruit, was taken by Alexander the Great at the ſiege of Thebes, and by him conſecrated in a ſane of the ſame Deity, to whom Auguſtus again dedicated it. We ſhewed him the place where the Sybilline books were depoſited, the ivory doors, and other objects of curioſity, which attract the eyes of a ſtranger. Germanicus then led him into a large hall, which he deſired him to obſerve with particular attention. “ This place,” ſaid he, “ once belonged to a man who fell with diſtinguiſhed bravery in an unjuſt cauſe. This was part of the houſe of Catiline. ſince united to the Cæſarean habitation, and deſtined by Auguſtus for the nobleſt purpoſe. He had appointed Verrius Flaccus to be the preceptor of his adoptive ſons, Caius and Lucius; and as this learned and virtuous [man] would not abandon the other youths whom he had undertaken to educate, Auguſtus removed the matter and his numerous ſcholars into this palace, giving them this hall for their literary ſtudies. His ſons were thus brought up with emulation and patriotiſm in the midſt of their fellow citizens, whiſt he preided over their ſtudies, and himſelf inſtructed them in the uſe of arms, and other manly exerciſes. In this ſchool was laid the baſis of that education which rendered my father Druſus one of the greateſt and beſt of men, and conſequently to this I owe the ineſtimable advantage of his precepts and example.”

‘ As Germanicus was ſpeaking, the reſpectable Verrius, who ſtill inhabits the contiguous apartments, and preſerves all the faculties of his mind at a very advanced age, walked through the hall, leaning on the arm of two ſenators, who had formerly been his pupils. Germanicus accoſted him with affectionate reſpect, and I was delighted that my friend ſhould be witneſs of an incident that proves we are not totally degenerate. He ſaw the reverence paid to an aged and unambitious man, to the ſon of a freedman, whoſe talents were never employed to render himſelf illuſtrious, but to form honourable leaders, wiſe ſtateſmen, and uſeful citizens for the common wealth; who was contented that labour ſhould be his portion, whiſt fame was that of his ſcholars; deſiring no other reward than the ſucceſs of his inſtructions; and who conſecrated to the public good the juſt munificence of a prince, whoſe greateſt merit was the power of diſtinguiſhing merit in others.

‘ Sigifmar was not inſenſible to the ſcene before him, and you will readily believe that he was tranſported with the manners and converſation of Germanicus.’

Many illuſtrations of Roman antiquities and manners will be found in the courſe of theſe volumes. We muſt however confeſs ourſelves diſappointed in not finding more of this kind, in a work, which promeſes to exhibit the military, political and ſocial life of the Romans. A wider extent of reading, than this writer diſcovers, was neceſſary to the complete execution of the deſign. Perhaps too the period for ſuch a representation would have been

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more advantageously fixed, just before the termination of the republic. But whatever imperfections or defects a critical eye may discover in the piece, considered historically; as a work of fancy, the author is certainly entitled to praise, for propriety of sentiment, for correctness and elegance of language, and, in a considerable degree, for fertility of invention.

METAPHYSICS.

ART. IV. *Disquisitions Metaphysical and Literary.* By F. Sayers, M. D. 8vo. p. 149. Price 3s. sewed. Johnson. r793.

IN the discussion of questions which have often been discussed before, and which have occasioned abundance of controversy among writers of high reputation, we ought not perhaps to look for much novelty, or even much conviction. The author of these disquisitions expatiates in beaten fields of speculation and criticism. And if a writer, who has much to demolish as well as something to establish, states the doctrines he opposes with fairness, and attacks them with address, while he develops his own principles with precision, and maintains them with ingenuity, it would be unreasonable to require, with so many proofs of speculative frailty immediately before us, that the opinions he espouses, or his mode of supporting them, should be absolutely free from objection.

Whether the author of this work stand in need of this indulgence, or whether he have entitled himself to it, by an observance of the conditions we have ventured to suggest, it will be our province to enable our readers to determine for themselves.

The intention of his first disquisition, upon which we shall dwell the longer on account of the interest that attaches to the subject, is 'to investigate the pleasure produced from beautiful objects;' and to examine whether 'something may be done, in the way of fixing an universal standard of beauty.'

Lest such an inquiry should appear unnecessary, he objects in form against those theories of beauty which have most recently been offered to the public.

'An artist of great eminence has taught that objects deviate from beauty, in proportion as they deviate from a *curve of a peculiar shape*.' To this doctrine our author opposes instances of beauty in figures bounded by straight lines, as the pyramid, and others; in the sharp angles in architecture; in straight pillars: and he adds, that 'curved pillars would give us an idea of *bending under a weight*, and infallibly disgust.' But can it have escaped the author, that a column may bend, without bending from its perpendicular; and that a cylinder may be as erect as a cube?

To the doctrine, that beauty consists in *simplicity*, he opposes the human form, the Corinthian order, and other beautiful complex figures.

To the theory 'of a very celebrated writer, that an union of several qualities in objects produces beauty; as, *littleness, smoothness, gradual variation, delicacy*'—he replies, successively, that
angels

angels and the Laocoon are *larger* than the human standard ; ' that many *birfute* and *fhaggy* objects are exceedingly beautiful ; that a building or apartment in which we could discover only *varying* lines would be quite ridiculous ; and that beauty ought not to be discarded from the *ftonger* fpecies of animals, from a *nervous* human figure, and from all buildings for defence.'

To the fupporters of the theory of *utility*, he obferves, ' that the appearance of manly ftrength in a female, would not be confidered as adding to her beauty, yet fuch ftrength might occasionally be *ufeful*.'

To the *central fet of features*, and central form of fir Jofhua Reynolds, by which are meant forms and features moft commonly to be met with, our author objects, ' that beauty, which in its nature muft be moft uncommon, is not likely to be compofed of what we moft commonly meet.' He might have added, that the term *ordinary*, is often taken as fynonymous with *ugly*.

We come at length to a theory, which our author thinks lefs liable to exception. We give it in his own words.

' It will readily be granted, that thofe objects which we are accuftomed to call beautiful, make a pleafing impreffion upon the mind ; but the mere pleafure of fimple perception feems by no means to account for the great degree of enjoyment which the contemplation of certain objects produces ; for however the palate may be gratified by particular difhes, the eye by a particular tint, or the fenfe of fmelling by odoriferous fubftances, yet it is certain, that the view of a beautiful object occasions in us much more exquisite feelings of pleafure than the moft delicious food, the moft brilliant colour, or the moft grateful perfume. We muft therefore feek for fome other caufe of this peculiar fenfation of delight ; this caufe will be found to depend upon an *affociation of ideas* : With the forms which we efteem beautiful, it will appear *that certain pleafing ideas or emotions are affociated in our mind*, which, upon the prefentation of fuch forms, regularly arife, and produce thofe fenfations which we attribute to the beauty of the object. This power then, which an object poffeffes, of exciting pleafing ideas, or emotions, affociated with it, is what determines us to afcribe to it-beauty*.'

In order to give the moft decifive proof of the truth of this principle, the author contends, that it has power to *change* the moft forcible impreffions of objects ; and that ' even the bowels in the dead carcafes of men and other animals, may, in the mind of the anatomift, be fo ftongly affociated with the ideas of wifdom and utility, as to be converted into a *beautiful and pleafing object of contemplation*.' But here, we confeß, it ftrikes us, at firft view, that the author does fome violence to fact, without aiding his fystem ; for the inftance, if admitted, would rather tend to confirm the theory of *utility*, than that of ' the affociation of *pleafing* emotions.'

He proceeds, with more fucceß, to fortify his fystem, by enumerating the affociations which attach the notion of beauty

* The firft hint of the theory which I have now ftated is to be found in the admirable work of Dr. Hartley,'

successively to the most contrary *fashions*. The beauty which most parents discover in their own *children*, and all lovers in their *mistresses*, he traces to the same source. He instances, too, the contrary operation of *unpleasing* passions on our opinion of personal charms; and cites the great dramatist—

‘This news has made thee a most ugly man.’

He urges the influence of bodily pain on our relish, or even perception of beauty. He observes upon the dismal effect that must ensue from an interchange of features between the sexes in the human race. He states the difference between European and American ideas of beauty.

Turning to the vegetable world, he ascribes ‘the charms of the primrose and the snowdrop to their *connexion* with the spring.’ Under this head, he furnishes a new example that it is easy to be classical overmuch. ‘With the rose is associated the gayest efforts of the lyric muse; with the myrtle the charms of Venus, and the sports of the loves; and with the laurel the triumphs of arts and arms;—hence the beauty so generally acknowledged in these classes of *vegetables*.’ The beauty of landscapes he traces to the associated ideas of health, peace, rural happiness, and classical imagery.

After extending his principle to the imitative arts of painting and sculpture; to architecture; to the mechanic arts; to poetry; to music; to the native accents of the fields and groves; our author winds up his doctrine, though with some sceptical exceptions, in the following propositions:

‘There appear to be certain excellencies which belong to each of the different classes of objects presented to us: these excellencies are more or less associated with certain forms, &c. of objects: and by comparing the individuals of each class with one another, we are able to discover with what forms these excellencies are more or less associated, and also which of the individuals partakes the most of that form with which the greatest number of the excellencies of its species are associated.’

Having paid this homage to the irresistible subject of our author’s first disquisition, we are compelled to contract our account of what remains.

The subjects of the following disquisitions are—2. Of the dramatic unities—3. Of perception—4. Of disinterested passions—5. Of the evidence for Christianity—6. Of the connexion of pain and pleasure—7. Of luxury—8. Of English metres—9. Of the poetical character of Horace.

On the subject of the DRAMATIC UNITIES, the author has, with much judgment, pointed out the inconveniences of adhering too strictly either to the ancient or the modern laws of the drama. In the place of these shackles, he substitutes the ‘*grand rule of preserving the probable*.’ Without going the length of those who justify the excesses of Shakespeare, whose works, like his genius, are a sublime exception, not the rule, he maintains, that ‘the arbitrary period of twenty-four hours, any more than that of three hours, the more rational limitation of the *duration* of a theatrical performance, is not long enough to produce great

great resolves or evolutions of character.' He thinks 'that the audience would leave the time *between the acts* to the pleasure of the poet,' subject to certain restrictions which he lays down. He asserts, that a strict preservance of the unity of *place*, continually 'forces characters into a spot, in which there is no reason for their assembling but the rule laid down,' and every other reason against it. But he does not carry his objections to the extent of some recent authorities, which he rejects and exposes. With respect to the unity of *action*, he determines, 'that provided the underplots have an evident connexion with the grand catastrophe of the play, they may be introduced with the greatest *probability*, and are so far proper.' If, upon this ground, it be urged 'that scenes of gaiety may be introduced into a tragic piece, as the gay and the sorrowful often appear together in nature,' he admits the inference, but observes, 'that none but the hand of a consummate master can lead us at pleasure through the most contrary passions.' He concludes, from the whole, 'that the *unities* can most usually be *violated*, to a certain degree, *with more probability* than they can be preserved.'

Under the head of PERCEPTION, he examines, 'as matter of curiosity rather than of much importance to us, whether ideas are presented to the mind synchronously, or whether the one succeeds to the other, without any perceptible interval of time? And he concludes, 'that the arguments he adduces, and others that might be adduced, seem to strengthen the opinion, *that more than one idea cannot be perceived by the mind at the same instant of time.*'

On the subject of DISINTERESTED PASSIONS, he has again recourse to the principle of association; he traces their origin to selfishness; but he observes, 'that in the history of the human mind, we find many instances of our dropping an intermediate idea, which has been the means of our *connecting* two other ideas together: that by contemplating the advantage to be derived to *ourselves* from promoting the prosperity of our friend, we learn to associate a set of *pleasant ideas* with *his* happiness; that the link that has united them escapes us, while the union itself remains: and that we ought to contemplate with peculiar pleasure, that masterly arrangement of mind, which thus confers a power upon selfishness itself, of converting the pleasure and welfare of others into a source of the greatest delight to ourselves.'

On the chapter of the EVIDENCE FOR CHRISTIANITY, the author adopts the observation of Dr. Butler in his Analogy—'That this evidence consists of many particulars, the full effect of which will only arise from their being collectively considered: and it appears to him, that the more important parts of the evidence might be advantageously stated in a manner somewhat different from any which he remembers to have met with.' This statement the author undertakes, and with success, in the disquisition before us.

Upon the subject of the CONNEXION BETWEEN PAIN AND PLEASURE, after discussing the question *a priori*, as well as by reasoning from experience, he concludes that, 'Whether pain arises from

from excess or deficiency of action, the gradual or the sudden removal of it must be in all cases attended with pleasure.' The writer does not inquire whether, on the other hand, a similar removal of pleasure must in all cases be attended with pain.

In the disquisition on LUXURY, the author states fairly the nature of the enjoyments and riches it may accumulate in a state, and of the public and private ruin that may attend its abuse or excess.

The object of the disquisition on ENGLISH METRES is to justify and recommend *unrhymed* measures in our English poetry. The author even thinks that the hexameter and pentameter might be used in our language, notwithstanding the miserable specimens in that way in sir Philip Sydney's *Arcadia*. For our parts, we not only agree with the poet,

"That Sydney's verse halts ill on Roman feet ;"

but we are clearly of opinion, that all future attempts will be equally unsuccessful : and that chiefly upon the ground suggested by our author himself, of the irreconcilable variance 'in our language between emphasis and position.' He cites instances 'of regular *unrhymed odes*' in some of our minor poets, and shelters himself under the authority of the choruses in *Samson Agonistes*. But beside that the greater part of these passages in Milton are composed of hemistichs of blank verse, which stop at the cesure, let these passages be compared with the lyric parts of *Comus*, and it will not be difficult, from the examples of the divine master of blank verse, to decide upon the merits of rhymed and *unrhymed odes*. We confess, that a great number of the specimens we have met with of the *unrhymed ode* have given us the idea of "*prose run mad*," but a far greater number that of *prose in fetters*.

The apparent intention of the *last* disquisition is to attack the Pindaric fame of Horace : in doing which, instead of *analysing*, we are compelled to think that the author *anatomizes*, some of his most celebrated odes : he not only seems to deny them "the thoughts that breathe, and words that burn," but even the *happy elegance* which is the characteristic of this writer ; he does not exhibit a scattered limb of the poet, but leaves a skeleton, the component parts of which can hardly be recognised.

If in this instance, however, the author depart from his usual candour, it is but justice to say, that in this work we see nothing of that dogmatizing spirit, which too often disfigures and disgraces the page of controversy and criticism : and that the writer, while he pleases and instructs by his own reflections, invites, and in a manner obliges, the reader to reflect for himself.

NATURAL HISTORY.

ART. V. *A New System of the Natural History of Quadrupeds, Birds, Fishes, and Insects.* In three Volumes 8vo. About 570 pages and 50 plates in each. Pr. 1l. 11s. 6d. in boards. Edinburgh, Hill ; London, Cadell. 1792.

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THE first volume of this work having been published some time ago, we must refer our readers for the author's account of his plan, as well as for our general idea of the design and execution, to Rev. Vol. XII. p. 63. The work has been continued with the same industry, and the same attention to systematic arrangement, which appeared in the first volume. The more remarkable animals under the several classes of quadrupeds, birds, fishes, and insects, are distinctly described. In order to give some idea of the manner in which this work is drawn up, we shall extract one specimen from the second class. VOL. II. P. 315.

Of all the varieties of the domestic pigeon, the *carrier*, or *messenger*, is the most remarkable for attachment to his native place, and affection for his female. From this peculiarity, it has been employed at *Cairo*, and in many parts of the east, as a carrier; an office, for which it is well qualified, since it is capable, in the same space, to travel three times farther than the fleetest horse. At *Scandaroon*, where this messenger was employed to convey the speediest intelligence to the merchants of *Aleppo*, of the arrival of ships, they fastened a letter under its wing, and, after having fed it, dispatched it to its native country. No sooner does the bird find itself at liberty, than it raises itself to an amazing height in the air, and continues to direct its course, with unerring certainty, and at the astonishing velocity of forty miles in an hour and a half. In our own country, these aerial messengers have been employed for a very singular purpose; being let fly at *Tyburn*, when the fatal cart is drawn away, to notify, to distant friends, the departure of the unhappy criminal. If we may believe *Tasso*, the *Egyptians* had improved upon this idea, and had *relays* of messengers, to relieve each other; so that, by this means, intelligence of any kind could be conveyed, in a few hours, throughout the whole kingdom.

It is pretended, that great use was made, in ancient times, of the carrier-pigeon, in opening a correspondence between besieged towns, and the armies that were to relieve them. Such was the intercourse carried on between *Brutus* and *Hirtius* at *Modena*, in spite of every attempt of the besieger, *Anthony*, to intercept their couriers. In the time of the crusades, when the most romantic enterprises were carried on in a romantic manner, we read of many important articles of intelligence having been conveyed by the pigeon. *Anacreon*, however, mentions another kind of warfare, and other sieges, in which, in his time, this gentle, but uncertain courier, was probably oftener employed; and that was, in carrying love-letters from lovers to their mistresses. He seems indeed much better qualified for the service of *Cupid*, than of *Mars*. In his beautiful little ode, addressed to his pigeon, that poet pays him many compliments on his affection and services; and mentions, among the last, his having carried his epistle to young *Bathyllus*.

There are many varieties of the domestic pigeon, or stock-dove from which it is derived, in foreign parts: Through all the warm and temperate regions of *America*, there are found many varieties. They are also seen in the *East Indies*, and in most of the islands of the *Indian Ocean*. At *Amboyna*, there are two species, quite green. Sir *Hans Sloane* has described a variety found in *Jamaica*, purple on the upper part of the body, and white below.

A general

A general introduction is prefixed to each part of the work. Concerning birds, particularly, the author treats of the manner in which the study of ornithology has been pursued; of the external characters of birds; their flight, plumage, and migration; their food, longevity, diseases, and fertility; their nestling and incubation; and the general uses to which they are subservient in the economy of nature.

We shall extract what our author says concerning their food and longevity. P. 42.

‘ When we compare birds with the four-footed animals there are many circumstances with regard to their subsistence, in which they strikingly resemble each other: The different kinds of food destined to be the support of the various tribes of both classes of animated beings, points out a strong analogy between them, and impresses the mind with an idea of the uniformity of the general plan of nature. There are among birds, as among quadrupeds, some that are carnivorous; and others, whose food consists of fruits, grain, insects, or vegetables. The same physical cause which produces in some quadrupeds the necessity of devouring flesh, and other strongly nutritive food, subsists also among birds. The carnivorous tribes in both have but one stomach; and the whole of their intestines are formed on a smaller scale, than in those whose nourishment is grain or fruit. The crop in granivorous birds, and the paunch which corresponds to it in ruminating animals, are generally wanting in the rapacious kinds: By the largeness of this instrument of digestion, the former are capable of swallowing a much greater quantity of food, and can thus compensate for the plainness and simplicity of its quality.

‘ The disposition and habits of all animals are strongly influenced by their manner of subsisting, and the nature of their food: Among birds, there is observable the same variety as in quadrupeds; for in both, the causes of it are similar. The noble and generous eagle ranks among the former, as the lion among the latter: while the cruel and insatiable vulture seems to correspond with the tyger in savage rapacity. The kites, the buzzards, and the ravens, are the hyenas, wolves, and jackals of birds; while the peacocks, turkeys, and all the gallinaceous tribes, represent the oxen, sheep, goats, and other ruminating quadrupeds: The manners of the latter are more mild and gentle than those of the rapacious kinds, and their flesh more salubrious and palatable.

‘ It appears, however, that the food of birds is, upon the whole, more various than that of quadrupeds; and that every species is less confined in its choice. Nature seems to have consigned to them for food, every animal, and every vegetable; and among the former are comprehended a great variety of insects and reptiles, which quadrupeds generally disdain. As their sense of taste is far from being delicate, they frequently supply the deficiency of one kind of food by another; the hen and the turkey almost indiscriminately devour flesh and grain. Their organs of taste are cartilaginous, and possess hardly any sensibility; their food is instantly swallowed without mastication. From these circumstances, it sometimes happens, that instead of nourishment, they devour poison. Hence the attempts of *Frisch* and some naturalists to arrange birds according to the nature of their food, have proved equally unsuccessful and injudicious; never can we ascertain the nature of any animal by a single habit alone; the more numerous

the characters that are selected for its discrimination, the less imperfection will be found in its arrangement.

As birds want the power of masticating their food, the formation of the stomach of the granivorous orders is admirably contrived to supply that deficiency. That office, which in quadrupeds is performed by the teeth, is in them transferred to the gizzard; which, by its strong muscular texture, is capable of being so forcibly contracted as completely to grind the hardest grain. This power of the gizzard is augmented by means of small pebbles which the bird swallows along with its food; when aided by these, the hardest substances, even metals themselves, are corroded, and unable to resist its force. Pieces of coin have been introduced into the stomachs of birds; and it has been uniformly found that their weight is considerably diminished, after being exposed to the violent trituration which they produce.

As birds are destined to move through the light medium of the air, they are far inferior both in weight and magnitude to the quadrupeds; the largest bird, the ostrich, bears no proportion to the elephant; nor does the humming bird, which nature has placed at the other extremity of this class, nearly approach to the size of a mouse. Nature, as she approaches near the confines of each class, confers more and more of the properties of the adjoining one on each species, till at last they so nearly approximate that she seems doubtful in her operations. The ostrich, placed at the extremity of the birds, seems in many respects nearly allied to a superior order: Seemingly covered with hair, and incapable of flight, he makes near approaches to the race of quadrupeds; while the small humming bird, of the size of an humble bee, and sucking like it the nectaria of flowers, seems to be degraded nearly to the rank of an insect.

From the small size and slender conformation of birds we might be led to suppose, that the duration of their life would prove but short; the reverse, however, of this is the case: Their longevity far exceeds that of quadrupeds, and even of man himself; and it seems neither to observe the same proportions, nor to be guided by the same rules. In these animals, the duration of life bears a certain proportion to the period at which they arrive at their full growth and maturity; nor are they capable of procreation till their size is nearly completed. In birds, the growth is more quick, and the period of procreation much earlier; many of them run as soon as they are excluded from the shell, and fly at the end of four or five weeks: a cock is capable of procreation at six months, and arrives at maturity in a year: if then the duration of human life, and that of quadrupeds, is only six or seven times longer than the period at which they arrive at maturity, a cock should live only six or seven years; his longevity, however, is far greater, some being known to live upwards of twenty years. A linnet has been known to live 14 years; bulfinches 20; parrots are said to live 40 years; geese fourscore: of swans, eagles, and ravens, there are various reports; some have asserted that they lived 100 years, others double, and even three times that period; but of this there are few well attested examples.

The longevity of birds, *M. Buffon* imputes to the texture of their bones; the hardness and solidity of which, he assigns as the general cause of death in all animals: those of birds being lighter and more porous in their conformation, present fewer obstacles to the vital functions;

functions; and nature thus finding more room for the functions of life, carries it on to a more distant period. The less solid the bones are, the more distant, he alleges, will be the period of death; hence a greater number of women than men arrive at extreme old age.

In like manner the treatise on ichthyology is introduced by a brief history of the science; an account of the external parts and motions of fishes; of their respiration and food; their generation and fecundity, their growth, longevity and dietetical uses: and the natural history of insects is prefaced by general remarks on the state of etymology; a comparative view of the senses and endowments of insects with those of other animals; their external parts and classical characters; their generation and metamorphosis; their habitation and food, and their uses in the economy of nature.

The author appears to have made a judicious use of the labour of his predecessors in this branch of natural history, and has furnished a very entertaining and instructive work, exceedingly proper to be put into the hands of young persons.

The plates to this work, which are very numerous, are well executed.

D. M.

M E D I C I N E.

ART. VI. *An Inquiry into the remote Cause of urinary Gravel.*
By Alexander Philip Wilson, M. D. Soc. Med. Edin. Soc.
8vo. 171 pa. Pr. 3s. 6d. Edinburgh, Duncan; London,
Johnson. 1792.

AN inquiry, which has for its object the investigation of the causes that tend to produce the formation of urinary gravel and calculous concretions in the human body, must be estimated a task of considerable importance, and highly deserving the attention of physicians, and which probably demands from us a more than ordinary examination. In the beginning of the work, the author observes, that he enters upon this difficult investigation with a greater prospect of success, since the experience of every age has evinced, that there are certain circumstances giving a pre-disposition to gravel, which no succeeding method of cure has appeared capable of counteracting. And though experience may have pointed out many of the causes which pre-dispose to gravel, yet, unless aided by reason, he thinks that it cannot explore the change induced on the body, which constitutes *the remote cause of the disease*, the hinge on which every rational plan of prevention must turn. Physicians, in his opinion, have been running in quest of lithontriptics, instead of assiduously endeavouring to determine the cause of the disease; and from their anxiety to relieve the complaints which it has occasioned, they have omitted to ascertain the means of preventing its first appearance. Our author therefore first attempts to determine the manner in which the pre-disposing causes of gravel act; and afterwards endeavours to lay down rules for the prevention of the disease.

E c 2

With

With these views, he divides his publication into two parts, the first of which contains his experiments in proof of the remote cause of urinary gravel, his remarks on the depositions of the urine, and the manner in which acids act on it; with general observations on those experiments and their application, in order to determine the remote cause of gravel, and also the circumstances which render it probable that the remote cause of gravel is present, with the means for its removal.

In the second part, from the great connexion which dyspepsia has with urinary gravel, Dr. W. is led, both in giving the pathology of the disease, and in laying down indications for its treatment, to consider it particularly, with respect to its proximate cause and method of cure.

The experiments, which the author has here brought forward, seem to have been made with as much accuracy as the nature of them would permit. They were also a little varied by giving different kinds of food. From the first ten experiments the doctor concludes, that considerable, and even slight alterations in the manner of living, produce very evident changes in the state of the urine; and that an 'acidity of the *prima via* (*ceteris paribus*) increases the tendency of the urine to deposit the lithic acid.' The 11th, 12th, and 13th experiments tend to show, that by 'whatever means the excretion by the skin is increased, the quantity of lithic acid found in the urine is diminished, and sometimes totally abstracted.' The 14th, 15th, 16th, and 17th experiments are made with a view to prove, that by producing sweat the quantity of lithic acid, in the same urine, is also diminished. The 18th, 19th, 20th, and 21st experiments show, that increasing insensible perspiration by *diaphoretics* is a still more convenient and efficacious method of preventing the urine from depositing its lithic acid; 'for [says Dr. W.] I have always observed, that a small dose of tartar emetic more certainly prevents the deposition of lithic acid, than a large one of Dover's powder, producing a copious sweat.' For the above purpose, mercury was also tried with success by our author in the 22d and 23d experiments. The last experiment is instituted to prove, that an acid passes by insensible perspiration.

We next come to the author's observations respecting the manner in which acids act upon the urine, after it is out of the body, and on the nature of those depositions which have been mentioned frequently in the preceding parts of his work. After stating the following very curious fact from an anonymous author, viz. 'that on adding any acid, even the carbonaceous, to urine, he always procured a copious deposition of what he calls the concreting acid;' which, however, is the same matter that our author, after Scheele, has denominated the lithic acid. 'Urine left to itself [says Dr. W.] deposits either a whitish matter, rendering it muddy, or crystals of lithic acid, or sometimes both.' On the different circumstances in life, which produce the one or the other of these depositions, he observes, p. 82—

'In the *first* place, then, with regard to these two depositions, I never found both existing in any considerable quantity in the same

same urine, but always observed, that where there was much of either, there was little or none of the other; from this, I was led to suppose, that the presence of the one was, to a certain degree, incompatible with that of the other. This opinion is confirmed by what I am soon to mention. *Secondly*, While the lithic acid was found in greatest quantity in the urine of a person living on an acescent diet, the cream-coloured deposition was increased by food of a contrary tendency. *Thirdly*, Any cause increasing perspiration, while it diminishes the quantity of lithic acid, tends to produce the cream-coloured sediment in the urine. *Fourthly*, The cream-coloured sediment is more soluble in the urine than the lithic acid. *Lastly*, The lithic acid is less easily acted on by acids than the cream-coloured sediment.

‘ From these circumstances, as well as other considerations, we infer, that it is the lithic acid which is apt to form concretions in the urinary passages, since it is less soluble, and more apt to concrete than the other, and is produced by that manner of life which experience has taught us, is apt to induce calculous complaints. We must also infer from them, that the secretion of any acid matter by the kidneys, tends to produce a deposition of lithic acid; and at the same time to prevent that which, from its appearance, I have called the cream-coloured sediment: this I confirmed by experiment; for I always found, that the addition of an acid to the urine, while it produced a deposition of the lithic acid, prevented the appearance of the cream-coloured sediment; and that, on adding it to urine which contained the cream-coloured sediment, but no crystals of lithic acid, the former, sooner or later, disappeared, while the other was deposited, leaving the urine, formerly turbid with the cream-coloured sediment, perfectly transparent; nor is this an effect which will take place merely by keeping the urine for some time at rest; for, after keeping it for months, without the addition of an acid, it is always found as turbid as at first.

‘ Another effect of acids on the urine is, that of changing its colour,’ which they redden and render darker. Particular acids likewise (the author remarks) produce other phenomena when mixed with the urine. On the spontaneous depositions which take place from the urine, he observes, that the nature of one of them has been pretty well understood; but that the other, the cream-coloured sediment, appears to have been overlooked. From several experiments Dr. W. concludes, that this sediment is not the calcareous phosphat, but a neutral salt containing the lithic acid; ‘ from which it may be precipitated by perhaps every other acid, and which, forming a new compound more soluble than the cream-coloured sediment, the urine appears transparent, while the lithic acid is deposited in the form of very fine sand.’ From what the author has collected on this subject, he thinks it probable, ‘ that a diet composed of animal food, or any cause promoting perspiration, lessens the tendency of the urine to deposit lithic acid.’ He next puts the question—‘ Does the body, by its own powers, generate an acid capable of precipitating the lithic acid from the urine? Or is such an acid always derived from acescent diet?’ If the different ap-

pearances of the urine be carefully examined, Dr. W. thinks that three distinct states of it will be found, in which it exists at different times, and which point out different conditions of its secreting organs. The first is, when the vessels of the kidney are constricted: in this case the urine flows limpid, and deposits little sediment of any kind. The second is, when the urine is as high coloured as usual, but deposits less lithic acid: here the kidney appears in a state of relaxation rather than of vigorous action. The vigorous action of the kidney forms the third state, in which the colour of the urine is not higher than where mere relaxation takes place; it, however, deposits more of the lithic acid. These three states of the kidney (the author imagines) are experienced by every person once a day, in either a greater or less degree, 'according as their body is more or less irritable.' The supposition of the diurnal occurrence of these states seems to us rather fanciful than real; at least we have never been able distinctly to observe them. P. 100.

'These observations tend to establish a fact of considerable importance, with regard to the pathology of gravel, viz. That it is by the vigorous action of the skin and kidney, that any dangerous accumulation of acid must be guarded against; former observations pointing out, that no abstinence from *acescent ingesta* whatever, is sufficient for this purpose.

'Upon the whole, from the foregoing experiments and observations, I would conclude, in the 1st place, That any cause obstructing perspiration, produces a greater than ordinary precipitation of lithic acid from the urine. 2^{dly}, That the same precipitation is, *cæteris paribus*, increased by acescent diet, and much diminished by using a large proportion of animal food. 3^{dly}, That by the inactivity of the skin and kidneys, an accumulation of acid may take place in the system, only to be thrown off by restoring their proper action. 4^{thly}, That by the proper use of diaphoretics, we can often entirely prevent the deposition of lithic acid from the urine. 5^{thly}, That the quantity of lithic acid deposited, is by no means in proportion to the height of the colour of the urine. *Lastly*, We must conclude from Mess. Scheele's and Bergman's experiments, as well as from the above observations, that it is the lithic acid which is apt to form insoluble concretions in the urine; hence the danger of all those circumstances of life, tending to occasion its precipitation, as will be fully seen in the following chapter.'

The author, after this view of the matter, endeavours to apply his experiments and observations so as to explain the change induced on the body by the pre-disposing causes of gravel, all of which he attempts to prove produce the same change on the body. The chief pre-disposing causes of gravel, according to him, are, '1st, Too great a proportion of solid, from the particular formation of the body—2^{dly}, Old age—3^{dly}, Excessive labour.—4^{thly}, High living, and the liberal use of fermented liquors—5^{thly}, Indolence—and 6^{thly}, Too much heat applied to the body in general, or particularly to the kidneys.' Dr. W. here endeavours to explain the manner in which these causes act in producing the gravel, and which he concludes to be, by producing

ducing a state of inactivity of the skin and kidneys ; ' and hence an over proportion of acid matter in the system, and a deposition of lithic acid from the urine, so soon as it passes by the kidneys.' This inactivity of the skin and kidneys he therefore considers—*the remote cause of gravel.*

Our author after this proceeds to state the circumstances which indicate the presence of an accumulation of acid, and the means necessary for clearing the system of it. He contends that, as an over proportion of this matter is gradually accumulating in the body from the inactive state of the skin and kidneys, the gravel must be a periodical disease ; and that, as the inactivity of these organs is gradually increasing, the fits of the gravel must, by degrees, become more frequent, which is confirmed by experience. After mentioning the situations in which an accumulation of acid may be suspected to be present, he passes to the means by which this morbid condition of the body is to be corrected, the indications for which in his opinion are four ;—' 1. Strengthening and assisting the digestive organs—2. Avoiding such *ingesta* as increase the quantity of the matter we endeavour to expel—3. Using such as have an opposite tendency—4. Throwing out this matter by every means in our power.' This part of his work is concluded by stating the means best calculated for fulfilling the above indications.

In the second part of the work before us, the author enters into an examination of the nature of *dyspepsia*. In considering this disease, he first inquires what is to be esteemed the efficient cause of digestion in the human body. On this intricate subject, Dr. W. appears inclined to think, that fermentation serves some useful purpose to, though it cannot be the efficient cause of, digestion. ' In short, [says he] we cannot help concluding, that a slight degree of fermentation, previous to digestion, is favourable to that process. But we must still look upon the gastric liquor as the instrument of digestion, while mastication, trituration, and fermentation, are beneficial only by facilitating its action.'

With respect to the proximate cause of dyspepsia, our author seems to think it surprising, that, while so many experiments have been made to determine the efficient cause of digestion, no person has attempted to investigate the proximate cause of its failure. It has, however, been the opinion of authors, that dyspepsia is owing to one of three causes : either to a diminution of the muscular action of the stomach ; to the vitiated state of the gastric liquor ; or to a deficiency of the same liquor. Dr. W. rejects the two first opinions, without having perhaps sufficiently considered them ; and contends, that the last is the true cause of this disease. His arguments in favour of it are, however, by no means satisfactory, though certainly ingenious. He next attempts, in conformity to the hypothesis which he supports, to explain the manner in which the remedies that alleviate or cure this disease, act.

Respecting the cure of this troublesome disease, Dr. W. very properly remarks, that vomiting has often been hurtfully employed. The rules and regulations which are here given with

regard to diet, sleep, and exercise, are judicious, though not new or unobserved by other writers on this disease. In severe cases of dyspepsia, our author thinks considerable advantage might be derived from the introduction of the gastric liquor of some brute animal, living on food similar to that of man, into the stomach. This is undoubtedly an idea perfectly coinciding with the opinion which this writer appears to entertain of the nature of the complaint; but the most probable theories too often deceive us when put to the unerring test of experiment; we could therefore have wished, that the author had adduced some proofs of the success resulting from this part of his plan of treatment in this disease, before he had pronounced so decidedly in its favour.

On the whole, we must observe, respecting this ingenious and useful inquiry, that the experiments, from which the author has drawn his conclusions, scarcely appear either sufficiently numerous, or sufficiently varied, with regard to diet, to afford a full and complete explanation of the nature of the causes which induce the formation of calculous concretions in the urinary passages.

A. R.

ART. VII. *Sketches of Facts and Opinions respecting the Venereal Disease.* By William Houlston, Member of the Corporation of Surgeons; Fellow of the Society of Antiquaries, and of the Medical Society of London; and Surgeon to the Philanthropic Reform. 8vo. 47 pages. Price 1s. Cadell. 1792.

The author of these sketches has not undertaken to communicate information to 'persons professionally informed;' his observations are principally intended to gratify the curiosity of those inquisitive people, who may feel themselves interested in knowing his opinions. But although Mr. H. has not advanced any new facts, or contributed to the common stock of practical knowledge; yet, this publication contains several useful hints, and pertinent remarks, which may prove serviceable to that part of mankind, for which this work was originally designed. The following inaccuracy which we observed at page 21, will merit the author's attention upon a future occasion. 'It appears, by attending to the history of the venereal disease on its first introduction into Europe, that *the gonorrhoea was known many years before the lues venerea.*' Now it happens, that we are taught directly the contrary to this assertion, by the early writers on the venereal disease. A. F.

L A W.

ART. VIII. *Histoire impartiale du Procès de Louis XVI. ci-devant Roi des François, &c.* An impartial History of the Trial of Lewis XVI. heretofore King of the French; or a complete and authentic Collection of all the Reports made to the National Convention, concerning the late King; the different Opinions of the Representatives of the People, and of private Persons, pronounced at the National Tribunal, or printed for the Inspection of the Public; in short, all the Papers relative to this Process, the definitive Judgment included. By L. F. Jauffret, a Lawyer, Author of the Gazette of the Tribunals,

Tribunals, and of the Memorial of the Administrative and Municipal Bodies. Printed at Paris during the 1st and 2d Years of the French Republic (1792 and 1793) and imported by J. Boffe. 8vo. 5 vols.

The trial, condemnation, and execution of Lewis xvi, are circumstances which, with the exception of France alone, have surprised, appalled, and alarmed all Europe. Many have blamed the injustice, and not a few the impolicy of his decollation: it has indeed been loudly and generally disapproved in most, if not all the surrounding nations: however, it is but fair, to observe, that this measure has been almost universally approved by the French themselves, as may be learned from the numerous declarations of felicitation upon, and adhesion to, the sentence. In short, not a single petition was presented in behalf of Lewis, 'not a single remonstrance has been made in consequence of his melancholy end. Amidst this uncertainty, every liberal and independent mind will attempt to shake off the trammels of prejudice and prepossession; and perusing the original reports produced to the convention, and the facts by which they were supported, endeavour to judge and to decide for itself. As for us, we shall present a summary of all the interesting particulars, without offering a single argument or opinion of our own.

Report of L. J. Gohier, presented to the legislative assembly on the 16th of September, 1792.

Mr. Gohier begins by telling his fellow-citizens that the veil which had concealed the intrigues of the executive power is at length set aside, and that those who protected their domestic, and kept up a criminal correspondence with their foreign enemies, were discovered. He says, that the generosity of a nation, towards a man who seemed to consider it as a matter of amusement to break his oaths, could never touch the heart of Lewis xvi. The hereditary descent of the throne, preserved in his family by a constitution which precluded, in every other instance, the transmission of personal privileges; the doctrine of inviolability consecrated in his person; a civil list, which of itself was equivalent to the revenues of more than one state in Europe; the distribution of all favours; the nomination to all places of importance; the title of hereditary representative; the fatal power of falsifying all the operations of the representatives of the people by means of the *veto* :—so many prerogatives, highly alarming to the cause of liberty, were not considered by him, on whom they were so indiscreetly conferred, but as the wreck of a power, which had escaped from his hands, and which it was his business to endeavour to reconquer.

Lewis xvi. did not see any thing in the constitution but the immense advantages which it offered him, and the means it afforded to destroy itself. Accordingly, a vast plan of conspiracy was formed, and the committee was now enabled, by means of the papers found at the house of the administrator of the civil list, to develop the details of this audacious enterprise against public liberty.

Lewis xvi. was in the right to say, 'that during the whole course of the revolution his conduct had never varied *.' The essay which he made of the opinions of the nation, when he descended from the throne, in order to throw himself into the arms of Bouille, only in-

* See the king's letter of September 1791.

duced him to change his plan, without altering his intentions; and even when he appeared to yield to the wishes of the people, he dared to 'call upon experience to judge of that constitution, which he had accepted.' At the very moment when a frightful portion of power was entrusted to his hands, he was daring enough to complain 'of the insufficiency of the means necessary to put in motion, and preserve unity in all parts of so vast an empire †:' as if he already wished to prepare the public for that culpable inaction, which was to prove the ruin of the public welfare, and throw the crimes of the constituted authorities upon the vices of the constitution.

After this introduction, the deputy proceeds to sum up the various offences committed by Lewis XVI. We shall here present the reader with an abstract of them:

1. That he and his immediate agents had neglected the proper means of defence against the coalition of foreign powers; that they had kept up a correspondence with the rebels beyond the Rhine, sown divisions in the kingdom, endeavoured to bring the legislative body into dispute, and finally had attempted to procure its dissolution;

2. That he had opposed his *veto* to the decree for forming an intermediate camp of 20,000 men between Paris and the enemy; and thus rendered the measures adopted by the national assembly illusive;

3. That he had founded his guilty hopes of conquering the liberties of the French, upon an army of 20,000 emigrants, and 150,000 Austrians and Prussians;

4. That out of the income of his civil list he had paid the expences attending upon the printing, publishing, &c. of all the counter-revolutionary pamphlets, distributed in great profusion throughout Paris, and the departments, such as 'The Petition to the Emigrants,' 'The Reply of the Emigrants,' 'The Emigrants to the People,' 'The shortest Follies are the best,' 'The Journal, price a half-penny,' 'The Order of the March and of the Entry of the Emigrants into France,' with various others;

5. The refusal to sanction the decrees against the *counter-revolutionists* assembled at Worms and Coblenz, and the late alarming emigrations;

6. Retaining his disbanded and emigrated *gardes-du-corps* in his pay, so that they, at one and the same time, formed part of the army at Coblenz, and part of the household of the king of the French;

7. That he kept up a public and a private correspondence with his brothers; the one openly for the inspection of the citizens, and the other secretly, for forwarding his own plans;

8. That he disposed of all places of trust in favour of the enemies of the constitution; and that they only received pensions, employments, and admission to the castle of the Thuilleries;

9. That he joined the altar to the throne in order to terrify weak and feeble minds, and instead of extinguishing, taught the torch of fanaticism to burn more bright;

10. That he annihilated all the decrees against the nonjuring clergy by means of his *veto*;

† The king's letter of September 1791.

11. That

11. That he first employed all his efforts to perpetuate the divisions between the *Jacobins* and *Feuillants*, and then endeavoured to render them both unpopular;

And 12. That all the expences of the intendant of the civil list, in order to bring about a counter revolution, were allowed by the king, out of the revenues of the civil list, as none of the funds belonging to it could be appropriated, without a particular order emanating from, or subscribed by him.

Report delivered in to the national convention in the name of the extraordinary commission of twenty-four, on the 6th of November, 1792, the first year of the republic, relative to the crimes of the ci-devant king, the proofs of which have been found in the papers collected by the committee of inspection of the commons of Paris; by Dufisque-Valazé, a deputy from the department of Orne.

Mr. Valazé commences his report, by asserting, that the world was entirely mistaken in the character of Lewis Capet, who was supposed to be a man of extreme simplicity, in respect to his manners; on the contrary, he insists, that his whole conduct was replete with mystery and fallacy, and that his ministers had only the merit of an humble imitation; for, adds he, 'the art of deceiving is natural to kings.'

After this, he read several letters found in the port folio of the treasurer of the civil list, by which it appeared:

1. That the king carried on a private correspondence with the emigrants, particularly with Bouillé, Choiseul-Steinville, &c.
2. That he remitted them large sums of money;
3. That his sister, madame Elizabeth, transmitted her diamonds to *monseigneur*, in order to enable him to carry on a war against his country;

4. That a pension of 4000 liv. per annum was bestowed by the king on the widow of Favras, who was executed for treason;

5. That he presented another to two *nonjuring* clergymen;

6. That he attempted to corrupt the constituent assembly, and procure decrees from them by means of bribery;

7. That he enjoined Mr. Septeuil to employ the funds arising from the civil list in a monopoly of corn, sugar, and coffee, by an express order signed with his own hand;

8. That, in direct contradiction to the laws, a new order of chivalry, under the name of *chevaliers de la Reine*, was established;

9. That a body of men was kept in the king's pay, contrary to the letter and spirit of the constitution, sixty of whom were discovered to have received 1200 liv. per annum each;

10. That Lewis had bestowed immense sums upon the editors of newspapers, in order to mislead the public, particularly on those who conducted the *Logographe* and the *Postillon de la Guerre*;

11. That all the emigrants who returned from Coblenz became domesticated in the castle of the Thuilleries, and that 'the infamous Bouille' had been seen there in the month of June;

12. That he had granted pensions to his *ci-devant* guards, disbanded in 1789, and to several of the French guards; and that he had granted 600 livres per annum to each of his body guards after their dismissal in 1792;

13. That

13. That he had bestowed a pension of 200,000 liv. per annum on the two sons of Mr. d'Artois, at Turin, after an act of accusation had been passed against their father;

And 14. That, notwithstanding the law against the emigrants, the declaration of war, and the severity of the punishment announced in the penal code, he had transmitted 3000 liv. to count Hamilton, who had accompanied him in his flight to Varennes.

Mr. Valazé, now enters into the question of *inviolability*. He looks upon this, to be a vice inherent in monarchy; but he affirms, although it was not defined by the constituent assembly, that it was never meant to be understood in its present perverted sense, as the responsibility of ministers would be but a feeble barrier to the treason of a king like Lewis XVI. *Inviolability*, in his opinion, was merely intended to shelter the prince from all vexatious inquiries relative to the measures adopted by him for carrying laws into execution; it could never set him above the law itself, for he, as first public functionary, was obliged to take an oath of obedience to it. If he then were forced to submit to the law, he surely was not permitted to infringe it. Certain punishments had been pronounced by the constitution, against certain offences which might be committed by a king: for instance, by Art. VI., if he did not formally oppose himself to a war undertaken in his name against the nation, and by Art. VII., if he left the kingdom, and did not return after a time fixed by the legislature, he should be considered as having abdicated the throne: but, in the first place, this would now cease to be a punishment, as royalty was abolished, and, in the next, Lewis had committed crimes unforeseen, and unprovided against in the constitutional code; for he had invited a foreign enemy to enter France, promoted divisions, feuds, and quarrels throughout its territories, and attempted to destroy that very constitution in which he now wished to find refuge and protection.

Report and project of a decree, presented to the national convention, in the name of the committee of legislation, on the 7th of November, 1792, the first year of the republic. By John Mailhé, deputy from the department of Haut-Garonne.

Mr. Mailhé here examines the three following questions:

Can Lewis XVI. be tried, for the crimes supposed to have been committed by him while sitting on a constitutional throne?

By whom ought he to be tried? Shall he be carried before the ordinary tribunals like a common citizen accused of treason against the state? Shall the right of sitting on judgment on him be delegated to a tribunal formed by the electoral assemblies of the eighty-three departments? Or shall the convention itself try him?

Shall the judgment be submitted to all the members of the republic reunited in assemblies of the districts, or in primary assemblies?

Mr. M. insists on the folly of punishing a king for his crimes by taking a sceptre from him, which had become odious in his eyes, merely because it was not of iron. He affirms the position to be *false*, that the government of France could not subsist without a king; and even if that were the case, he quotes the example of Sparta, and other ancient nations, to prove, that royalty might be maintained without the dangerous *ægis* of inviolability, for there, [says he] kings were obliged to submit themselves to the decision of popular tribunals, and their

their judgment and condemnation, instead of being detrimental to, were the surest guarantees of liberty.' *Inviolability* was a fiction, in consequence of which, the crimes of the chief of the executive power were punished in the persons of his agents; but if he entered into plots without the concurrence of his ordinary ministers, or without the participation of any *visible* assistants, then, and in that case, this fiction could not avail him, for there could not be any infraction of the law without a positive responsibility, and thus, he himself might be punished for all the crimes, which could not be brought home to his aiders and abettors. Mr. M. now enumerates those princes who had been tried and punished for the crimes committed against their subjects, *viz.* don Henry of Spain; Jean of Naples; several of the kings of France; don Alphonso of Portugal; the son of Gustavus Vasa; and Charles I; he then concludes by proposing a decree by which the national convention shall declare:

1. That Lewis XVI. may be tried;
2. That he shall be tried by the convention; and
3. That the members shall decide by open vote.

Opinion of the citizen Morisson, deputy from the department of Vendée, &c. read in the national convention, on the 13th of November, 1792, the first year of the French republic.

Mr. M. feels his heart penetrated with indignation against the multifarious treasons committed by Lewis XVI., but notwithstanding this, he thinks him absolved from them all by the very scandalous article in the penal code, which declares the person of the king sacred and inviolable, and exempts him from any other punishment but that of forfeiture. He concludes by proposing a decree for banishing Lewis Capet from the territories of the republic, and offering a reward of 500,000 livres to the first person who shall apprehend him, in case of re-entering them.

Opinion of the citizen Saint-Just, deputy from the department of Aisne, concerning the trial of Lewis XVI., pronounced in the sitting of the 13th of November, 1792.

Mr. St. Just thinks that the king may be tried, but he equally opposes the opinion of Mr. Morisson, who wished to shield him by means of his *inviolability*, and of the committee of legislation, who had proposed to sit in judgment upon him as a common citizen. He affirms that the social compact is a contract of the citizens with each other, and not with the government; that the contract entered into between the convention and the king made the obligation entirely binding on the side of the people, and not of their first magistrate, and this being equally unjust in morals, and in nature, was illegitimate, and consequently null and void. As the king had forfeited the only title by which he, or any prince, could pretend to sit upon the throne, *viz.* that of protecting the nation, he advised the convention to make haste, and decide upon his fate, as every citizen had the same right to take away his life, as Brutus had to sacrifice Cæsar.

Lewis was a Cataline, who had murdered the French in the same manner as his proto-type had butchered the Romans, for he had been profuse of their blood at the Bastille, at Nancy, at the *Champ de Mars*, at Tournai, and at the Thuilleries.

After

After affirming that it was impossible 'to reign innocently,' Mr. St. J. declares himself astonished, 'to behold the axe trembling in their hand,' and shocked at the care taken for his preservation, when he recollected that Julius Cæsar was butchered in the open senate, without any other formality than thirty thrusts of a poniard, and without any other law than the liberty of Rome.

Kings were not to be tried by the common institutions of any country, for indeed none such any where exist. There was not any clause in the code of Numa for the condemnation of Tarquin, or in that of England for the execution of Charles I: they were tried by the law of nations, and punished accordingly: and it was thus that Lewis ought to suffer, for he had made secret levies of troops, employed magistrates, whom he had seduced to act under his own immediate direction, repeatedly dipped his hands in blood, and proscribed all the good and virtuous citizens. Mr. St. J. deemed an appeal to the people unnecessary, unless Lewis XVI. should be absolved by the tribunal before which he was tried.

Opinion of Michael Azema, deputy from the department of Aude, member of the committee of legislation, &c., on the trial of Lewis Capet, the last of the French kings.

Mr. Azema imagines the first idea of inviolability to have originated under a patriarchal government, and to be utterly inapplicable to the persons who now reign as kings. Those 'gods of clay,' by endeavouring to raise themselves above their equals, have ceased to be men, and become monsters; they pretend to *impunity*, but this idea is a phantom which has been dispelled by reason and philosophy, for a prince cannot reign but by the law; and this ought to be paramount over all, even over the very kings which it hath made.

As to Lewis, he could only be deemed inviolable in respect to the exercise of his royal functions, for with regard to them his ministers were responsible; but in regard to the personal actions of the king, it was intirely different, for as to any thing that he did of his own accord, and without being counter-signed, he could claim no privilege, that was not common to any other citizen. Laporte, the complaisant victim of the crimes of Lewis, had been tried, condemned, and executed; and shall the accomplice fall, and the principal remain unpunished?

The constitution did not anticipate all the possible treasons of a king, and therefore had not provided against them: who would have imagined, continues Mr. A. 'that Lewis the perjured, who was always so ready to swear fidelity to the constitution, should have constantly carried in his pocket a holy and commodious bull from the despot of Rome, containing his pardon for the violation of all oaths, past, present, and to come?' He concludes by proposing the plan of a decree, for declaring that Lewis Capet, heretofore king of the French, having broken the social compact with the people who had made him king, dilapidated the public revenue, provoked a coalition of all the despots against the liberties of the French nation, disorganised the army, delivered up the frontier places to the enemy, and entered into a conspiracy for massacring all the friends of liberty and equality, and even the members of the convention, the said Lewis should be tried, and punishment should be instantly inflicted upon him, if condemned.

Opinion

Opinion of Francis Robert, deputy from the department of Paris.

Mr. R. congratulates the convention on the arrival of that day, when kings who had sat so long in judgment upon nations, were now in their turn to be tried by them. He affirms that Lewis XVI. had more crimes upon his head than all his predecessors put together; and in order to prove this, he refers to those victims who perished on that fatal day which introduced 'a poisoned germe of the house of Austria into France,' to the many prisoners who have perished in the dungeons of the Bastille; to the two thousand inhabitants of the *fauxbourg St. Antoine*, assassinated at one time; to the citizens massacred at Nîmes, at Nancy, at Montauban, in the colonies, in the *Champ de Mars*, and finally on the 10th of August. He looks upon that *inviolability*, by which a man is placed above the laws, to be a puerile sophism, and concludes by declaring, that Lewis may, and ought to be tried.

Opinion of the citizen B. Gertoux, deputy from the department of Hautes-Pyrénées.

It is here contended, that the *inviolability* of the hereditary representative of the nation was exactly of the same kind and nature with that of its elected representatives, and that this extended in no case beyond the exercise of their respective functions. After recapitulating the crimes of Lewis, whom he accuses of cherishing his former *garde de corps* while joined to the rebels, leagued against their country; of having endeavoured to ruin public credit by his attempt to lessen the reputation of assignats; &c. he concludes by proposing the convocation of a high national court to try him, for he affirms, that the convention was incompetent; first, because the members were at once a party against him, and his judges; and secondly, because every accumulation of the legislative and judicial functions was tyranny.

Opinion of the citizen Gregoire, deputy from the department of Loirz and Cher.

Mr. Gregoire asserts, that posterity will be astonished at hearing, that it should ever have been a question, whether a whole nation possesses the privilege of delegating its power, and can sit in judgment on its first servant. In addition to the kings already quoted, who have been deposed by their subjects, he mentions Conrad, king of the Romans, the emperor Henry IV., the emperor Adolphus, king Venceslas, and Christiern II. of Denmark, but he observes, that the nations who dethroned these tyrants had not a compact similar to that of the French. After this he undertakes to prove, first, That any constitutional king of the French (putting Lewis XVI. entirely out of the question) may be tried for all crimes unconnected with the exercise of royalty. And secondly, that, even supposing the king could not be tried by any constituted authority, this prerogative would disappear before the authority of the nation. He observes, that the question of *inviolability* was warmly discussed in the constituent assembly, and had for its partisans all those base men, who, prostituting the august character of legislators, had substituted in its place that of minions of the court, who wished to drain the funds of the civil list, and under another name become *mayors of the palace*. Beneath the tutelary shade of *inviolability*, they found the ready means of concealing their crimes; for a king, whom no law can reach, would easily cover with this *egis* the accomplices of actions criminal in the eyes of reason, but

but innocent in the eye of the constitution. It was in vain they were told, that a king could not be inviolable, unless he were at once impeccable and infallible! They pretended that this *inviolability* was a fiction luckily invented for the support of liberty: thus, the happiness of a people was to depend on a fiction, and not on the immutable principles of nature!

The person of the king, said they, is indivisible: inviolability ought therefore to extend to all his actions. The answer to this is easy; the legislators are equally inviolable by the constitution, but this extends no farther than their opinions in their legislative capacity; ambassadors are exactly in the same situation by the law of nations, but with regard solely to the objects of their mission; and yet notwithstanding this, their persons are indivisible: now according to this mode of reasoning, their inviolability ought to extend to every thing, or the inviolability of a king, ought not to shield him from the punishment due to personal acts, more than any of the mandatories of the people.—In short, the inviolability of a king, and the responsibility of ministers, are closely, intimately, and necessarily connected with each other; and whenever the one disappears, the other ceases: it therefore follows, that inviolability ought to be confined to acts of administration, or that ministers should be responsible even for personal actions; for it is absolutely necessary that the law should be enforced, and that wherever there may be a crime, there should also be a punishment: in short, every idea of an absolute inviolability is monstrous, for this would be to declare perfidy, ferocity, and cruelty inviolable.

But even supposing for a moment, that this much quoted *inviolability* is absolute, then Mr. G. contends that it must admit of an exception, and disappear before the national will, else these absurdities must follow; viz. that the king is every thing; that the sovereignty is alienable; and that the nation can delegate a greater power than it retains.

Mr. G. now passes on to the examination of the question of *abdication*, and affirms, that the king expressly abdicated royalty at the very moment when he committed certain crimes mentioned in the constitution; that from that instant he re-entered into the common class of citizens, and might be tried as one of them for all posterior acts.

After recounting the perjuries and treasons of Lewis, and affirming that kings were never capable of repentance; the orator concludes, by giving it as his opinion, that Lewis XVI. ought to be instantly tried.

Mr. Gerevois declared his opinion to be in favour of banishment.

Mr. Simon Coren Fustier thought, that the late king ought to be tried according to the strict letter of the law.

Mr. Eustachius-Benedict Affelin was of the same opinion.

Speech of Thomas Paine.

Mr. P. was of opinion, that Lewis XVI. ought to be instantly tried; this idea he said was not suggested to him by a spirit of vengeance, for nothing could be farther from his mind, but because the measure appeared to be just, legitimate, and conformable to sound policy. If Lewis be innocent, he ought to be enabled to prove his innocence; if guilty, the national will ought to declare, whether he shall be pardoned or punished. A conspiracy had been formed among certain royal robbers, which not only menaced the liberties of France, but of all

all nations. Every thing seemed to demonstrate that Lewis formed a part of this *horde* of conspirators; this man was now in their power; and he was the only one of the whole *gang* whom they had yet secured. In short, he considered Lewis in the same point of view as the first two thieves who were arrested for plundering the *garde meuble*; they might impeach their associates. There were two kinds of conspirators; those who had appeared in the field of battle with arms in their hands, and those who brought them secret and clandestine succour; among the latter he classed a certain great northern potentate, who acted on this occasion, not only as a king, but an elector.

‘In regard to inviolability [adds he,] I could wish that this word were never mentioned. If seeing nothing in Lewis xvi. but a man of a narrow and contracted mind, badly educated like all his equals, subject, as I am told, to frequent inebriety, and imprudently replaced, by the constituent assembly, on a throne, for which he was not adapted, some compassion should be evinced towards him in the end; this compassion ought to be the effect of national magnanimity, and not the result of that burlesque idea of a pretended inviolability.’

Mr. Fauchet (bishop of Calvados) thought, that to spare the life of a wicked prince like Lewis xvi. would be a greater punishment than death itself. Mr. Faure was of the same opinion.

Mr. Manuel was for an immediate trial; when a king died, he said, ‘there was but one man less in the world.’

Mr. Carra, thought that the convention ought instantly to pass sentence of death against Lewis Capet.

Mr. Louvet objected to the trial of Lewis by the convention, and wished to substitute a jury chosen from the departments.

Mr. Marat was decidedly in favour of a trial by the convention, and a capital punishment.

We have now noticed the principal arguments made use of by the deputies, whose speeches are contained in the first two volumes of this work, and shall be equally careful to give a full account of the remainder, as soon as the other three are imported into this country.

ART. IX. *The Trial at large of Lewis XVI., late King of France. Containing a most complete and authentic Narrative of every interesting and important Circumstance attending the Accusation, Trial, Defence, Sentence, Execution, &c. of this unfortunate Monarch; communicated in a Series of Letters, by a Member of the late National Assembly, to a Member of the British Parliament. To which is subjoined, a Copy of his Majesty's Will.* 8vo. 128 pages. Price 2s. 6d. Miller. 1793.

THIS is an abridged account of the events, &c., recorded in the preceding article.

ART. X. *Reports of Cases argued and adjudged in the Courts of King's Bench, Common Pleas, and Exchequer. To which are added, some Special Cases in the Court of Chancery, and before the Delegates. By the Right Hon. Sir John Comyns, Knt., late Lord chief Baron of his Majesty's Court of Exchequer; with Tables of the Cases, and of the principal Matters. The second Edition*
VOL. XV. F f corrected,

corrected, with Marginal Notes and References to former and later Reports, and other Books of Authority. By Samuel Rose, of Lincoln's Inn, Esq. 2 Vols. Royal Octavo. About 450 pages each. Price 18s. boards. Whieldon and Butterworth.

SOME of the cases contained in the first part of this work, particularly those adjudged in the Court of King's Bench, have already been reported by serjeants Salkeld and Carthew, Comterback, and lord Raymond; most of the original was written in law French, and translated by Mr. Comyns, who superintended the publication of the first edition. The care and attention bestowed by Mr. Rose in the present edition, will be best conceived from his own preface.

'This work of chief baron *Comyns* is a posthumous publication, and is therefore less complete than it would have been, if it had received the corrections of the learned and ingenious author. The liberty has been taken, on this account, of altering the text in those instances, in which it was found unintelligible or obscure. Where *for John Comyns* has referred to a book generally, which is an usual practice with him, the particular passages to which it was supposed that he must allude, have, with two or three exceptions, been ascertained: a measure which will save the reader as much trouble as it has imposed upon the editor. The marginal abstracts were, for the most part, very insufficient, and were calculated rather to mislead than to inform those who imagined they deserved any confidence. All of this description have been expunged, and others which did not appear chargeable with the same inconvenience, have been substituted.

'The table of the principal matters in the original edition, was so imperfect, that it appeared indispensably necessary to supply one which was fuller and more comprehensive. This part of the work, the editor flatters himself, will be found useful in proportion to the labour with which it has been attended.

'Care has been always taken to point out where the same case has been reported by contemporary writers; and, where this circumstance is omitted by the author, the notes have universally shown in what manner it has eventually been disposed of. Where the law upon any subject treated in the following pages has been controverted by later decisions, or overturned by subsequent statutes, the editor has, in those instances to which his knowledge extended, mentioned the alterations which have taken place.

'Thus has he, in a particular manner, made himself responsible for what is contained in the margin, and in the notes; and if, on any occasion, they serve to illustrate and explain what would otherwise have remained intricate and perplexed, he will feel himself sufficiently rewarded for any difficulty which he may have encountered in this undertaking.'

ART. XI. *Decisions of the Court of King's Bench upon the Laws relating to the Poor. Originally published by Edmund Bott, Esq. of the Inner Temple, Barrister at Law. Now revised, corrected, and considerably enlarged; with Tables of the Cases; and a complete Digest of the principal Matters; the Third Edition, in which the Statutes,*

Statutes; the reported Decisions from the Reign of Queen Elizabeth to Michaelmas Term the Thirty-third of George the Third; and many Cases never before published on this Subject, are properly arranged; and the whole System of the Poor-Laws placed in a clear and perspicuous Point of View: By Francis Conft, Esq of the Middle Temple, Barriler at Law. 2 Vols. Royal Octavo. About 600 pages each. Price 1l. 5s. in boards. Whieldon and Butterworth. 1793.

No branch of our laws seems to be more complex, or more liable to misconstruction, than that which has the management and regulation of the poor for its objects. Indeed the courts teem with litigations on this subject, and the decisions are so frequent, and so numerous, that every attempt to arrange and record them must be esteemed a benefit, not only to the profession, but to the whole community. It is thus that Mr. Conft speaks of his own labours.

' The original intention of the editor was merely to add the *new decisions* to the collection of cases before published by Mr. Bott; but as upon revising the whole matter, it appeared that many of the new decisions could not be included under the former arrangement of the work, he has thought it necessary to recompile it. In the course of this labour, the cases have been compared with the original reporter's, where such reports are published, and the errors, where any errors occurred, corrected. The acts of parliament have also been collated with the statutes, in which the last edition, by Mr. Serjeant Runnington, has been resorted to, as well as the former one, by Mr. Ruffhead. The general titles of the former edition are still preserved; but the several divisions of the chapters have been changed, and many new chapters added; if however any case should on inspection, appear to be misplaced, the editor trusts that the difficulty of arranging such a multiplicity of cases, frequently confused, and sometimes contradictory, will be recollected.

' Although, in this edition, there are nearly one thousand cases more than were before published, yet there are some to be found in the books, which from their want of correctness and authenticity have been left unnoticed; some of the cases also have been repeated, in order to bring the several points they contain within the divisions to which these points respectively belong: but it is hoped, that no case has been unnecessarily inserted, nor any omitted that can be material to a complete knowledge of the subject.

' Among the additional cases are many which have never before appeared in print; these, as well as some others, which vary from the reports already in print, are distinguished by the words "Editor's M S S." and relate principally to two periods, namely, from the reign of queen Anne to the end of George the second; and from michaelmas term in the twenty-second year, to michaelmas term in the twenty-sixth year of George the third.

' During the time this work has necessarily taken in passing through the press, some points were decided in the courts, and two acts of parliament were passed by the legislature, on the sub-

ject of the poor laws, which it was too late to insert in their proper places; they have therefore been placed in an appendix at the end of each volume; but in the digest prefixed to the work, these cases are classed under the several titles to which they respectively belong.

‘To render the work as full and complete as possible, the statute of 22 George III. c. 83. which gives authority to incorporated societies to maintain and provide for their own poor, in the particular method described in the act, is subjoined to the first volume.’

ART. XII. *Lettre de M. de la Rochefoucauld Liancourt, a M. de Maleherbes, Défenseur du Roi. Letter from Mr. de la Rochefoucauld Liancourt, to Mr. de Maleherbes, one of the King's Counsel.* 8vo. 14 pages. Price 6d. Herbert. 1793.

MR. ROCHEFOUCAULD LIANCOURT, who, if we be not greatly mistaken, was formerly a duke, (a circumstance which he modestly conceals) affirms, that the act declaratory of the crimes of Lewis XIV. offers a complete apology for the conduct of that unfortunate prince. He very feelingly deprecates the punishment of the late king; because ‘he is a Frenchman who still wishes that his country may not be so atrociously dishonoured; because he was intimately acquainted with the goodness of his majesty’s heart; because he had attentively observed him in every different situation since the beginning of his reign; and because he does not think that more rectitude, goodness, and devotion to the public welfare, or less attachment to self-interest, could have been evinced by any man now in existence.’

After paying many compliments to the talents of Mr. Maleherbes, -who had been chosen by Lewis XVI. as one of his counsel, and stating that he intended to preserve his own labours, on this subject, as documents that might serve to elucidate the history of the present times, Mr. R. L. proceeds to recapitulate some particulars known to himself, which he thinks highly honourable to the late king.

He begins by observing, that Lewis was ignorant of the capture of the Bastille on the 14th of July, 1789, at eleven o’clock at night; and that when he informed his majesty of that event at nine o’clock the next morning, he exclaimed—‘What have I done that the people should rise against me? Let them look along with me into my conscience; they will soon discover there, whether they ever had a better friend, and if since the first moment that I had a right to occupy myself with their happiness, my heart has ever felt a different sensation.’

On his return from the unfortunate expedition to Varennes, the then monarch addressed himself in these words to our author: ‘Ah! how much have I suffered during the last six days! If I had attained the end of my journey, the people would have seen whether I merited their suspicion and injustice: I have beheld several persons massacred by my side; many worthy and innocent men are compromised on my account! How much have I been affected, and how much do I feel!’ In reply to this,
Mr.

Mr. R. L. observed to his majesty, that the advisers of his flight had been cruelly deceived in their calculations; and that, owing to this event, the Assembly had acquired a prodigious increase of credit and authority. 'Let them keep this authority [rejoins he], and may they convert it to the happiness of the people, to the return of peace, of tranquillity, of public safety; I shall then be the first to bless them.'

It is asserted, that a very curious memorial was found among the papers discovered at the Thuilleries, containing an account of the life, the plans, the obstacles which he had to encounter, and an open and candid avowal of the very errors of Lewis XVI., drawn up by his own hand.

This letter is dated from Bury, in Suffolk, on the very day preceding the execution of the unfortunate monarch.

ART. XIII. *Reasons for wishing to preserve the Life of Lewis Capet, as delivered to the National Convention.* By Thomas Paine, Member of the National Convention, and Author of Common Sense, A Letter to the Abbe Raynal, &c. 8vo. 19 pages. Price 6d. Ridgway. 1793.

MR. PAINE begins his address to the Convention by avowing his hatred and abhorrence of monarchy, an abhorrence which originated in principles of reason and conviction, and could not be driven from his bosom but with life. He had voted that Lewis should be tried, because it was necessary to afford proofs to the world, of the perfidy, corruption, and abomination of the monarchical system; and such had been the evidence adduced, that monarchy appeared as a centre 'around which is united every species of corruption;' and 'it was now demonstrated that the kingly trade is no less destructive of all morality in the human breast, than the trade of an executioner is destructive of its sensibility.'

'Nevertheless, [adds he] I am inclined to think, that if Lewis Capet had been born in an obscure condition, had he lived within the circle of an amiable and respectable neighbourhood, at liberty to practise the duties of domestic life, had he been thus situated, I cannot believe that he would have shewn himself destitute of social virtues: we are in a moment of fermentation like this, naturally little indulgent to his vices, or rather to those of monarchical governments; we regard them with additional horror and indignation, not that they are more heinous than those of his predecessors, but because our eyes are now open, and the veil of delusion at length withdrawn; yet the lamentable degraded state to which he is actually reduced, is surely far less imputable to him than to the Constituent Assembly, which, of its own authority, without consent or advice of the people, restored him to the throne.'

After thus affirming that the Constituent Assembly was more blameable in restoring the sceptre to his hands, covered as he was with perjuries and treasons, than the unfortunate prisoner, Lewis Capet, and observing that he himself had formed one of five members of a republican club, which had made every ef-

fort in order to prevent the possibility of the calamitous event, Mr. P. proceeds as follows :

‘ But abstracted from every other consideration, there is one circumstance in his life which ought to cover, or at least to palliate, a great number of his transgressions, and this very circumstance affords the French nation a blessed occasion of extricating itself from the yoke of kings, without defiling itself in the impurities of their blood. It is to France alone I know, that the United States of America owe that support which enabled them to shake off the unjust and tyrannical yoke of *****. The ardour and zeal which she displayed to provide both men and money, were the natural consequences of a thirst for liberty, But as the nation at that time, restrained by the shackles of her own government, could only act by means of a monarchical organ, this organ, whatever in other respects the object might be, certainly performed a good, a great action. Let then these United States be the safeguard and asylum of Lewis Capet. There, hereafter, far removed from the miseries and crimes of royalty, he may learn, from the constant aspect of public prosperity, that the true system of government consists, not in kings, but in fair, equal, and honourable representation.

‘ In relating this circumstance, and in submitting this proposition, I consider myself a citizen of both countries. I submit it as a citizen of America who feels the debt of gratitude which he owes to every Frenchman. I submit it also as a man, who, although the enemy of kings, cannot forget that they are subject to human frailties. I support my proposition as a citizen of the French republic, because it appears to me the best, the most politic measure that can be adopted.

‘ As far as my experience in public life extends, I have ever observed, that the great mass of the people are invariably just, both in their intentions, and in their object ; but the true method of accomplishing that object, does not always shew itself in the first instance. For example, the English nation had groaned under the despotism of the Stuarts. Hence Charles I. lost his life, yet Charles II. was restored to all the plenitude of power which his father lost. Forty years had not expired, when the same family strove to re-establish their ancient oppression ; so the nation then banished from its territories the whole race. The remedy was effectual. The Stuart family sunk into obscurity, confounded itself with the multitude, and is at length extinct. The French nation, more enlightened than England was at that time, has carried her measures of government to a greater length. France is not satisfied with exposing the guilt of the monarch ; she has penetrated into the vices and horrors of the monarchy. She has shewn them clear as day-light, and for ever crushed that infernal system : and he, whoever he may be, that should ever dare to reclaim those rights, would be regarded, not as a pretender, but punished as a traitor.’ Mr. P. concludes by a very humane motion for ‘ abolishing the punishment of death entirely, and also for detaining Lewis Capet’ until the end
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of the war, after which period, he proposes that he and his family shall be banished from all the territories of the republic.

ART. XIV. *Considerations on the Case of the confined Debtors in this Kingdom.* By C. W. Johnson, of the Hon. Society of Lincoln's Inn. 8vo. 45 pages. Price 1s. boards. Stewart. 1793.

MR. JOHNSON very feelingly, and very justly, laments, that the legislature of this country has been callous in respect to the claims of the insolvent debtor, and that every attempt to relieve them has, of late, proved abortive.

'The present debtor and creditor system [says he] has, instead of lessening, produced great corruption. A principle of carelessness, it not dishonesty, steals imperceptibly on men when they reflect how egregiously they have been duped in most transactions. Lawful demands pass unheeded, where oppressive ones have been enforced. Young men of fashion, when half ruined by leeches and usurers, become insensible of just obligations. This neglect is not surprising, nor is it to be wondered at, that they rank all alike, when such temptations are hung out, such prodigious usury exacted, and these covenants so fraudulently, yet craftily maintained. If men of fortune experience such distresses, with what additional weight do they not fall on the lower order of society! The imprudent mechanic, often from trifling jealousies, is by his master consigned to prison and poverty. In the last session, mention was made by a noble peer (who, like another Howard, has proved himself the citizen of the world and friend of mankind) of a woman confined forty years for a debt of twenty pounds. There is undeniable evidence of another woman confined two years for a debt of eight pounds, and her groans during this period amounted to more than the original debt for which she was imprisoned.'

It is stated, that there are nearly 12,000 persons confined in this kingdom for debt, and that, besides imprisonment, they are liable to a variety of other hardships and impositions. This must inspire every humane man with the most melancholy ideas, and induce him to join with the author now before us, in deprecating the evils arising from this odious custom, and attempting its abolition.

THEOLOGY. POLITICO-THEOLOGY.

ART. XV. *A Treatise upon the Authenticity of the Scriptures, and the Truth of the Christian Religion.* 8vo. 278 pages. Price 5s. sewed. Cadell. 1792.

THOUGH the author's name does not appear in the title page of this work, we learn from the dedication, that it is written by the able and learned Mr. Bryant. The design of the present volume being to present the public with a general and popular view of the evidences of religion, natural and revealed, the reader will not expect that display of erudition, which the
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writer s on all proper occasions so able to make; but he will naturally look for many indirect proofs of various reading and extensive knowledge, as well as for continual marks of good sense, and of a correct and elegant taste. And in this expectation he will not be disappointed. The path which Mr. B. has taken has indeed been frequently trodden. The subject has been handled by many able masters; yet it still affords sufficient scope for the display of ability, and what is more important, sufficient opportunity for rendering an useful service to the public; and Mr. B., notwithstanding some particular exceptions which may be made to the work, has on the whole executed his design in a manner which will not fail to add to his well-earned reputation.

The work opens with a clear and forcible statement of the leading proofs of the being and attributes of God. Though elaborate metaphysical discussions are judiciously avoided, the doctrine of the supreme intelligence is very properly contrasted with the atheistical systems of nature. In treating on the knowledge of God in the gentile world, Mr. B. has not perhaps allowed so much to the natural powers of the human mind, as might have been done on the full authority of history, and without at all depreciating the value of revelation. Mr. B. is particularly displeased with Mr. Pope for the first stanza of his universal prayer, which, he says, infers that all rites however base, and all idolatry, however shocking, relate ultimately to the worship of the one true God. But is it not probable, that the grossest idolatry of gentilism comprehended imperfect conceptions of a supreme Being, and that the worship of imaginary divinities originated in the idea and belief of divine providence? What account can be given of the universal prevalence of religious notions and practices so reasonable, as the supposition that man is taught by nature, to acknowledge a superior power, and that, by whatever name he is called, he is adored in every age and in every clime? If some of our missionaries have not been able to teach men religion, Mr. B. has supplied the proper solution of the difficulty. 'The christian religion is a system of reason; and many of these missionaries seem to have had nothing rational in their process.'

The second part treats concerning the canon of scripture, and the authorities in its favour. Here our learned author first mentions some of the leading proofs of the genuineness of the books of the Old Testament; and remarks the correspondence between the present state of the jews and the prophecies of their dispersion, and the necessity of supposing a supernatural influence to have induced the jewish prophets, in opposition to the strongest prejudices, to predict the calling of the gentiles. A similar necessity he observes respecting the apostles, and the first converts to christianity. On the prospects afforded to the first profelytes, he thus remarks. p. 55.

'Let us consider what encouragement was offered to the first converts, when they were to embrace christianity. After a total renunciation of the gods of their fathers, and many worldly gratifications, to which they had been accustomed, they were invited to take up the cross of Christ; and to undergo pains and penalties;

penalties; shame, exile, and death itself for the sake of the gospel. They however were won over by the beauty of holiness, and the sanctity and reasonableness of the word of God: and in consequence of it underwent the most grievous persecutions, as the gentile writers witness: and as we also are more fully informed by those of the church. Hence Athenagoras, in his excellent apology to the emperors Marcus Antoninus and Commodus, mentions how duly justice was administered to all other people: but if a christian was accused, there was no trial: no appeal. The name of christian was often sufficient: and the word was—to the beasts—to the lions. Thus the poor victim, without any process, was hurried away to the savage monsters to be devoured. Ten, or more, grievous persecutions, did the christians suffer: and yet the word of God prevailed. It may, I know, be said, that every sect, and schism, encreases by persecution. But it is an egregious mistake. Undue oppression, and severity, may sometimes inflame peoples minds; and controul beget opposition. But when persecution extends to acts of universal cruelty and massacre, human nature cannot stand it. Christianity was introduced into Japan: and the converts are by some writers said to have amounted to many myriads. The last remains, after they had seen the far greater part without mercy cut off, took shelter in the city of Samabrava. But the Japanese, assisted with cannon by the Dutch, took the place, and put them all to the sword. Ask now, what is become of christianity in Japan? It is totally extinct. And by what means? By persecution. Cast an eye upon Spain, where the protestant religion, like a salutary plant, began once to shew itself. How was it suppressed? By fire and faggot, administered by that horrid tribunal, called the Holy Office. By command of this unmerciful court three most excellent men, Cazala, Constantino, Ægidio, were burnt alive: and those, whoever they might be, that favoured their opinion, were too much terrified to proceed in their path. What then ruined the reformation in Spain? Persecution. A tree may be pruned, and lopped, and sprout out more luxuriantly. But when ruined to the root, it will never, without a miracle, produce either fruit or flower.

The principal prophecies relating to the Messiah are next enumerated, their completion illustrated, and their certainty ascertained. A survey is taken of the leading particulars of our Saviour's ministry, miracles, doctrine and character. The external and internal evidence of the truth of his religion is stated; and various testimonies in its favour are drawn from gentile writers, particularly Julian, Celsus, Porphyry, Pliny, and Tacitus. From this part of the work, we shall extract the following testimony from Julian. Speaking of the enemies of christianity, the author says,

p. 132. 'They neither could deny the sacred histories, nor the miracles, which they describe. Of this we have a remarkable instance in the invective of the emperor Julian. *Jesus, says he, who made a few proselytes from the dregs of the people, has not been known by name much above three hundred years: and during*
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his whole life did nothing worthy of being recorded: unless the curing of some halt and blind people; and exorcising some demoniacs, at the villages of Bethsaida, and Bethany, may be ranked among actions of consequence. This is by no means fairly represented; but it is sufficient, that he allows the wonderful facts: and shews, that the worst enemies of Christ, and his gospel, could not deny these truths. Of the number, and greatness of the operations we are better judges than he was.

‘ He mentions the evangelists by name, and quotes many passages from them: as well as from the prophets. Among others he treats of the first chapter of St. John; and of Christ being the word of God, and of the word being made flesh, and the acceptance in which it was at that time understood. This is repeated soon after: when he upbraids the christians, with too much truth, for worshipping at the tombs of persons departed: a custom, which at that time had taken place. *If, says he, Christ told you, that sepulchres were full of uncleanness: why do you choose those places to offer up your prayers to God?* He shews great inveteracy to our Saviour, as may be seen in his epistles to the Alexandrians. *They who cursed your city like a tender legitimate daughter, did not bring it to its present amplitude by the preaching of Jesus: nor did they produce that polity, under which it is happily directed, by the doctrines of the execrable galileans.* Under this name he continually speaks of the christians. And having thus set aside Christ, he treats of the sun, as the great and beneficent deity, and of the moon, by which all things were produced:—and then says—*Neither of these have ye the confidence to worship. But this Jesus, whom neither ye, nor your fathers, ever saw, you maintain to be God, and the logos, or word.* After having mentioned the jews, or hebrews, he tells the christians, that they never imitated them in holiness of life: *But what you copy from them is their fury and bitterness in overturning temples, and altars. And you murder not only those of our persuasion, who follow the religion of their forefathers; but those also, who like yourselves have wandered from the truth: and whom ye esteem hereticks, because they do not offer the same dirges to the dead. But these are your own devices. For neither Jesus, nor Paul, gave you any commission to act in this manner.* It is certain that an evil spirit began to operate among christians in these days: and in some places there had been outrages committed, which it would be in vain to palliate. But Julian, though no friend, yet distinguishes between the law and the abuse of the law: and undesignedly pays a true compliment to Christ and his apostle.

‘ He speaks however of the christians as persons in general of holy life: and desires his people to copy after them. He mentions their charity: by which he says solely they have supported their base system. In his letter to Arsacius he begs, that their example may be followed. *Why must we rest in what has been done, and not proceed to those advantages, by which that base religion (of the Galileans) has been promoted? I mean their charity, and benevolence to strangers; their care about the funerals of their friends; and the appearance of sanctity, that they put on: all which we ought*
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duly to observe. It is quite shameful, when we do not see a single jew begging, and when those detestable galileans, not only take care of their own brethren, but extend their charity to those of our persuasion; that our own people should want that assistance from us, to which they have a claim. In his epistle to Theodorus he takes notice of their faith, and inflexible fortitude: and says, that those, who were proficients in this school of iniquity, shewed such zeal, that they were ready to die for the cause in which they were engaged: and that they would undergo the extremes of poverty and hunger, rather than partake of any forbidden food. Notwithstanding his repeated abuses of their worship; he allows them some farther merit, as we find in the same epistle.—After all, these (galileans) have in some degree a proper sense of religion: for they worship no abject and vulgar Deity; but that God, who is truly all-powerful, and all-good, by whose direction the sensible world is conducted: the same, I am persuaded, that we also worship under different names. They therefore seem to me to act very consistently, as they are not transgressors of the laws; but only err in paying their worship to this one God to the neglect of all the rest: and in thinking, that we only, whom they stile the gentiles, are precluded from his influence, &c. Thus we find, that truth, will sometimes, like lightning from a dark cloud, force its way: and notwithstanding the prejudices, and inveteracy, of this unhappy apostate, he affords strong evidence in favour both of the gospel and its votaries. We have seen above that he mentions the Evangelists and St. Paul by name, and quotes from their writings, and from the writings of the prophets; and affords us his opinion of their being undoubtedly genuine. He recommends the christians for their decent appearance as examples to his own priests and people: and acknowledges that they were obedient to the laws, worshippers of God the creator of all things, and only deficient in not paying adoration to the two luminaries, and to the other deities of the gentile world: making that a failing, which was a virtue. Lastly, he mentions their faith and fortitude, in maintaining the religion of Christ: which no pains, nor penalties, could make them renounce.'

To these gentile testimonies is added an interesting account of the more early persecutions; and both Pliny and Trajan, in opposition to the opinion of Mr. Melmoth, are maintained to have been guilty of great injustice and inhumanity.

In the second part of the work, Mr. B. represents the uncertainty which prevailed among the most learned of the philosophers, and the influence which this had on the morals of mankind; gives a comparative view of the christian and mohammedan religions, and answers several popular objections against revelation. Among the difficulties of which solutions are offered, is that drawn from the opinion that the negroes are a separate race of men. Mr. B's. solution is this. p. 268.

'It has pleased God to give to all families, or nations, some particular marks, by which they are distinguished from their neighbours. But they differ still farther from those at a great distance in consequence of the heat or cold which they experience; and the climate under which they live. If we take people from the extremes, at a very
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great interval of latitude, and compare them together, they may possibly seem to persons unexperienced quite different beings. But if we approach from the one to the other by degrees, and observe the different nations, who furnish the interval, there will appear a just gradation, and the variation will be found no more, than might be expected from manner of life, and situation. A Dane, Saxon, and Englishman, of the north, will be found in general very similar in feature and complexion. If we descend to the south of France, we shall meet with people less fair: and if we pass to Portugal, the natives will appear upon comparison much darker, and of different features. Cross over to Morocco and Tassilar, they become more and more swart. If we proceed beyond the desert of Zara to the tropic, we meet with people quite black, but with straight and floating hair. Farther within the tropics, and on each side of the line are perfect negroes; people for the most part of similar clumsy and bloated features, and of the darkest hue of any; also with woolly and frizzled hair. The whole of these variations depends upon situation, and climate. The baron de Pauw says therefore very truly—*Que le genre humain ait eu une tige, ou qu'il en ait eu plusieurs, question inutile que des physiciens ne devoient jamais agiter en Europe. Il est certain que le climat seul produit toutes les variétés, qu'on observe parmi les hommes.—Le teint plus ou moins obscur, plus ou moins foncé, des habitants, qui essuient ces différentes températures de l'air entre les tropiques, prouve donc, indépendamment de toute autre démonstration, que le climat seul colorie les substances les plus intimes du corps humain.*—For his opinion he gives very good reasons from the situation and heat experienced by the different nations in those parts.

The Egyptians acknowledged themselves to be of the race of Mizraim; and from that person their country was denominated. They therefore had no connection with the people on the western coast of Africa, nor bore any relation to them. Now we are told, that the natives of the lowest part of Egypt were dark; and those higher up, and nearer the sun, darker: but those of the upper region approached to black, and woolly hair. Hence this characteristic was not confined to any one race of men. This is farther proved by many of the islanders visited by our late voyagers, and particularly from the observations of captain Cook, and Dr. Forster. They speak of a great difference in respect to complexion, stature, and hair, among people of the same place: which they say depended upon their being more or less exposed, and the particular diet which they used. This was observable at Otachite. The latter writer says of the New Caledonians, *They are all of a swarthy colour, their hair is crisped but not very woolly—their faces round, with thick lips and wide mouths.—The inhabitants of Tanna, are almost of the same swarthy colour as the former; only a few had a clearer complexion, and in those the tips of their hair were of a yellowish brown. The hair and beards of the rest were all black and crisp, and in some woolly.—The natives of Mellivillo border the nearest upon the tribe of Monkeys.—The hair is in the greater part of them woolly and frizzled: their complexion is sooty: their features harsh: the cheek bone and face broad.* Captain Carteret describes the natives of Egmont island, as black and woolly bearded.

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He describes another island, where *the people were black and woolly beaded, like the negroes of Africa*. Many more instances might be produced: but these will suffice to shew, that this difference of hair and complexion, and the other anomalies, with which we find it accompanied, are not confined to any particular race of men. For they are to be found among people, that never had any connexion with the coast of Guinea, or Negroland: on the contrary, they are as far removed from it, as any people upon earth can be: whole continents come between.

The variation therefore in respect to complexion, form, and feature depends in a great measure upon the heat and cold experienced, and the way of life to which people accustom themselves. And there are other occult causes, with which we are unacquainted, and by which a variation in the species of all animals is produced. Hence it happens, that people, however distinct, become in time like the natives, among whom they settle, however separate they may keep themselves. This is manifest from a colony of Jews at Cochin, upon the coast of Malabar; who came there according to Hamilton as early as the captivity under Nebuchadnezzar. Thus much is certain, the era is so far back, that they know not now the time of their arrival. The Jews originally were a fair people; but these of whom we are speaking, are become in all respects like the Indians, among whom they reside. They consisted formerly of 80,000 families: but are now reduced to 4000. Mr. Bate, a clergyman, who had a son in the East Indies, made application to have some particulars of their history. *I wrote over to the coast of Malabar, to know what tradition the jews have retained, as to the time of their settlement at Cochin, but had no satisfactory answer. Ezekiel, the Rabbin of the synagogue, did indeed send me a transcript of their copper plate, hung up in their synagogue. 'Tis written in the Malabar language, put into common Hebrew characters; interlined with a literal version in Hebrew; with an Hebrew paraphrase upon that literal version. But I can find no date of their settlement there: only a grant from a Malabar prince called Schirin Perimal, i. e. Prince Schirin, to allow them to settle there, with certain privileges.* Of these jews he farther says, that *they are now grown as black, as the other Malabarians, who are hardly a shade lighter than those of Guinea, Benin, or Angola: And he very truly insists, that this is a discovery, which clearly proves, that the different complexions of the different sons of Noab may be occasioned by difference of climate, air, food, water, or other natural causes.* It is said, in conformity to the account above, that the Portuguese, who have been settled upon the coast of Angola for three centuries, and somewhat more, are become absolute negroes. Of this we are assured by the abbe de Manet, who was in that part of the world in the year 1761; and baptized several of their children. He is quoted by Mr. de Pauw, who gives us this farther information.—*Quant aux descendants des premiers Portugais, qui vinrent fixer leur demeure dans cette partie du monde vers l'an 1450, ils sont devenus des nègres tres-achevés pour le coloris, la laine de la tête, de la barbe, et les traits de la physionomie, quoiqu'ils ayent d'ailleurs retenu les points plus essentiels d'une Christianisme dégénéré, et conservé la langue du Portugal, corrompue, à la vérité, par différentes dialectes Africains.*

The like is mentioned by Mr. Moore in his account of the river Gambia. He takes notice of some of the same nation, who have resided for above three centuries near the Mundingoes, and differ so little from them, as to be called negroes. This however they resent, though they are not easily to be distinguished.

From hence we may be satisfied, that the negroes are by no means a different species of men.

We have no doubt that the public will esteem themselves much indebted to Mr. B. for this able defence of religion; but we may be allowed to intimate, that the work would have been still more valuable if the author had been less sparing of those authorities which he could so easily have produced, on the subject of the authenticity of the canon of scripture. Such references might have been of great use to young persons who wish to obtain a more thorough knowledge of the subject, than can be obtained from popular abstracts.

The profits of this work are given to the society for the propagation of the gospel.

ART. XVI. *A Letter to Mr. Bryant; occasioned by his late Remarks on Mr. Pope's Universal Prayer.* By Percival Stockdale. 8vo. 40 p. Price 1s. Ridgway. 1793.

MR. BRYANT having, in his "Treatise on the Authenticity of the Scriptures and the Truth of the Christian Religion," represented the first stanzas of Pope's Universal Prayer as denoting, that 'all rites of religion, however base, and all idolatry, however gross and shocking, related ultimately to the worship of the one true God;' Mr. Stockdale undertakes to show, that this is an unfair construction of the poet's meaning, and that the leading truths which impressed the poet, and which he meant to impress upon his readers at the opening of his Universal Prayer were, that the idea and belief of the Supreme Being have prevailed in every age and country, under all the different titles which have been applied to him, and the different rites by which he has been worshipped. The propriety of this interpretation, and the agreement of the poet's ideas with the universal history of mankind, Mr. Stockdale has, we think, sufficiently established, though perhaps with more diffusion of language than the subject required.

ART. XVII. *Sermons, by the late Rev. John Drysdale, D. D. F. R. S. Edinburgh, one of the Ministers of Edinburgh, one of his Majesty's Chaplains, and principal Clerk to the Church of Scotland. To which is prefixed an Account of the Author's Life and Character: By Andrew Dalzel, M. A. F. R. S. Edinburgh, Professor of Greek, and Secretary and Librarian, in the University of Edinburgh; and principal Clerk to the Church of Scotland.* In two Volumes. 8vo. Price 12s. in boards. Strahan and Cadell. 1793.

THE author of these sermons, from the account of his life and character prefixed to the first volume, appears to have possessed great personal merit, to have attained considerable eminence in his profession, and to have been endowed with talents, which, had they not been restrained by uncommon diffidence and modesty,

destiny, might have raised him to distinction in the literary world. Of the discourses here published, the learned and ingenious editor (who is also Dr. Drysdale's biographer, and had been many years his hearer) speaks in terms of high approbation. To his testimony is added that of the rev. Mr. Moodie, a minister of St. Andrew's church, Edinburgh, who, in a letter to Mr. Dalziel, gives the following character of the sermons.

Vol. i. preface, p. lix. 'I have read with great care the manuscripts which you sent me. The high respect I entertain for Dr. Drysdale's memory, and the recollection of his friendly attention, to which I was so much indebted in my early years, may render me, perhaps, a partial judge of the merit of his sermons; but I am persuaded I deliver an opinion in which every candid reader will heartily concur with me, when I say that they will form a most valuable accession to those excellent models of pulpit eloquence which our language affords.

'I consider utility as the chief recommendation of a sermon; and this quality Dr. Drysdale's sermons possess in a most eminent degree. They discover throughout a most accurate knowledge of human nature, and breathe a high spirit of piety and virtue, which can hardly fail to transfuse itself into the mind of the reader. The style is every where forcible and impressive, and, at the same time, pure, perspicuous, and elegantly simple, free from all false ornaments and studied refinements, and from every thing that might betoken a light and frivolous mind.

'What I particularly admire is, that unity of design which appears in every sermon. The author, seizing on that view of the subject which promises to lead to the most useful discussion, carries the reader along with him, in a regular and uninterrupted stream of argument, from the beginning to the end of the discourse. He never loses sight of the great end of preaching. While he exhibits the most rational views of the doctrines of religion, he is always careful to illustrate and enforce their practical influence. He discovers uncommon reach and acuteness of judgment, in ascertaining the nature, and the limits of our several duties, in distinguishing genuine virtue from what has only the appearance of it, and in detecting vice under the various forms which it assumes. His reasoning is always persuasive and animated, fitted at once to inform the understanding, and to warm the heart. When he addresses himself to the passions, his style becomes frequently abrupt and vehement; and his mind, full of the importance of his subject, pours itself forth in soliloquy, apostrophe, and the other higher figures of speech, which are never introduced in order to excite surprise, but in which the reader will always find himself prepared to join.—In short, these sermons seem admirably calculated to inspire the mind with high sentiments of piety to God, trust in providence, independence on the world, admiration of virtue, steady and resolute attachment to duty, and contempt of every thing that is base or dishonourable.'

This is evidently and confessedly the language of panegyric, and will, of course, be read with some grains of allowance for the

the partiality of friendship. Nevertheless the eulogium appears to us, upon the whole, well founded. We entirely agree with Mr. Moodie, with respect to the general spirit and tendency of the sermons, the perspicuity, simplicity, and animation of their style, and the unity of design, and clearness of arrangement, with which they are written. As popular sermons, we readily allow them considerable merit; but we cannot accede to that part of the encomium which represents them as discovering uncommon reach and acuteness of judgment in ascertaining the nature and limit of our several duties, &c. We find general topics treated in a practical and interesting manner, but meet with little moral disquisition on particular virtues and vices, and with few attempts to represent their diversified appearances in human life.

The subjects treated of in these discourses are—charity—education—early piety—keeping the heart—the wretched condition of wicked men—the nature of repentance—the danger of delaying repentance—the happy state of the true penitent—the miserable consequence of sensual pleasure—our unsuitness to judge of our own condition in life—the distinction of ranks—trust in God—the sources of delight in public devotion—aspiring after perfection—the doctrines of christianity—self examination—the benefits of redemption—the true spirit of christian example—the peace bequeathed by our Saviour—the imperfection of righteousness without religion—our filial relation to God—the real nature of human life—humility—the uses of affliction—the immortality of the soul—a future judgment—the hope of heaven—the blessings of peace.

The style and spirit of these discourses may be in part seen from the following extract from the sermon on the distinction of ranks, in which the author shows the usefulness and necessity of different ranks and conditions among men. Vol. 1. p. 275.

‘ 1. Men cannot be happy, excepting in the proper exercise of their rational faculties, and the proper direction and exercise of their affections; and, in order to promote such exercise, they must be placed in a situation that gives opportunity for it. In a solitary state, no such opportunity can be found. There, men’s talents are not called forth, and their affections find not their proper objects. Men are evidently made for society, and there only they find a field for the display of all their powers and affections.

‘ In order so the well-being of society, the first thing requisite is, that men possess the means of subsistence, which can be obtained only by human labour and exercise, employed in tilling the ground or traversing the woods and waters in quest of them. God has richly stored the world with food convenient for man; but has, at the same time, wisely and kindly ordained that he shall not have it without labour, and without the application of care and reflection, of skill and industry, of patience and constancy of mind. Thus God Almighty has so disposed of all things, that while men are seeking only the necessary means of preserving their lives, they unavoidably find enjoyment in the exercise

exercise of their activity. They answer, in part, the end of life, while they labour only to preserve it; and this first necessary work of men, must at all times occupy a great proportion of their number; amongst whom, although by nature equal, differences will soon appear, according to the different degrees of judgment, skill, and diligence, which they discover. For the providing of food, clothing and habitation necessary for men, requires the use both of their head and hands; and to prevent confusion, it is evidently proper that different persons be chiefly employed in each of these departments. Hence the distinction of masters and servants; of some to direct, and others to be directed; of some to command, and others to obey; and of *high and low*, and *rich and poor* also, in consequence of the different degrees of their application and success.

2. 'Human society cannot subsist, unless each man's person, and his property, the fruit of his labour, be secure; unless violence, fraud, and injustice, be restrained, and general tranquillity and order be supported. For these purposes, there is a necessity for the institution of wise laws and regulations. The framing of these requires the attention and exertion of men of superior understanding, who are placed in circumstances that allow them to employ their time and thought on this important object, without distraction, arising from the care of their own subsistence. Hence the distinction of senators and lawgivers.

'Again: when laws are once made, they can avail nothing, unless uniformly and steadily put in execution; and for this purpose, particular persons must be set apart, and entrusted with power and authority, to enforce obedience to them. Hence the great distinction of magistrate and subject.

'Farther: as men are apt, from prejudice, from passion, and from mistaken interest, to do wrong; and as good order requires that the persons injured shall not decide in their own cause, and redress their own wrongs, there is an evident necessity for another distinction, to wit, that of judges, who having no interest to pervert their judgment, may decide betwixt the contending parties,—betwixt the highest and the lowest, with impartiality; according to the established laws of the society.

'When men behave worthily in these elevated stations, when all partake of the blessings of their integrity and public spirited care, they unavoidably become the objects of general respect and esteem. Are not all men disposed to admire wisdom, when employed for the purposes of justice and generosity? Are they not forward to express their veneration for these qualities, and to distinguish the possessors of them by every mark of respect? Hence distinctions take place amongst men of another kind than those already mentioned, to wit, outward titles of honour, to preserve the memory of the esteem in which they were held; and places of profit, to promote the comfort and convenience of persons who have deserved so well of the state. These distinctions are the willing tribute of a grateful people to their benefactors, and are cheerfully transmitted from father to son, to be perpetual memorials of their regard for true merit. In consequence

of this transmission of outward honours to the posterity of those who first obtained them as the reward of merit, and the mark of real esteem, it no doubt too often happens that they come into possession of those who have no merit of their own. This consequence, however, cannot justly be complained of as wrong, when we consider the origin from whence it arose,—the just regard due to integrity, wisdom, and public spirit.

It must indeed be acknowledged, that men do not always act agreeably to the end and spirit of the station in which God has placed them. No doubt a member of the supreme council of a nation, though appointed to watch over the public interest, may employ all his time, reflection, skill, and industry, in promoting a private interest of his own, not only separate from, but contrary to that of the public. No doubt a judge may at a time be found, who, through criminal inattention, may mistake the side on which justice lies; or, though he discerns it, may, through corruption of heart, and base partiality, give judgement against it. But shall we, from these reasons, conclude that it would be better there were neither senators, magistrates, nor judges in the land? that all ranks were levelled, that all men might live as they listed, and consequently mere force carry every thing before it? Whatever comes under the management of men, is liable to abuse; the best institutions in the world suffer in their hands; but surely this is not a good reason for suppressing and dismissing them entirely. On account of the good purposes which they are calculated to serve, such abuses of them as cannot, after the most vigorous efforts, be corrected, ought, in reason, to be endured. Whatever degree of just indignation particular malversations in useful office may excite in our minds, it would surely be the height of folly to suppress the office itself. Whatever contempt or indignation we may feel against men who abuse their power, or their wealth, to their own, or their neighbour's hurt, it would surely be very unwise to determine that no man should be allowed to possess more than another, notwithstanding the most manifest superiority of skill and industry; or to determine to do what must render the rights and properties of men altogether insecure. This would be just such madness, as if men should agree to reject the religion of our Lord, because sometimes even this unspeakable gift of God hath been so abused and perverted, as to become, in many places, a dreadful scourge to the human race. It is not from any particular wrong application of any appointment, that we are to form an opinion of its propriety; but from its spirit, manifest tendency, and common effect. Taking this rule for our guide then, we must be convinced that the distinction of *high and low, rich and poor*, among men, is not only very useful, but absolutely requisite for the well-being of human society.

The orthodox system is followed in these discourses; and the writer reckons among the peculiar doctrines of christianity that of the trinity, and of the atonement; but he gives no precise explanation of the sense in which he understands these doctrines, and places them rather in a practical than a speculative point of view.

view. On the whole, though not in any high degree entitled to the praise of originality, these sermons may be properly recommended as well adapted to impress virtuous, religious, and christian sentiments with energy and efficacy upon the mind of the serious reader.

ART. XVIII. *Discourses on Truth; the Importance of it, and the right Way to attain it. To which is added, a Discourse on preaching Christ Crucified.* By S. Palmer. Small 8vo. 122 pages, Price 2s. 6d. sewed. Johnson. 1793.

No one who observes the diversity of opinions which, after all that learned divines have done to settle the true faith, still remains, can doubt that the christian world has much need of a guide to point out *the right way to attain the truth.* Mr. P. has in these discourses undertaken this important office, but rather with a view to furnish the unlearned with practical directions for forming a fair judgment concerning points of controversy, than to provide the learned with axioms of logic, and canons of criticism, by which to regulate their reasoning concerning natural religion, and their researches into the meaning of scripture. There are, as Mr. P. observes, 'certain classes of christians, who though they profess great zeal for the truth, are only zealous for their own opinions, which they have taken up by accident, or upon the authority of other persons, without having impartially examined for themselves; having no just idea of the right of private judgment, or the importance of free inquiry, which are the first principles of protestant christianity.' It is for this class of christians, that these discourses are particularly designed. And they appear to us exceedingly well calculated to do good among them, both because the writer, being himself an advocate for some of the leading points of orthodoxy, such as the doctrine of the trinity and the atonement, will be much more likely to obtain a hearing from such persons, than men of more heterodox principles; and because the rules which he lays down are in general exceedingly useful, and are clearly explained and happily illustrated.

After representing the importance of truth, where, by the way, he appears to us to urge too far the criminality of speculative error, Mr. P. gives the following directions for attaining the truth; that it should be sought diligently and with an earnest desire to find it; that a due regard should be paid to the scriptures of truth, as the only rule; that reason should be allowed its proper use in all our inquiries; that we should not suffer the passions to mislead the judgment; that our inquiries should be conducted with freedom and impartiality; that we should guard against the prejudices arising from education, from personal respect, from antiquity, from novelty, from numbers, from the reputation of certain tenets, or their supposed importance, and from interest; and that we should pray for divine assistance. To these rules are added sundry characteristics of gospel truth, namely, that it is in itself plain, plainly revealed, consistent, honourable to the divine perfections, has peculiar respect to Jesus, is agreeable to common sense, lies in a medium between extremes, and has a good moral tendency and practical influence.

As a general air of candour runs through this publication, we were sorry to meet with any thing so illiberal as the charge of *gross absurdity*

furdity, which in the preface the author casts upon those who are distinguished by the appellation of *rational preachers*, because 'in some of their discourses there is so little appearance of christianity, that not only the mediation, but even the name of Christ is discarded, not a single passage of scripture introduced, and the text itself never mentioned or referred to, after the first reading.' In determining whether a man be a christian preacher, the question surely is, not whether he mention the name of Christ, or quote texts of scripture, but whether his discourses be consonant to the doctrine and spirit of christianity.

ART. XIX. *A Sermon preached in Lambeth Chapel, on Sunday December 2, 1792. At the Consecration of the Right Rev. William Buller, D. D. Lord Bishop of Exeter. Printed by the Command of the Archbishop of Canterbury.* By John Sturges, LL.D. Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty. 4to. 14 pages, Price 1s. Cadell. 1792.

Dr. Sturges is well known as an able and liberal advocate for religious establishments. The subject of this sermon is St. Paul's comparison of the distribution of gifts and offices in the church to the members of the human body, which have all their respective and necessary uses, and all conspire by their union to form a perfect man. This comparison is elegantly applied, first, generally to civil society; and next, particularly to the ecclesiastical establishment of this country. With respect to the latter, Dr. S. rests its vindication chiefly on the utility of such a distribution of ranks, and such a subordination, as may contribute to preserve regularity in the conduct of the clergy, and promote the influence of religion in society. All entrenchments of ecclesiastical power upon the liberty of the people, or the sovereignty of the state, he disclaims. At the same time he thinks it of moment, that the authority of the church should retain sufficient energy for duly administering its own internal discipline.

P. 8.—'However jealous [says he] the laity may be of ecclesiastical incroachments (though the repetition of them becomes every day less probable) it can never be their interest so to weaken the hands of the governors of the church, as to render them incapable of controuling the conduct of its ministers, of making them do their duty, and answer the purposes of their appointment, and of removing causes of complaint which very naturally come from the laity themselves. It can never be the interest of the people at large so to relax the laws, which bind any particular class of men, as to set that class at liberty from its own obligations, and to defeat the purposes for which it is formed. The sort of government to which an army is subject, is a striking exception to the general system of a free country; but it is by no means the public interest to do away this exception, by destroying military subordination. An army is no longer useful, and becomes highly dangerous, the moment it ceases to be implicitly obedient.'

As an instance of a want of sufficient power in the governors of the church to control its ministers, the non-residence of the clergy is particularly insisted upon: and several sensible remarks are made upon the exercise of that branch of episcopal authority, which was intended as a remedy against it.

ART.

ART. XX. *Two Discourses, proposing a rational Method of deciding in the present Disputes on Civil and Religious Subjects.* By Thomas Layton, M. A. late of Trinity College, Cambridge. 8vo. 32 pages, Price 1s. Rivingtons. 1793.

THE author offers these discourses as an effort in the cause of moderation and rational piety. With what propriety, we shall endeavour to enable our readers to judge.

The first sermon, on submission to civil authority, preached on the publication of his majesty's proclamation to suppress seditious writings, sets out upon the principle, that the virtues recommended to our chief regard in the christian religion are of a passive nature, and that it affords no incitement to those more active dispositions, which the world honours with the name of virtues, under the titles of public spirit, patriotism and resistance of evil. From these premises, however, the only conclusion here drawn is, that men ought to submit to that government which promotes the advantage and security of the people; and, it is at the same time admitted that the obligation ceases, when governors so far forget the nature of their office, and the importance of the trust committed to their charge, as to involve their subjects in misery and wretchedness, instead of 'studying to preserve them in wealth, peace and godliness.'

P. 10.—'Under such circumstances, [says the preacher] I say, no law can require a submission to so perverted an authority, nor forbid any fair exertion to regain the people's injured privileges.—In the language of christianity, they are denominated the "ministers of God for our good;"—but if they are not the ministers of good, no principle of reason or religion can require us to reverence and obey them as the ministers of God.—He who derives the motives of his civil obedience from the oracles of heavenly wisdom, will neither be the envious detractor of wholesome authority, nor the venal parasite of unjust dominion:—he will pay a ready obedience to the powers of the world, while they do not interfere nor are inconsistent with the allegiance he owes to the powers of heaven:—he will observe those gradations of duty (if I may so speak) which reason and religion have determined, and whenever they clash, he will resolutely attach himself to the observance of that duty which is enjoined by the highest authority.—While he endeavours to practise that system of virtue, which from the circumstances of the world must be generally of a passive nature, he will be aware that there are certain points, in which it must degenerate into pusillanimity and baseness,—that there are situations in which obedience leads to the perpetration of the worst of crimes, and submission makes us partners in guilt and infamy.—His attachment to the state will be that of an honest and reasonable man, not of a slave and sycophant. He will avoid, as well the servile and wicked extreme of passive obedience to every measure which ambition or tyranny may enjoin, as the arrogant one of calling in question every act of just and lawful policy.—He will be too wise to expect perfection in any human system,—too good to acquiesce in any gross deviation from rectitude, and too cautious and prudent to resign the possession of peace, prosperity and freedom, for imaginary advantages which might never be realized.'

It will not, we apprehend, be easy to reconcile with these liberal sentiments, the passive doctrine which we meet with, both at the beginning, and at the conclusion of this sermon. But the second discourse, preached on trinity sunday, affords a still more striking instance of inconsistency. The preacher, in the opening, insists upon the danger of indolence in religious enquiry, and the importance of a diligent study of the scriptures. The blind and implicit adoption of principles, which men have never considered or digested, in submission to human authority, he condemns as absurd, dangerous and criminal. Yet, while he thus urges the expedience of searching the scriptures, as the only safe and infallible rule of our principles and practices; he advises men of inferior abilities, or confined opportunities for enquiry, to follow implicitly the determination of the majority. 'In our secular concerns [says he] the opinion of the majority is esteemed the truth, and I cannot see, why the same rule should not obtain with respect to our spiritual concerns.' Upon this plan of deciding doubtful points of theology, by counting the number of votes on each side, which, by the way, may often be no very easy task, our author recommends to his hearers a ready acquiescence in the ancient and commonly received doctrine of the trinity, esteeming it their honour to be classed with such characters as Pearson, Bull, Sherlock, Secker, Watts and Doddridge.

ART. XXI. *A Sermon applicable to the present Times, and designed as an Antidote to those dangerous Doctrines now in Circulation tending to the Destruction of all Order and Government. Preached in the Parish of North-Bradley, in the County of Wilts, and published at the Request of the Parishioners.* By the Rev. Charles Daubeney, LL. B. Vicar of the said Parish. 8vo. 27 pages. Price 6d. Rivingtons, 1793.

We have seldom seen more undertaken, and less effected, than in this sermon. The preacher undertakes to settle the foundation of government, and only asserts, in general terms, that government is from God, without explaining in what sense it is so, or offering any reasoning to prove that it has any better claim to a divine origin, than any other useful institutions, which men think themselves at liberty to alter at their pleasure. In order to provide an antidote against the dangerous doctrines of the times, he undertakes to define the terms liberty, equality, independence, and the rights of man; but gives no explanation of them, which either agrees with the ideas of their advocates, or tends, in the smallest degree, to cast new light upon the subject. Concerning *liberty*, all that we learn is, that it is that which best secures men from the evils of licentiousness, and which the laws of society allow, as alone compatible with the general liberty of its members. But what that liberty is, which the law ought to allow as best conducing to the end of preserving order, we are left uninformed. Instead of defining *equality*, the author maintains that no such thing can possibly exist; without paying the least attention to the distinction, so often made, that though men cannot be equal in talents and possessions, they have all an equal right to the secure possession of what they have, and consequently to the choice of those, who are to make and execute the laws by which they are to be governed. *Independence* too, instead

thead of being defined, is asserted to be unattainable. And with respect to the *rights of man*, we are referred to the bible for a refutation of the fallacy on which this doctrine is built, and reminded that, after the flood, 'God set a ruler over every people.'

ART. XXII. *A Sermon, preached before the Mayor and Corporation, at St. George's Church, Liverpool, on Sunday the 30th of December, 1792.* By the Rev. Samuel Renshaw, M. A. formerly of Brazen-Nose College, Oxford. Published at the Request of the Mayor. 4to. 15 pages. Price 1s. Kearsley. 1793.

THE propensity of the jews to return to idolatry being stated in an introduction of disproportionate length, it is in the sequel of this discourse applied to the present times, but with what propriety we do not clearly perceive, to teach us the value of the advantages which we possess, both as members of a happy and well constituted state, and as professors of a pure and perfect religion, and to convince us, how deeply we are interested in protecting the former against the dangerous attempts of rash and unskilful alteration, and the latter against the unwearied and insidious attacks of modern scepticism. Mr. R. is an enemy to innovation, not only because our constitution, on which he bestows a just and animated encomium, invests us with the first and dearest of all political blessings, liberty, but because the mildness and moderation of the present government are such that no innovations are attempted, no new restraints exercised, which can afford the least colourable pretext to confirm or justify alarm.—Having described, in elegant language, the enviable happiness of our present situation, the preacher proceeds, not very charitably, to express a strong suspicion, that the zeal, with which plans of reformation are at present pursued, originates 'in a disposition, which, impatient of the general felicity, would blast the virtue it was unable to emulate, would appropriate to itself the affluence which it has neither industry nor ingenuity to acquire, and bury those resplendent honours in oblivion, the lustre of which serves but to place in a more contemptible light its own worthlessness and demerit:—that is, reducing this flowing period to its plain and simple meaning, the reformers are a set of idle, envious, and worthless wretches, who will neither be happy themselves, nor suffer others to be so.—Such are the returns, with which the public-spirited are repaid for their honest and patriotic services.

ART. XXIII. *A Sermon preached in Greenwich Church, on Sunday, November 4, 1792.* By the Rev. A. Burnaby, D. D. Archdeacon of Leicester, and Vicar of Greenwich. Small 4to. 13 pages. Price 1s. Payne. 1793.

THE calamities of the French nation are, by this preacher, imputed to its infidelity and impiety. For these crimes God is now said to be 'shewing himself to them in all his terrors, to be visiting them in anger, in judgment, and in justice.' Hence the inhabitants of this country are warned of the danger of forsaking the religion of their forefathers, and exhorted to support it both by instruction and example. It may be difficult for us, in any case, peremptorily to pronounce the calamity which befalls a nation to be a judgment from heaven; practical exhortations, however, to reformation and piety, such

such as we find in this discourse, can never be unseasonable, and certainly were never more seasonable than at present.

ART. XXIV. *An Antidote to Rebellion: proving Kingly Government superior to Republicanism; and tending to promote Sentiments of Loyalty, and true patriotic Courage, on Christian Principles.* In a Sermon, by a Loyal Minister of the Church of England. 8vo, 28 pages. Price 6d. Tetbury, Wilton. London, Goldsmith. 1793.

Is loyalty become so rare a thing, that even among the clergy of the church of England the epithet *loyal* is an honourable badge of distinction? In taking to himself this appellation, the author of this sermon certainly casts a most slanderous reproach upon his brethren. His zeal, however, will be a sufficient atonement for the indiscretion; for, against what he meekly calls damnable doctrines, he fulminates the artillery of 'the divine right of kings to sway the sceptre of supremacy;' not, indeed, on his own authority, for he 'confesses his knowledge of political tenures not sufficient to give a positive opinion respecting this *Jure Divino* matter,' but on the testimony of the scriptures, which teach, that 'the kingdom is the Lord's, and he is the governor among the nations.'

ART. XXV. *A Discourse on the Advantages which accrue to this Country from the intimate Connexion which subsists between the several Ranks and Orders in Society.* By Eirenophilos. 8vo. 37 pages. Pr. 1s. Richardson. 1793.

THE text of this discourse, which was delivered on the 10th of June, 1792, but where we are not informed, is taken from St. Mark, chap. ix. ver. 50. 'Have peace with one another.'

In it we are told, that an examination of the history of mankind will induce us to believe, that the calamities which have befallen them are to be ascribed in a greater degree to their 'internal dissensions,' than to all the other causes united; to which they can with any reason be imputed. After lamenting the rivers of blood that have been shed in all ages 'on no better foundation than the gratification of ambition, hatred, jealousy, or some other malignant or disgraceful passion,' the preacher advises his audience, 'instead of drawing visionary sketches of improvement, the attempt of which may be attended with the danger of overthrowing the constitution,' to point out to their friends and neighbours 'the value of the happiness with which they are blessed at present, the danger of its loss, and the little probability there is, that they would be equally happy under any new and precipitate arrangement of the powers of the state.'

ART. XXVI. *Food for National Penitence; or a Discourse intended for the approaching Fast Day.* 8vo. 16 Pages. Price 4d. Johnson. 1793.

THE author of this sensible, well written, and seasonable discourse, proceeds upon an idea which, however obvious, has not always been attended to by preachers, on days of public fasting and humiliation; namely, that the subjects of penitence, on such an occasion, are not so properly the vices of men considered individually, as the *sins of the nation*. The former being, in every ordinary

ordinary service of religion "acknowledged and confessed;" there is, unquestionably, a peculiar propriety in occasionally exercising the public authority to enjoin an act of national penitence, for those crimes which the community commits, and for which without repentance and reformation it must expect to be chastised in its corporate capacity. Several instances of public delinquency this intelligent writer apprehends he discovers in the present national character; and he modestly points them out as proper food for penitence on the fast, the observance of which has been enjoined by royal proclamation.

In the opening, the author rejects, with becoming indignation, the notion of averting national calamities by so insignificant a thing as abstaining from one meal, or adding one service to the religious exercises of the year. Having stated the proper object of such appointments, and taken a general view of the moral evils consequent upon too full a tide of national prosperity, he points out several enormities, which, if suffered to continue, 'will render a day of fasting and prayer in the eyes of God and of reasonable men, a mere mockery of religion.' The first of these is, for a people *politically free*, who have so dearly purchased the inestimable treasure of civil liberty, to aid in forging for others fetters, which they themselves have broken. The second is, for a people *personally free*, from whose country private and domestic slavery is totally banished, to become the instruments by which the poor African is wronged of it. This foul crime, exposed, avowed, undefended, yet still permitted, will, says the preacher, sit heavy upon the soul of Britain, in the day of her adversity. A third national sin is, for a *commercial people*, possessed of the golden chain by which inhabitants of the most remote regions are connected, to become imperious masters to distant countries, drain them of their treasures, and, whenever it suits the interests of a dark policy, involve them in all the horrors of war and famine. In an *enlightened people*, adds the author, it is an heinous national offence to love darkness better than light.

Whether the national sins pointed out by the author were precisely intended by our governors to be the objects of public humiliation, or not, they are certainly just grounds of penitence, and probably were not wholly forgotten in the celebration of the late fast.

ART. XXVII. *A Form of Prayer, to be used in all Churches and Chapels throughout that Part of Great Britain called England, Dominion of Wales, and Town of Berwick upon Tweed, upon Friday the 19th of April next, being the Day appointed by Proclamation, for a general Fast and Humiliation before Almighty God; to be observed in most devout and solemn Manner, by sending up our Prayers and Supplications to the Divine Majesty; for obtaining Pardon of our Sins, and for averting those heavy Judgments which our manifold Provocations have most justly deserved; and imploring his Blessing and Assistance on the Arms of his Majesty by Sea and Land, and for restoring and perpetuating Peace, Safety*

Safety, and Prosperity to himself, and to his Kingdoms. By his Majesty's special Command. Small 4to. 22 Pages. Price 6d. Strahan. 1793.

So little novelty is expected in public services of this kind, that we shall be excused if we pass over this form of prayer without any farther notice, than just to remark the terms under which it characterizes the French nation. The assistance of heaven is entreated against 'an enemy to all christian kingdoms, princes and states, who not having the fear of God before his eyes, trusteth in violence, and delighteth in blood.' In another prayer, they are spoken of as '*unprovoked enemies, who having cast off the fear of God, are labouring to overthrow the religion, laws and government of the world.*' And again, humble intercession is offered for the repentance and conversion of 'men, who following the vain imaginations of reprobate minds have plunged themselves into those horrid cruelties which astonished the christian world.'—Whatever may be thought of the present character of the French nation, would there be either impiety or presumption, in asking, whether the descriptive style be proper for devotion, and whether the language of crimination against their brethren be that which best becomes sinful mortals in addressing their Maker?

ART. XXVIII. *Reflections, moral, and political, on the Murder of Louis the Sixteenth: in a Sermon, preached on that Occasion, on Sunday, February 3, 1793; and published by particular Desire.* 8vo. 58 pages. Price 1s. R. Edwards. 1793.

THIS preacher undertakes '*very calmly* to enquire, what a nation ought to be, upon all the most useful and amiable principles of nature, of reason, and of religion; what has been the character and conduct of a neighbouring nation, and what cause it has to apprehend the avenging visitations of heaven; and, what are the lessons of national instruction it is our duty to collect from their present situation.'—But he is too full of contempt for the French revolution, of abhorrence of the event which is the immediate occasion of this discourse, and of indignation against the authors of it, to be able to prosecute these or any other topics with *calmness*. The whole is a confused and immethodical harangue, much more calculated to inflame than to instruct.

ART. XXIX. *The Rights of God.* By Thomas Scott, Chaplain of the Lock Hospital. 8vo. 90 pages. Price 1s. 6d. or in 12mos. 1s. Jordan. 1793.

THERE is a quaint allusion in the title of this work, which, however it may suit a particular class of readers, will not contribute much to recommend the book to the attention of the public at large. If so novel a title should lead the reader to expect any thing new in the work, he will be disappointed. The author treats, with some fluency of language, several common-place topics, under two leading heads, the rights of God as the creator, providential benefactor, and moral governor of the world; and his rights in respect to his dealings with sinful creatures.

M. D.

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POLITICS.

ART. XXX. *The authentic State Papers which passed between Monsieur Chauvelin, Minister Plenipotentiary from France, and the Right Hon. Lord Grenville, Principal Secretary of State for Foreign Affairs, from 12th May, 1792, to 24th January, 1793, and presented to the House of Commons, January 28th, 1793. 8vo. 92 pages. Price 1s. 6d. Ridgway. 1793.*

THE first seven of these state papers contain the correspondence of Mr. Chauvelin, as minister plenipotentiary from the French king, with lord Grenville. In No. 13, dated Dec. 27, 1792, Mr. C. designates himself 'as minister plenipotentiary from France,' and in that quality demands a categorical answer to the question, 'whether England is to be considered as a neutral power or an enemy?' After this, he proceeds as follows:

'France ought and will respect, not only the independence of England, but even that of those of her allies, with whom she is not at war. The undersigned has therefore been charged formally to declare that she will not attack Holland, so long as that power shall, on its side, confine itself towards her, within the bounds of an exact neutrality.'

'The British government being thus set at its ease upon these two points, no pretence for the smallest difficulty could remain, except as to the opening of the Scheldt, a question irrevocably decided by reason and by justice, of small importance in itself, and on which the opinion of England, and perhaps of Holland itself, is sufficiently known, to render it difficult seriously to make it the single subject of a war. Should, however, the British ministry avail itself of this last motive, as a cause of declaring war against France, would it not, in such case, be probable, that its secret intentions must have been, at all events, to bring on a rupture; and that it made use, at the present moment, of the vainest of all pretences, to colour an unjust aggression, long ago determined upon?

'On this unfortunate supposition, which the executive council rejects, the undersigned would be authorized forcibly to support the dignity of the French nation, and to declare with firmness, that this free, and powerful people, will accept the war, and repel with indignation, an aggression so manifestly unjust, and so little provoked on its part.

'The undersigned has orders to demand a written answer to the present note. He hopes that the ministers of his Britannick majesty will be brought back by the explanations which it contains, to ideas more favourable to the reunion of the two countries, and that they will not have occasion, for the purpose of returning to them, to consider the terrible responsibility of war, which will incontestibly be their own work, the consequences of which cannot be otherwise than fatal to the two countries, and to human nature in general, and in which a generous and free people cannot long consent to betray their own interests, by serving as an auxiliary and a reinforcement to a tyrannical coalition.'

No. 15, dated Jan. 7, 1793, second year of the French republic, is the translation of an official note from the same, to the same, protesting

testing against the Alien Bill, then in its progress through the two houses of parliament, as being expressly contrary to the 4th article of the treaty of navigation and commerce, concluded between the two states in 1786. This was returned by lord G. as inadmissible.

No. 17, dated Portman-square, 7th Jan. 1793, second year of the French republic, is the translation of another letter from the same, to the same, protesting against the stoppage of foreign corn, destined for the ports of France, which is considered as an 'act of perfidy,' and a measure calculated to sink the credit of the English commerce, 'by violating the sacred asylum of its markets.'

No. 24. is the translation of a paper addressed by Mr. le Brun to Mr. Chauvelin, and communicated by the latter to lord Grenville, Jan. 13, 1793; we shall select one short passage from it:

'Now to come to the three points which can alone make an object of difficulty at the court of London, the executive council observe respecting the first, which is the decree of the 19th of November, that we have not been properly understood by the ministry of his Britannick majesty, when they accuse us of having given an explanation *which announces to the seditions of all nations, what are the cases in which they may previously count on the support and assistance of France.*

'Nothing could be more foreign than this reproach to the sentiments of the national convention, and to the explanation which we have given of them; and we did not think that it were possible we should be charged with the open design of favouring the *seditions*, at the very moment when we declare, that it would be *wronging the national convention if they were charged with the project of protecting insurrections, and with the commotions that may break out in any corner of a state, of joining the ringleaders, and of thus making the cause of a few private individuals that of the French nation.*

'We have said, and we desire to repeat it, that the decree of the 19th of November could not have any application, unless to the *single case*, in which the *general will* of a nation, clearly and unequivocally expressed, should call the French nation to its assistance and fraternity. Sedition can certainly never be construed into the *general will*. These two ideas naturally repel each other, since a sedition is not and cannot be any other than the movement of a small number against the nation at large; and this movement would cease to be seditious, provided all the members of a society should at once rise, either to correct their government, or to change its form *in toto*, or for any other object. The Dutch were assuredly not seditious when they formed the generous resolution of shaking off the yoke of Spain; and when the general will of that nation called for the assistance of France, it was not reputed a crime in Henry the fourth, or in Elizabeth of England, to have listened to them.

'It appears that the ministers of his Britannick majesty have nothing to object to the declaration relative to Holland, since the single observation made by them on that subject belongs to the discussion of the Scheldt. It is this last point, therefore, to which we are confined.

'We repeat it, this question is in itself of little moment. The ministers of Great Britain conclude that *it only serves to prove more clearly, that it was brought forward merely for the purpose of insulting the allies of England, &c.* We shall reply with much less warmth and prejudice, that this question is absolutely indifferent to England; that it is of
little

little importance to Holland; but that it is extremely important to the Belgians. That it is indifferent to England it is not necessary to prove; and its trivial import to Holland is evinced by this fact, that the productions of the Belgians pass equally by the canals which terminate at Ostend. Its great importance to the Belgians is proved by the numerous advantages the port of Antwerp presents to them. It is therefore on account of this importance, it is to restore to the Belgians the enjoyment of so precious a right, and not to offend any one, that France has declared herself ready to support them in the exercise of so legitimate a right.

The correspondence between lord Grenville and the minister from France was put an end to by a letter from the former, dated Whitehall, Jan. 24, 1793, commanding the latter in his majesty's name 'to retire from this kingdom within the term of eight days,' and the copy of his majesty's order in council for that purpose, was soon after published in the Gazette.

These state papers seem to have been translated with great haste, and consequently abound with many inaccuracies.

ART. XXXI. *Speech of the Right Hon. William Pitt, on the King's Message, which was delivered in the House of Commons on Friday February 1, 1793.* 8vo. 44 pages. Price 1s. Owen. 1793.

MR. SPEAKER read a message from the king to the house, signifying that his majesty had given orders for laying before them copies of certain papers which had been received from Mr. Chauvelin, late minister plenipotentiary from the most christian king; and likewise copies of an order in council, transmitted by his majesty's command to the said Mr. Chauvelin, 'in consequence of the accounts of the atrocious acts recently perpetrated at Paris;' and that in the present situation of affairs, his majesty thought it indispensably necessary 'to make a farther augmentation of his forces by sea and land, for maintaining the security and rights of his own dominions, for supporting his allies, and for opposing views of aggrandisement and ambition on the part of France, which would be at all times dangerous to the general interests of Europe, but more particularly so when connected with the propagation of principles which lead to the violation of the most sacred duties, and are utterly subversive of the peace and order of all civil society.'

The chancellor of the exchequer then arose, and, having taken a survey of the present posture of affairs, expatiated largely on the horrors that reigned throughout a neighbouring kingdom, and the crimes that had been lately committed in it. He thought that the attention of the house should, in the first instance, be directed 'to that calamitous event, to that dreadful outrage against every principle of religion, of justice, and of humanity, which has created one general sentiment of indignation and abhorrence in every part of this island, and most undoubtedly has produced the same effect in every civilized country.'

After this, he made a variety of observations on the correspondence of Mr. Chauvelin, and reprobated the decree passed by the National Convention on the 19th of November, which he termed

termed 'a direct attack on every government in Europe, by encouraging the seditious of all nations to rise up against their lawful rulers, and by promising them their support and assistance.'

Mr. P. then recurred to the order of the executive council of France relative to the Scheldt, the exclusive navigation of which had been one of the established rights of Holland from the treaty of Munster down to the year 1785.

'To insist [says he] upon the opening of the river Scheldt, is an act of itself, in which the French nation had no right to interfere at all, unless she was the sovereign of the Low Countries, or boldly professed herself the general arbitress of Europe. This singular circumstance was an aggravation of their case, because they were bound by the faith of solemn and recent treaties, to secure to the Dutch the exclusive navigation of the Scheldt, and to have opposed the opening of that river if any other power had attempted it. If France were the sovereign of the Low Countries, she would only succeed to the rights which were enjoyed by the house of Austria. And if she possessed the sovereignty, with all its advantages, she must also take it with all its incumbrances, of which the shutting up the Scheldt was one. France can have no right to annul the stipulations relative to the Scheldt, unless she has also the right to set aside, equally, all the other treaties between all the other powers of Europe, and all the other rights of England, or of her allies. England will never consent that France shall arrogate the power of annulling at her pleasure, and under the pretence of a natural right, of which she makes herself the only judge, the political system of Europe, established by solemn treaties, and guaranteed by the consent of all the powers. Such a violation of rights as France has been guilty of, would be difficult to find in the history of the world. The conduct of that nation, is in the highest degree arbitrary, capricious, and founded upon no one principle of reason or justice. They declare this treaty was antiquated, and extorted by despotism, or procured by corruption. But what happened recently in the last year? This new and enlightened nation renewed her assurance of respecting all the rights of all his majesty's allies, without any exception, without any reservation, so that the advancement of this claim is directly contrary to their recent professions.

After affirming that 'war, whenever it comes,' will be preferable to 'peace without honour, and without security,' Mr. P. concluded by moving an address to the king, in which the commons offer his majesty their heartfelt condolence on the late occurrence at Paris, and re-echo the various clauses of the message, consenting to the proposed augmentation of his forces 'for supporting the just rights of his allies, and for preserving to his people the undisturbed enjoyment of the blessings which, under divine Providence, they receive from the British constitution.'

ART. XXXII. *A Collection of Addresses transmitted by certain English Clubs and Societies to the National Convention of France; the Decree of the Executive Council respecting the Scheldt; and Extracts*

tracts from several Treaties respecting the Navigation of that River; and also certain Decrees of the National Convention, Le Brun's Report, the Speeches of M. M. Cambon, Dupont, and Kerfaint. With several other interesting Papers, tending chiefly to shew the general Views of France with respect to this, and other Countries. To which are added, Extracts from the seditious Resolutions of the English Societies; and a List of those Societies.
4to. 49 pages. Price 2s. Debrett. 1793.

MOST of these addresses and public papers have already been published in the newspapers; we shall, however, make two or three extracts from such as have been more immediately referred to in the two preceding articles.

*'Decree of fraternity, sitting of the 19th of November, 1792.—*The National Convention declare, in the name of the French nation, that they will grant fraternity and assistance to all people who wish to recover their liberty; and they charge the executive power to send the necessary orders to the generals to give assistance to such people, and to defend those citizens who have suffered, or may suffer, in the cause of liberty.

'M. Serjeant—I move that this decree be translated and printed in all languages. This proposition is adopted.'

'Decree of the executive council of France, for the free Navigation of the Scheldt and Meuse, November 16, 1792.

*'Extract of the registers of the deliberations of the provisional executive council of the 16th of November, 1792.—*The executive council deliberating on the conduct of the French armies in the countries which they occupy, especially in *Belgia*, one of its members observed—

'1. That the chains and trammels which till now navigation and commerce have suffered, as well upon the Scheldt as upon the Meuse, are directly contrary to the fundamental principles of natural law, which the French have sworn to maintain.—2. That the course of rivers is the common and unalienable property of all the countries watered by them; that a nation cannot, without injustice, pretend to the right of occupying the channel of a river, and to prevent the neighbouring nations, who inhabit the upper banks, from enjoying the same advantage; that such right is a remnant of feudal servitude, or at least an odious monopoly, which could only be established by force, and consented to by weakness; that consequently it is revocable every moment, and in spite of all conventions, because nature knows as little of privileged people, as of privileged individuals, and the rights of man are always imprescriptible.—3. That the glory of the French republic requires, that wherever the protection of her arms extends, liberty should be established, and tyranny overthrown.—4. That when to the advantages procured to the Belgian people by the French arms, shall be joined the free navigation of rivers, and the freedom of the commerce of these provinces, not only the people will have no farther ground to doubt of their own independence, or of the disinterestedness which directs the republic, but even the nations of Europe cannot then refuse to acknowledge, that the destruction of all tyrannies,

rannies, and the triumph of the rights of man, are the sole ambition of the French people.

‘The council, struck with these powerful considerations, decrees, that the general in chief commanding the French armies in the expedition of Belgia, shall be enjoined to take the most precise measures, and to employ every method which is in his power, to ensure the liberty of navigation and transports in the whole course of the Scheldt and the Meuse. The reading of this resolution was interrupted by numerous plaudits.’

‘*Extract from the Treaty of Munster between Spain and Holland, signed 30th January, 1648.*—Article XIV.—The river of the *Escaut*, (Scheldt) as also the canals of Sas, Zwyn, and other mouths of rivers disembodying themselves there, shall be kept shut on the side of the lands of the states.’

‘The above treaty was confirmed by the treaty of Westminster, between England and Holland, Feb. 9—19, 1674.—Art. VII,

‘Ditto between ditto, March 3, 1677—8. Art. II. (generally).

‘Windfor, between ditto, - - - August, 17, 1685,

‘Whitehall, ditto, - - - August, 16, 1689.

‘Utrecht, ditto, - - - January 29, 1713.

‘Hague, ditto, - - - January 4, 1717.

‘Aix-la-Chapelle, between England, France, and Holland, - - - October 18, 1748.—Art. III.

‘Paris, between Great Britain, France, and Spain, Feb. 10, 1763.

‘And Versailles, between Great Britain and France, Sept. 3, 1783.’

We think this a very useful collection of public papers; but we are far from approving of the spirit with which it is published, as it abounds with a number of cruel, and, in all human probability, unjust insinuations against the popular societies in this country.

ART. XXXIII. *Report of the Committees of General Defence on the Dispositions of the British Government towards France, and on the Measures to be taken. Addressed to the National Convention of France, in the Sitting of January 12, 1793, the second Year of the Republic. Also the second Report, on a Declaration of War with England. By J. P. Brissot, Deputy from the Department of Eure and Loire. Translated from the Copy published by Order of the National Assembly. To which is added, the Protests entered upon the Journals of the Lords House of Parliament against a War with France, by the Marquis of Lansdown, Earl of Lauderdale, and Earl of Derby. 8vo. 35 pages. Price 1s. Ridgway. 1793.*

Mr. Brissot brought in a report from the united diplomatic and marine committees, in which they declared to the convention: ‘1st. That the complaints of the British cabinet against France, are without foundation; 2dly, That, on the contrary, the French republic have well-founded complaints against the court of St. James’s; 3dly, That after having exhausted every means to preserve peace with the English nation, the interest and dignity of the French republic required that they should decree the most rigorous measures to repel the aggressions of the cabinet of St. James’s.’

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‘It was necessary, [he added] that the English nation should be instantly undeceived, in respect to the recent conduct of its government, and that every Frenchman should have full conviction, that in combating it, he supports the cause of justice.’

‘The sentiments excited in England by our revolution have been different in the people, the parliament, and the court. The people displayed joy, the parliament anxiety, the court fear. The well manifested opinion of the people forced the minister to be silent, and his interest engaged him to observe the most strict neutrality in the war which had taken place between France, Austria, and Prussia. In this he found a double advantage; the nation enriched itself in the midst of these disputes, of which she was merely the spectators; and the minister fixed himself more firmly in his place: to preserve this double interest, it was, that the cabinet of St. James’s so frequently declared its intention to observe a strict neutrality towards France; and, in truth, she did so, till the ever memorable tenth of August.

‘The suspension of the king of the French suddenly changed the apparent disposition of the English court; and on the 17th of August he recalled her ambassador, under the futile pretext that his letters of credence were addressed to the king only, as though it had been difficult to have sent him new ones. The minister, Dundas, added that his recall was more conformable to the principles of neutrality of the English court; as though there were any resemblance between neutrality in a war, the event of the 10th of August, and the recall of lord Gower. Henry Dundas still protested the firm resolution of the English court, not to meddle with the internal affairs of France, and yet he recalled the ambassador under the pretext of the revolution of the 10th of August. Was not this meddling with the interior government of France? since it declared disapprobation of its measures. If the cabinet of England had any respect for the independence of nations, it ought at least to have sent back its ambassador at the opening of the convention; for, from the moment all the departments sent deputies to this convention, it was evident, that by this conduct it gave the most formal approbation to the measures of the legislative assembly, and consequently to the suspension of the king. Did the cabinet of St. James’s found its refusal on the abolition of royalty, pronounced by the convention at the opening of its sittings? But the convention having unlimited power, were able to abolish royalty, and substitute a republican government. The cabinet of St. James’s could not refuse to correspond with the new executive council without violating the principle, declared by itself, of the independence of nations, without declaring that it intended to intermeddle in the interior government of France.

After making many severe and pointed attacks on the ‘diplomatic chicanery’ evinced by our ministers in all their late negotiations, and their art in calling forth the clamours of all those ‘who subsist on old abuses,’ Mr. B. enumerates the various provocations offered by them to France: 1st, the refusal to send an ambassador to, or recognize the republic; 2dly, the injurious partiality in respect to the exportation of foreign corn; 3dly, the bill against the circulation of French paper money; 4thly, the marked partiality evinced towards the emigrant priests, and nobles; and 5thly, the alien bill, in express contravention to the treaty of commerce between the two nations. While alluding to the resources of the two countries for carrying on a war, the re-

porter insists, that the public expenditure of England in 1791, after a peace of seven years, amounted to more than seventeen, while its receipts did not exceed sixteen millions: 'thus, [adds he] a greater sum is necessary in England to govern seven millions of people, than in France, supposing ~~us~~ at peace, would be necessary for the wants of twenty-five millions; that is saying, that every Englishman pays three times as much as a Frenchman; it is saying, that England has not one security to offer for the loans she will be obliged to raise in case of a war, since her ordinary expence in time of peace exceeds the ordinary income by near a million: while France has a value of above one hundred and thirty millions sterling in land to offer as a mortgage, and should this be spent, the riches of the soil, and the industry of the inhabitants, offer these immense resources which have long since been consumed by the English ministry.'

We shall not enter into any discussion concerning either the justice or injustice of these calculations, but consign them entirely to the test of futurity.

ART XXXIV. *A Letter to the Right Hon. Lord Grenville, one of his Majesty's Principal Secretaries of State, &c. in which the present State of the British Nation is considered, both positively, and in Comparison with the present State of the French Nation.* 8vo. 104 pages. Price 2s. 6d. Debrett. 1793.

It will doubtless be objected by every man capable of reflection, that there can be no justice in the comparison between a nation enjoying a profound peace, as Great Britain did, at the period when this publication was written, and an infant republic such as France, while struggling against domestic faction, and foreign enemies, and experiencing all the miseries and all the horrors attendant upon a contest against most, if not all the crowned heads in Europe.

We shall present the reader with a picture of our prosperity as delineated by the author of the pamphlet now before us. 'The faculties and the resources of the British nation, at this time, are numerous and valuable; and both in number and in value, they seem to increase constantly.—The great fertility of our soil, may be inferred from the abundance of cattle and of grain with which our markets are supplied; and, perhaps, from the difficulties which the executive power experiences in preventing the exportation of large quantities of the latter commodity.—The high price of land is very sensibly felt by every purchaser.—The improvements recently made by our artists are acknowledged both here, and in foreign countries.—The success of our manufactures appears from the enlargement, and the opulence of our principal manufacturing towns.—The extension of navigation and the advancement of commerce, are evident from the additions made, almost daily, to the custom-house entries of ships, and of mercandize.—The prosperous condition of the public finances, is obvious from the extraordinary amount of the surplus of the revenue, which his majesty stated, in the last speech delivered from the throne, to be such as to afford sufficient ground for hoping, that the expences of the armament then going on, might be defrayed out of it, without any necessity being felt for imposing fresh taxes.—As to public credit, which, except upon the eve of a war, or at a juncture assumed at the

One of a war, always bears a direct proportion to the excess of the revenue over the expenditure, it is now much higher than any one unacquainted with it would conclude it to be, were he to draw his conclusion from a view of the various connections of Great Britain with other countries.—And with regard to our glorious constitution—the prime of all the objects that claim our attention—it appears that the measures lately pursued, first, by the king and his ministers; next, by the two houses of parliament; and then by the great body of the people themselves, have completely removed every species of danger with which it was threatened.—On looking at the church, we see the projects which the nonconformists hoped to be able to, accomplish through the repeal of the corporation and test acts, rendered abortive for a period equal to the ordinary life of man. We see atheism, the twin sister of anarchy, almost every where discountenanced. We also see the bold apostle of socinianism, after being persecuted by fire and Birmingham poniards, for righteousness and republicanism's sake, forced to sit down in sadness, amid his assortment of crucibles, retorts, and receivers; yet, perhaps, not altogether wretched, having it in his power to recollect, that he had been admitted to the high honours of French citizenship, and of French fraternity.—When we turn our eyes to the state, we behold its foreign enemies set at defiance; its domestic enemies disarmed, exiled, or executed; and its domestic friends—the friends of the people—whose efforts are ten thousand times more to be dreaded, at this crisis, than those of all manner of foes, of all manner of descriptions, condemned to a mortifying silence, by the award of every other man in the kingdom;—save only when they seek to preserve themselves from eternal infamy, by endeavouring to justify their very unjustifiable conduct.

We behold in whatever point of view we contemplate the constitution, some of her little clubs of opposers laid prostrate at her feet; and many from among her vast associations of supporters, standing erect, and firm by her side. We behold, in fine, legal liberty—the grand sweetener of human life,—the inestimable birthright of ourselves, and of our forefathers, well secured to us, and likely to be the precious inheritance of our children, and of our descendants to the latest posterity.—To speak more generally of the present state of the nation, it is such as qualifies us alike for the enjoyment of peace and for the prosecution of war;—for tasting the cup of pleasure under the olive's quiet shade, and for executing plans calculated to exhibit the British victor crowned with wreaths of the laurel. It is a state in which little is to be feared, except that insolence which is wont to graft itself upon national prosperity; and to contribute, as it was supposed to do during the American rebellion, to national adversity.'

As a contrast to this description, the present state of France is exhibited to us, and we are told, 'that the Ottoman slave, whom conflagrations terrify; whom the plague consumes; and whom the iron hand of the sultan often oppresses, is yet infinitely more secure of his property, his character, his liberty, and his life, than the most powerful of all the French demagogues. Better serve in Turkey, than rule in France.'

In addition to this, we are informed, that, if a question be introduced into the convention respecting a man's life, 'let him be as guiltless as he can be, he is brought to the bar, without any sufficient space being allowed for preparing his defence; and is arraigned, tried, con-

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demned, and made to pass from the bar—to the gibbet—and thence to the grave, before his friends, who lived within a post or two of Paris, can possibly learn that he has been denounced.' After this bold, and unqualified position, we are the less surprised to find it roundly asserted, that 'equality would be a sort of curse in heaven itself.'

ART. XXXV. *A Letter to the Right Hon. William Pitt, by the Rev. Christopher Wyvill, late Chairman to the Committee of Association of the County of York.* 8vo. 35 pages, Price 1s. York, Todd. London, Johnson. 1793.

Mr. Wyvill was formerly the friend and political coadjutor of the present premier; the public will therefore be anxious to know, in what manner one gentleman, who appears to have adhered strictly to his principles, addresses himself to another, who is accused of having opposed the petty and personal interests of a minister, to the generous and glorious efforts of a citizen.

Mr. W. begins by intimating his intention of preparing for the press a collection of political papers relative to the subject of parliamentary reform, and particularly certain letters and communications received from Mr. Pitt a few years ago, among which is one entitled *heads of a bill or bills for amending the representation.*

The resolutions which were then passed by the popular assemblies on the very defective state of our representation, contained principles on which a moderate, but substantial reformation might have been effected; and when you generously undertook to offer to parliament such a temperate plan as the sense of the people, as far as it had been previously declared, seemed to point to, it had been very happy for the public, and not less so for our hereditary rulers, if that plan had not been rejected by the united opposition of their respective partizans. By the regulations alluded to, the great majority of those persons who had complained to parliament of gross abuses in the representation, would have been completely gratified, because the regulations were in fact their own propositions improved by various modifications, which your superior judgment had suggested. Already your regulations, if then adopted, would have operated nearly to the full extent proposed, and would have amputated in the easiest manner, at the option of the persons concerned, many of the smallest, most venal, or most dependent boroughs, and transferred in an adequate degree, and in due proportion, their surrendered franchises to the great communities of the kingdom, the metropolis, the counties, and the great unrepresented towns. This was a mild, a moderate, and yet an effectual system of reformation; not sufficiently extensive perhaps, in the proposed communication of the right of suffrage, but capable of receiving that extension hereafter, without the least derangement of the system then improved, by admitting decent householders to vote for county members; in the mean time securing a very important improvement in the representation of the people; and yet not only avoiding the hazard of a revolution at that moment, but preventing almost the possibility of such a fearful event in every future period of time.

Convinced of the great utility of this plan, the popular agents declined for some years to press the subject upon parliament; fully confiding in the support of Mr. Pitt whenever the proper moment should arrive. But since 1785 a material change of sentiment has taken place.

place, and various causes have contributed to form the minds of a considerable portion of the people, and to prepare them for bolder, more decisive, but more hazardous schemes of reformation. Some view the former advocate of their cause with distrust, and abandon his temperate plan for the broad principle of universal suffrage adopted by the Duke of Richmond; while others, we are told, avow their partiality for a republican scheme of government, admire the second revolution of France, and would adopt the principles of it at every public and personal risk.

That this enthusiastic zeal for a total, or a very great and dangerous change in the frame of our legislature, may be checked by the rough hand of authority, straining every judicial and military power to suppress discussion and beat down the free spirit of the people; this may be the wish of Mr. Burke and his disciples, but it cannot, I hope, be yours. Every man of humanity must wish to prevent discord and confusion by lenient means; every prudent lover of liberty, must wish to preserve the constitution, not only from external violence and the wild schemes of republican innovators, but from the dangers of internal injury, from those more subtle and more formidable enemies of the constitution, who availing themselves of the present national fervour of royalty, would brand with infamy every man who dares to point out abuses and express his wish for their correction, even on your temperate principles; without which it is plain, that at no distant period inveterate abuses will have become incorrigible.

Mr. W. thinks, that there never was a time when it more behoved the true friends of the constitution to advance in that middle course by which the dangerous extremes of the 'rash leveller, and the unprincipled supporter of every abuse,' may best be avoided.

'Entertaining these sentiments, [adds he] I deprecate a foreign war as evidently tending on the one hand to increase the danger of anarchy and a forcible revolution, and on the other, of arbitrary power and the loss of popular rights; and I wish to recommend to the great, a lenient and conciliatory disposition; to the people, a firm purpose to vindicate their rights in a temperate way, and with as little variation from your propositions as justice and the existing circumstances will permit. For, that your propositions of reform ought strictly to be adhered to, and would alone be completely satisfactory to the public at this time, I cannot venture to assert to you; but with two additions which accord with the principles of your system in the one case, and with those of justice in the other, I do believe they would be fully approved and permanently acquiesced in by the people. The additions I allude to, are, that the unrepresented householders in England, contributing to parochial taxes, be allowed to vote in the county elections, and that elections in Scotland be placed as nearly as possible on a similar footing with those in England.'

After lamenting that the fears of 'aristocratical men' have been wrought up to an extravagant pitch by the 'wild eloquence of the enemy of popular rights,' Mr. W. proceeds to give his sentiments on Mr. Pitt's conduct, both as a minister and a member of parliament. He loudly condemns his 'declaration of hostility' to Mr. Grey's motion for reform, and the uniform system of authority, now harshly and severely exercised, consisting of proclamations branding with one

common mark of infamy, the leveller and the rash republican, and the most orderly and rational reformers, the truest patriots and the best friends of the constitution; of numerous prosecutions tending alike to punish sedition and to suppress the freedom of discussion; of barracks erected in almost every considerable place, calculated equally to intimidate riotous men, and to over-awe and quell the spirit of parliamentary reformation, however pacific, however regular it may have been.' As to the associations which have been the immediate consequence of some of these measures, and which have assumed to themselves the accusatorial power vested by the constitution in the attorney-general or the grand juries of the kingdom, if suffered to proceed in their career, neither discountenanced by government nor opposed by the sense and spirit of the public, 'what would they leave us that is either sweetly confidential in private society, or open, bold and generous in the exertions of public spirited men?' The idea of going to war with the French because they are 'a nation of atheists,' or of avenging the execution of Lewis XVI., is loudly condemned; our right to intermeddle in the internal affairs of any country being expressly denied.

As to the principles of 'liberty and equality,' having been predominant in America, and productive of tranquillity and good order there, for nearly twenty years, it is evident they are not necessarily destructive of the end for which society was formed: the only way to escape the infection of French ideas is to follow the system of neutrality, and adopt the spirit of a moderate reform; opposite measures will probably produce a contrary effect.

'It is from the prevalence of Mr. Burke's politics alone, among the upper classes of society, that the rise of any dangerous disaffection in this country is to be apprehended. To the plain sense of Englishmen, a war commenced with France, on his principles, must appear to be a war on French liberty, to beat down the equitable claims of reformation here, and eventually to destroy every valuable right of the people. Such will be the suspected motives for plunging this country in a war, in which our fleets may be victorious, but in which our successes may be ruinous. For views thus wild and chimerical, the nation, whose wounds received in the late war with America are hardly yet closed up, must prepare to bleed afresh; for objects thus odious and detestable, the industrious classes of the people must forego their comforts; the shoulders already galled with taxes the pernicious consequences of former injustice and folly, must submit again to new and heavier impositions. They will be cheerfully voted no doubt by the faithful commons, but the commons will no longer enjoy the confidence of the public; every vote of credit or supply will then increase the general disgust; and should no greater disaster befall us in the course of hostilities, should nothing unfortunate break forth in Ireland or America, the mere protraction of the war must exhaust the patience of a disabused people. But what may be the contagious effect of French principles, in a country sick of the war of kings, groaning under an intolerable load of taxes, and hopeless of redress from men whom they will cease to consider as their representatives, it is needless to state; to foresee it is easy, to prevent it may become impossible.'

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The perusal of the article now before us, which contains a variety of important observations on the present very critical situation of this country, has afforded us a considerable degree of pleasure, but we cannot forbear testifying our surprise at perceiving the author entertain the most distant idea of the cordial cooperation of a man, by whom he himself, and all the friends of liberty in the nation, have been once already deceived.

ART. XXXVI. *The Example of France a Warning to Britain.* By Arthur Young, Esq. F. R. S. 8vo. Price 2s. 6d. Richardson. 1793.

THE writers, who lately published their sentiments on the recent events in France, have, as we are here told, been so lavish of argument, and so exuberant in theory, that they seem to have relied for success, not so much 'on force of facts,' as 'on ingenuity in weaving curious webs of reasoning.'

'I am inclined [says Mr. Y.] to think the application of theory to matters of government, a surprising imbecility in the human mind; for men to be ready to trust to reason in enquiries where experiment is equally at hand for their guide, has been pronounced by various great authorities to be in every other science the grossest folly. Why the observation should not extend to the science of legislation, will not easily appear.

'My personal pursuit for a long series of years, has confirmed me in the habit of experimental enquiry: I have observed on so many occasions the fallacy of reasoning, even when exerted with great force of talents, that I am apt, whenever facts are not clearly discerned, to question rather than decide; to doubt much readier than to deliberate; and to value the citation of one new experimented case in point, more than an hundred brilliant declamations. Having resided a good deal in France during the progress of the revolution, to which I was for some time a warm friend; having passed through every province of the kingdom, examined all her principal manufactures, gained much instruction relative to the state of her commerce, and attended minutely to the situation of her people: it was natural on my return to England, to consult with attention the legislative acts of the new government, and to procure by correspondence and conversation with persons on whom I could depend, such intelligence as was necessary to enable me to satisfy my curiosity concerning the result of the most singular revolution recorded in the annals of mankind.'

After this introduction, the author proceeds to investigate the present situation of the French, under the heads of government, personal security, and security of property. In respect to the first of these, he observes, notwithstanding so many hundred books and pamphlets as have been published in praise of an edifice erected on the Rights of Man, 'that it has brought more misery, poverty, devastation, imprisonment, blood-shed and ruin on France, in four years, than the old government did in a century.' The state of the nation respecting the second (personal security) is dispatched in a few words, 'there is no such thing.'

As to the third (security of property), it is asserted, that the citizens are driven away, 'not through guilt but horror,' and, being then pronounced emigrants, their estates are confiscated.

Such are here said to have been the melancholy consequences of the French revolution, and they are attributed to three prominent features 'in the new system of *soi-disant* philosophers:—1. Personal representation;—2. The Rights of Man,—and 3. Equality.

After execrating the idea of the first of these, and affirming, that the exercise of the second might be found much sooner in Constantinople than in Paris, Mr. Y. speaks thus of the third.

'As to equality, the last support of the French system, it is too farcical and ridiculous to merit a serious observation—it is worthy only of *monseigneur Egalite!* who has wasted three hundred thousand pounds a year, in order to stand on record the first fool in Europe, and to give the better part of his countrymen occasion to call that assumption great impudence; for he who was below all, can be *equal* to none. A genius who sacrificed the first property of any subject in Europe, and the name of Bourbon, to become the subject of debate in an assembly of taylor, stay-makers, barbers, and butchers, whether he should not be banished from that country which he had disgraced by his crimes!

'The equal right of all citizens to equal laws, was declared in the first constitution; the new equality of the convention, therefore, means something more. Equality of right, to equal justice;—that in the law all are equal;—this equality was decreed by the constituent assembly, and clearly ascertained to be the law of the land; the new declaration of equality must therefore mean something more, or it meant nothing; if equality of rights were only in contemplation, why call the year 1792 the first year of equality? A clearer proof cannot be desired, that the equality of 1792 was not the equality of 1789; let the writers and speakers who assert the term in the two points to mean the same thing, reconcile the absurdity if they are able. To the apprehension of common understanding, property was glanced at; that the French populace so understood it, there is abundant proof indeed, for propositions were immediately made for the equal division of wealth, and received in a manner that left no doubt of the measure being perfectly to their taste; and these propositions have been carried into execution much more than commonly admitted in England.

'But the curse of these principles of equality is, that they never can allow tranquillity to be the inheritance of a people: supposing it possible for a country, infected with such doctrines, to be well governed, such good government will infallibly generate wealth and inequality; and by consequence the necessity of new civil wars and confusion to restore the equality which would for ever tend to variation: thus, under such fine spun principles, peace could never inhabit; tranquillity would be banished, even by the merits, supposing there were any, of the system; and new arrangements of property would be periodically to make, at the caprice and tyranny of those who, possessing nothing, would
look

look to confusion as their support, and to anarchy as their birth-right.'

We shall here present our readers with *the regal evils of France* as contrasted with the *republican cures*.

'Land taxes the evil;—cure—seizing the land that paid them;

'Feudal quit rents paid by the estate of the people the grievance—remedy—seizing the estate itself of the nobility and clergy.

'A deficit of fifty-six millions in the revenue, the *misfortune*;—covered—by a new deficit of three hundred millions.

'Ten millions of royal paper, the *complaint*;—three thousand millions of assignats, the cure.

'A national debt of three hundred millions, the malady;—one of nine thousand millions, the *remedy*.

'Marie Antoinetta *condemned* for the follies of a necklace—Mademoiselle Theroigne *applauded* for leading prisoners to slaughter.

'The arbitrary government of Lewis XVI.—changed—for the despotism of Marat.

'Drawing men for the militia, the *cruelty*;—forcing them into volunteer *corps*, the *favour*.

'Lawyers and suits, the *misfortune*;—cure—the summary jurisdiction of the lanthorn.

'Twenty-five millions, the expence of one king, the burthen—one hundred and fifty millions, the charge of seven hundred kings, the *ease*.

'Seven prisoners in the *bastille*, the grievance—Seven thousand in the municipal dungeons, the *cure*.

'Trial by jury instituted—and one thousand two hundred throats cut in one night, in trial by pike.'

The author now before us praises the present 'patriotic associations,' deprecates the thought of a reform at this moment, and in order to obviate every idea of political tergiversation from his former sentiments thus apologizes for his present conduct: 'but in attempting to give expressions inadequate to the indignation every one must feel at the horrible events now passing in France, I am sensible that I may be reproached with changing my politics, my "principles," as it has been expressed;—my principles I certainly have not changed, because if there is one principle more predominant than another in my politics, *it is the principle of change*. I have been too long a farmer, to be governed by any thing but events; I have a constitutional abhorrence of theory, of all trust in abstract reasoning, and consequently a reliance merely on experience, in other words on events, the only principle worthy of an experimenter.'

With all due deference to Mr. Y.'s knowledge, we imagine that he is not only peremptory, but premature in his decisions, for until France has been relieved from a combination of the crowned heads of Europe, and allowed to settle into a permanent government, the result of her new principles, the grand and novel experiment she is now making cannot be termed complete.

ART.

ART. XXXVII. *A Letter to a foreign Nobleman, on the present Situation of France, with Respect to the other States of Europe.* By E. P. Pictet, Citizen of Geneva. 8vo. 103 pages. Price 2s. 6d. Hookham and Carpenter. 1793.

Mr. Pictet ridicules the idea of a 'pure democracy' being calculated for the government of any state, however narrow its extent, and evinces the most sovereign contempt for those demagogues who lead the 'misguided citizens' of his own or any other country. After lamenting that the people of France have been conducted 'step by step, from one degree of guilt to another, through a regular succession of the most atrocious villanies,' and expressing his astonishment, that no man was found among them possessed of sufficient courage and personal consequence to form an union of the discontented, and check the progress 'of general disaffection,' he delivers his opinion on the conduct of Mr. Necker.

'Above all, how culpable is that minister, so puffed up with his own vanity and conceit, whose equivocal conduct must have made him suspected of concealing some sinister views, if his well-known character did not screen him from the imputation! Proud of a disinterestedness, which his affluent fortune rendered of little difficulty, he fondly imagined that a vain parade of words would command an influence over members, with whom he was wholly unacquainted; and neglected those numberless advantages, which his situation afforded him, of securing a majority in the assembly. Too confident of his own powers to take any steps of prevention, and destitute of the intuitive sagacity that should characterise a statesman, he could not perceive that his *compte rendu*, his book on the finances, his several disputes with Mr. Calonne, and the wrong measures of his predecessors, had so agitated the public mind, that nothing could prevent a total subversion of the state, but a firm and a decided conduct, which would have ensured the respect and obedience of the people. But he was too tenacious of his place to perceive the moment that presented the only resource of saving the monarchy; to persuade his master to quit Versailles, and overawe the factious, by putting himself at the head of those subjects, on whose fidelity he could still rely.'

It is thus that Mr. P. expresses himself relative to Geneva:

'However plausible may be the idea that has gone forth, and which even your excellency, perhaps, may have entertained, that the pestilential source which gave rise to those deplorable systems, that so fatally poison the peace of Europe, exists in my unhappy country: I cannot dissemble my indignation, when I hear my countrymen stigmatised with the reproach of being the advocates and apostles of the revolution. The explosion may have been hastened by those political disputes with which Geneva has been agitated from the beginning of this century. . . . It is not improbable but the American war has matured an evil, which, in my opinion however, owes its real origin to very different and more preponderating causes.

'It is indeed considerably indebted for its success to the unremitted exertions of the Clavieres, the Bidermans, the Grenus, and other Genevese of that stamp, who are now become its leaders, or its most zealous satellites. Banished from Geneva in the year 1782, the objects of universal contempt and detestation, they never ventured to

appear

appear again in their native country ; or if they returned, the public indignation did not suffer them to fix their habitation there. But the revolution has furnished them with the means of playing their favourite part, and armed them with those powers of wreaking their vengeance against those honest citizens whom they regard as their personal enemies. To this insatiable thirst of revenge I attribute the storm now impending over us ; and I am much afraid that nothing will appease their rage, but the introduction of those bloody scenes amongst us, of which Avignon and the Comtat have exhibited so tremendous a spectacle. But with the exception of these desperate wretches, and some of the lowest dregs of the people, I can assure your excellency, that the revolution has made on the minds of our best men, those whom we can truly call patriots, and their families, a just and lasting impression ; and even the majority of those who have been recently admitted into the class of citizens, have invariably entertained the same opinion of it.'

Since this was written, a new revolution has taken place in Geneva, which proves that the author now before us was not critically correct in his opinion concerning the political sentiments of his fellow-citizens.

Mr. P. concludes his tract, by delineating the 'outline of a philosophical history of the late extraordinary events on the continent.'

ART. XXXVIII. *The Resolutions of the first Meeting of the Friends to the Liberty of the Press, December 19, 1792. Also the Declaration of the second Meeting, Jan. 22, 1793, written by the Hon. Thomas Erskine : to which is added a Letter to Mr. Reeves, Chairman of the Association for preserving Liberty and Property ; by Thomas Law, Esq; late one of the Committee of that Society.* 8vo. 27 pages. Price 6d. Ridgway. 1793.

THE resolutions of the first meeting of the friends of the liberty of the press have already appeared in all the newspapers. Mr. Erskine states in the 'declaration' agreed to at the second meeting, that the peculiar excellence of the English constitution, 'in which indeed the value of every government may be summed up, is, that it creates an equal rule of action for the whole nation, and an impartial administration of justice under it.'

'From these master principles [continues he] results that happy, unsuspecting, and unsuspected freedom, which for ages has distinguished society in England, and which has united Englishmen in an enthusiasm for their country, and a reverence for their laws.

'To maintain this fearless tranquillity of human life, the prime blessing of social union, the power of accusation was not given to *uninjured* individuals, much less to *voluntary, undefined, unauthorized* associations of men, acting without responsibility, and open to irregular and private motives of action ; but was conferred upon the supreme executive magistrate, as more likely to look down upon the mass of the community with an unimpassioned eye ; and even that wisely placed trust guarded and bridled by the personal responsibility of those officers by which the crown is obliged to exercise its authority, and in the higher order of crimes (which on principle should extend to all) guarded once again by the office of the grand jury, interposed as a shield between the people and the very laws enacted by themselves,

' These

• These admirable provisions appear to be founded in a deep acquaintance with the principles of society, and to be attended with the most important benefits to the public, because, tempered again, and finally, with the trial by the country, they enable the English constitution to ratify the existence of a *strong, hereditary, executive* government, consistently with the security of popular freedom. By this arrangement of the royal prerogative of accusation, so restrained and mitigated in its course, the crown becomes an object of wholesome, but not dangerous jealousy; which, while it prevents it from overstepping its constitutional limits, endears the people to one another from the sense of the necessity of union amongst themselves, for the preservation of their privileges against a power dangerous to remove, but equally dangerous to exist, unobserved and unbalanced. Under this system, making allowances for the vices and errors inseparable from humanity, state accusations, *in modern times*, though sometimes erroneous, have not often been rash or malevolent, and the criminal, under the weight of the firm hand of justice, has been supported by the indulgent fraternal tribunal of his country. But under the circumstances which assemble us together, all these provisions appear to be endangered.

After pointing out the constitutional mode of bringing offenders to trial, and to punishment, Mr. K. proceeds thus:

• But when without any state necessity, or requisition from the crown, or parliament of the kingdom, bodies of men voluntarily intrude themselves into a sort of partnership of authority with the executive power; and when from the universal and admitted interest of the whole nation, in the object or *pretex*t of such associations, the people (if they continue to spread as they have done) may be said to be in a manner represented by them, where is the accused to find justice among his peers, when arraigned by such combinations? Where is the boasted trial by the country, if the country is thus to become informer and accuser?

• Where is the cautious distrust of accusation, if the grand jury may themselves (or some of them) have informed against the object of it, brought in the very bill which they are to find, and subscribed for the prosecution of it? Where in the end is the mild, complacent, relenting countenance of the jury for trial—that last consolation, which the humanity of England never denied even to men taken in arms against her laws, if the pannel is to come seeking from the vestry-rooms, where they have been listening to harangues concerning the absolute necessity of extinguishing the very crimes and the criminals, which they are to decide upon in judgment, and to condemn by their verdict?

• But if these proceedings must thus evidently taint the administration of justice, even in the superior courts, where the judges from their independence; their superior learning, and their further removal from common life, may be argued to be likely to assist juries in the due discharge of their office—what must be the condition of the courts of quarter sessions, whose jurisdiction over these offences are co-ordinate—where the judges are the very gentlemen who lead those associations, in every county and city in the kingdom, and where the jurors are either their tenants and dependents, or their neighbours in the country, justly looking up to them with confidence and affection, as their friends

and

and protectors in the direction of their affair? Is this a trial by an English court and jury? It would be infinitely more manly, and less injurious to the accused, to condemn him at once without a hearing, than to mock him with the empty forms of the British constitution, when the substance and effects of it are destroyed.'

This very spirited declaration is followed by a letter from Mr. Law, formerly a member of the committee, to Mr. Reeves, chairman of the association for preserving 'liberty and property against republicans and levellers,' in which Mr. L. expresses his disapprobation and abhorrence of the custom lately introduced, of receiving and acting upon anonymous information, as well as of the inquisitorial mode of concerting prosecutions with the officers of the crown.

ART. XXXIX. *The Patriot. Addressed to the People, on the present State of Affairs in Britain, and in France. With Observations on Republican Government, and Discussions of the Principles advanced in the Writings of Thomas Paine.* 8vo. 76 pages. Price 1s. Edinburgh, Dickson. London, Nicol. 1793.

THE author of this pamphlet, which is written with a considerable portion of ingenuity, presents us with a description of the flourishing and happy situation of Great Britain as contrasted with the present miserable and melancholy state of France, and then triumphantly exclaims with the poet,

'Look now on this picture, and on this *.'

After predicting that the government of the American republic will be soon changed, and treating Mr. Paine's calculations with much asperity, he concludes thus:

'Friends and countrymen,—This nation has now, for above an hundred years, enjoyed an uninterrupted course of public felicity, such as the history of mankind has no where else exhibited. It has risen to greatness by the strength and energy of its constitution: a system which philosophy is proud to trace through all its springs of operation; where each part is nicely adjusted to the production of the great object for which it is constructed,—the happiness of the people. Liberty, security, strength of character, humanity, learning, wealth, and peace, are the blessings which it yields to us, and ours, and by which approving providence has ratified the deed of our ancestors in the revolution settlement. This great system was then finally guarded against the encroachments of power, without being arrested in the progress of improvement. We have enjoyed a race of sovereigns, attached from principle to liberty and the laws; and he who now wears the crown of these realms, has a claim, which even faction cannot contest, to that most dignified of all appellations, the father of his people. His piety to God, his domestic virtues, his strict decorum of manners, oblige us to add to our allegiance the tribute of our esteem; while his reverence for the laws, his approved attachment to the cause of freedom, and his inviolable fidelity to the constitution, render our loyalty to the monarch the pledge of security to our rights.

* Shakespeare's Hamlet.

• It

‘ It is one of the excellencies of the British constitution, that it is calculated to form the public character of the sovereign; to make him love it, to associate inseparably in his mind the ideas of prerogative and of privilege, instead of ever beholding them in contrast; and to cherish in his heart the sole ambition of leading free-men under the banners of the law.

‘ The happy state of man in political society, is under limited monarchy—mixed government—the British constitution.’

ART. XL. *The political Adventures of Harry Humorous and Timothy True Blue, with an Ode, by the latter, to the Crown and Anchor Association. Being a Touch on the Times. Including an affectionate Appeal to the brave Seamen and Soldiers. Inscribed to the Right Honourable Edmund Burke.* 8vo. 94 pages. Price 1s. 6d. Harrison and Co. 1792.

THE whole of this pamphlet, has the same burden as the chorus in the concluding ode, viz. ‘ God save the king!’

ART. XLI. *A Bill presented to the House of Lords by Lord Rawdon; intituled an Act for amending the Law of Imprisonment on Mesne Process; for better regulating the Law and Practice of Bail; and for the Relief of unfortunate, and the Punishment of fraudulent insolvent Debtors.* 8vo. 40 pages. Price 1s. 6d. Ridgway. 1793.

IT is at length generally acknowledged, that an act of parliament is at present wanting, in order to empty our crowded jails, to ease the situation of honest, but unfortunate debtors, to restrain the rapaciousness of the harpies of the law, and to contribute as much as possible to the security and relief of the suffering creditor.

‘ The following is the preamble, and principal clauses of the bill brought in by lord Rawdon, and which, with some few additions and amendments, we hope to see speedily converted into a law.

‘ Whereas it is found by experience, that the present law and practice of arrest and imprisonment on mesne process, of bail, and of imprisonment in execution, require amendment in sundry particulars, for the purposes of protecting defendants and unfortunate debtors, advancing the remedy of plaintiffs and creditors, and detecting and exposing dishonesty: *May it therefore please your majesty, that it may be enacted; and be it enacted by the king's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, &c. &c.* 1. That from and after the—day of——no person shall be held to bail upon any process issuing out of any superior or inferior court, where the cause of action shall not amount to twenty pounds and upwards.

‘ 2. That so much of all acts of parliament as authorize the arrest and imprisonment of defendants in certain districts and jurisdictions where the cause of action amounts to less than twenty pounds, are hereby repealed.

‘ 3. That the proceedings in all debts amounting to twenty pounds or upwards, shall be in conformity to acts passed in the 12th of George I. and 19th of George III.

‘ 4. That

* 4. That every person who shall be arrested as a defendant on *mesne process*, where the sum or sums indorsed on the back of the writ or process, shall not exceed 500*l.* may upon such arrest before being committed to prison, deposit, or pay into the hands of the sheriff, under sheriff, &c. a sum of money amounting to the sum or sums indorsed on the back of the writ, and one hundred pounds more, if the sum or sums so indorsed shall amount to one hundred pounds or upwards, and fifty pounds more, if the sum or sums shall not amount to one hundred pounds; and in every such case, the defendant shall be delivered out of custody, in the same manner as if he or she had given a bail bond for her appearance in the action.

* 5. That a prisoner may insist on being immediately carried to such gaol or prison as he or she may be sent to by virtue of the writ or process; and the officer shall be obliged, at the expiration of ten days, to carry all prisoners to their respective jails.

* 6. That in order to prevent frivolous and vexatious arrests and imprisonments, all persons taken into custody upon *mesne process*, shall be delivered from the same in consequence of an application to any of the judges, upon filing common bail, unless the plaintiff shall have made oath, that the defendant made use of fraudulent means, in order to acquire credit, or that there is reason to suspect that the defendant intends to abscond or withdraw beyond the jurisdiction of any of the courts of England, or conceal or convey away his, or her effects, &c.

* 7. That all persons arrested on *mesne process*, who shall be proved to be truly insane, shall be discharged on finding common bail.

* 8. That all persons in such a state of sickness as to render it dangerous to move them from the place where they are arrested, shall be allowed to remain in their apartments a certain number of hours, according to circumstances, and a longer time shall be granted on exhibiting the affidavits of a physician, &c. before a justice of the peace, until application shall have been made to a judge.

* 9. Special bail may on due notice justify themselves at a judge's chambers, in the same manner as in open court, and such bail may be there received, without the consent of the plaintiff or plaintiffs.

* 10. That all prisoners on *mesne process* on making oath of being unable to defray the expence of their necessary subsistence, shall receive four shillings and eight pence on every Monday in every week, and unless the plaintiff or plaintiffs, &c. shall agree to the payment of the same, the defendant shall be discharged out of custody.

* 11. That all prisoners who may be supercedable shall be delivered out of custody.

* 12. That the rules of the King's-Bench, and Fleet prison shall cease.

* 13. That in order to prevent a creditor from having an absolute power of detaining a debtor in prison, after having given all the satisfaction his or her circumstances will allow, part of the act passed in the 32 George II. shall be repealed.

* 14. That lists of all prisoners who may have continued in custody as debtors in execution, for six calendar months, shall be published

in the London Gazette on the first Saturday of every month, with the sum or sums for which each stands charged in execution annexed.

‘ 15. That all debtors in execution for sums amounting to upwards of 300l. shall apply by petition to the lord high chancellor, &c. who is hereby empowered to administer the proper relief.

‘ 16. That the discharge of all insolvents liberated under this act, shall be holden sufficient to discharge the said insolvents out of custody, for all debts, due or demandable previous to presenting their respective petitions; but this shall not be meant to affect the execution of creditors, against estate or effects.

‘ And 17. That all persons who shall give an account of themselves with intent to deceive, or who shall have concealed themselves, or absconded, or departed out of the kingdom, &c. shall be imprisoned for such space of time as the court may think fit, set in and upon the pillory, or transported, according to their sentence, &c.’ o.

P O E T R Y.

ART. XLII. *Modern Manners, a Poem. In two Cantos.* By Horace Juvenal. 4to. 32 pages. Price 4s. Evans. 1793.

HAS this writer the modesty to insinuate, by the name he has assumed, that he unites in himself the powers of the two most admired satirists of antiquity, Horace and Juvenal? If so, it is our duty to inform him, that he neither possesses the easy and polite gaiety with which the former

— circum præcordia ludit,
Callidus excusso populum suspendere naso;

nor glows with that “noble fire” of virtuous indignation, with which the latter every where censures vice. But if he will be contented with the moderate praise of having marked with some degree of attention, and satirized with some portion of the *vis comica*, several of the present fashionable follies, thus much will be allowed him. The modern absurdity of attempting to represent the sports of the field upon the stage, is ridiculed with spirit in the following lines. P. 22.

‘ Let GENIUS soar to FAME’s sublime abode,
While *folly’s* children tread the beaten road,
While littlest husbands sleep ’till noon arrives,
And modish lovers,—flirt with modish wives;
When modern dinners are serv’d up at nine;
And modern epicures can scarcely dine,
Ere, to assist digestion, they repair,
The raptures of a *midnight chase* to share!
The chase! not like the common stile of things,
Such as are made for *sportsmen*,—and for *kings*;
But where, in rows, “thrice feather’d” *belles* resort,
With waxen tapers to illumine the sport!
Where *reynard* hears, *on boards*, the death-wing’d hoof,
And flies to cover,—’neath a *canvas roof*;
Where city crows, and booted bucks repair,
To elbow, ogle, see the world,—and swear!

To

To beat the boxkeepers, and cry *encore*,
To vote that INCHEALD's *moral* plays' a bore,
With well splash'd legs to rush into the box,
Disturb the audience, and cry,—'where's the fox?'
'This is *the thing* by JOVE!—why this is *fun*,
We'll have a *row* before the night is done!

O ye box lobby heroes!—men of shops!
Bravoes in *bucksin*!—HANNIBALS at *bops*!
Did ye but know what wretched things ye are,
Despis'd by men,—and laugh'd at by the fair,
You'd shrink to grubs, from grubs you'd fade away,
The short-liv'd *insects*,—of a *short-liv'd day*!

The poem concludes with a handsome compliment to a certain great man, who

—'grown prudent, learns the way
To live content on forty pounds a day.'

Upon which fashion

'Cries, vulgar! wretched! what, his horses gone!
His giants, jockeys, grooms, and phaëton!
What, no more charming breakfasts, fete champetres,
Where epicures consume what folly caters;
No dinners, serv'd with elegant expence,
Where frothy flat'ry serves for solid sense;
No racing, betting, driving, or cajoling,
No sycophantic smile each loss consoling,
No levees, liv'ries, guards, and crowded halls,
No bawling catches,—and no catching BALLS,
Sweet scenes! of dancing, singing, eating, drinking,
Of every rational delight,—*save thinking*!

'Shall *prudence* and *propriety* supply
The vacant chair of *PRODIGALITY*!
Must *fashion* yield at last to *honest worth*,
And *VIRTUE* claim precedency of *BIRTH*!
Shall HE, whom I have nurs'd with so much art,
Consult, *at last*, the feelings of his *HEART*!
Spurn all my lessons, laugh at all my skill,
And tell the world that *FASHION* counsels ill?
Since *Conscience* dares affect such winning graces,
How few of *fashion's* tribe will shew their faces!
Oh direful change! 'twill spread throughout the nation,
And modest *MERIT* *Lord it over FASHION*!

ART. XLIII. *An Address, in Verse, to the Author of the Poetical and Philosophical Essay on the French Revolution.* 4to. 12 pages. 1s. Owen. 1793.

THE poetry of this address is by no means despicable: of its spirit the reader will judge, when he is told, that the author makes Mr. Burke the British Ulysses, and Mr. Courtenay the British Thermites; and that he can find nothing in Courtenay's verses but dullness, and nothing in the harangues of Sh——n and G——y but nonsense.

ART. XLIV. *A Poem on the late tragic Event of the French King's Death: conveying an Address to the surrounding Kingdoms; the emphatic Parting of the King with his Family; Soliloquies of the Queen respecting the Circumstances before, at, and after, the Execution; the supposed Death of her Daughter; concluded by a short Dialogue between the Dauphin and a female Attendant.* Small 4to. 23 pages. Price 1s. Vernor and Hood. 1793.

A FEEBLE attempt to fall in with the popular impression, on the tragic event of the execution of Lewis XVI., in which the writer must rely more for the success of his verses on the horrid particulars which he minutely represents, than upon his powers of versification, or of poetical description.

ART. XLV. *Every One has his Fault. A Comedy, in Five Acts, as it is performed at the Theatre Royal, Covent-Garden.* By Mrs. Inchbald. The third Edition. 8vo. 114 pages. Price 1s. 6d. Robinsons. 1793.

As a faithful copyist of nature Mrs. Inchbald may be allowed, both from her former publications, and from the present comedy, to possess considerable merit. She excels more, however, in representing the serious and tender, than the gay and humourous. In the present play the pathetic parts are certainly the best. The characters of *Mr. Irwin* and *lady Eleanor Irwin*, though by no means new, are supported with great propriety; and their situations, with the sentiments and passion which these produce, are such as to afford the spectator all the luxury of sympathy. Not that the comic characters are destitute of humour. *Mr. and Mrs. Placid*, though in truth little more than *Jerry Sneak* and his wife in higher life, enliven the piece. The character of *Harmony*, though founded on an idea which was perhaps never realized in the extent here represented—that of a benevolent man, telling *white lies* to put other people in good humour with themselves and one another, and to forward his own generous designs, is nevertheless conceived and executed with boldness and spirit, and has a considerable share in the merit of the play. The plot affords sufficient business, without confusion; and the language is throughout easy, correct, and well suited to the characters. It is not easy to detach any scene from the piece, as an extract; but we promise our readers much pleasure in perusing the whole.

NOVELS.

ART. XLVI. *The German Gil Blas; or the Adventures of Peter Claus. Translated from the German of Baron Kuegge.* 3 vols. 12mo. 780 pages. Price 9s. sewed. Kearsley. 1793.

THE German Gil Blas resembles the Gil Blas de Santillane in the variety of its characters; but is much inferior to it in wit and humour. The hero of this piece is conducted through many surprizing adventures, in which he meets with persons who exhibit a great diversity of temper, habit, and manners; and these are abundantly sufficient to keep awake the reader's attention, and render the performance interesting: but he displays little of that gaiety, which enlivens the

the French Gil Blas, or of that drollery, by which the latter so frequently excites mirth and laughter.

Peter Claus, the son of a shoe-maker, being early left an orphan, is taken under the protection of a lady of quality; passes in succession through the different occupations of a valet, a common soldier, a quack-doctor's attendant, an author, and a comedian; on a sudden is, against his inclinations, united in marriage to a handsome rich and amiable woman; is admired and applauded as a musician; obtains the place of secretary to a nobleman; is made director of finances by means of a Bologna lap dog; is honoured with the order of knighthood; falls into disgrace through female jealousy and intrigue; and retires with his family to a country estate, where he finishes his days in peace. An epifodical tale is introduced, highly extravagant and improbable; in which are interwoven some strokes of political satire.

The part which we shall select as a specimen is taken from our hero's adventures as a comedian, in which the author introduces a description of theatrical life, and a critique upon the character of Polonius in Hamlet. VOL. I. P. 254.

'It is a good thing to be light-hearted; for is it not useless to afflict ourselves at what cannot be remedied? The whole philosophy of an adventurer consists in meeting every event with the same degree of carelessness; it is a practical philosophy, ever consoling, and proved by experience to be a restorative balm to the man who determines to enjoy the present moment, and has been equally effectual in every age, from Alexander the Great to Cartouche the Great. It now offered me a salutary remedy against the vexation I experienced. "What," said I, "if imitating Reyerberg, I entered the lists of Roscius? I am a man of considerable talents, proper for all parts; and what's more, play on the violin, so that occasionally I may be employed in the orchestra. How agreeably would my friend be surprized to find me in the same occupation which he has so lately embraced." Sudden resolutions are frequently best; and after giving some time to sorrow for the loss of my money and works, I repaired to the celebrated Schroeder, entreating him to give me a trial in the part of *Clavigo*.

'My vanity was not a little offended, I confess, when this man, instead of being flattered with the idea of producing at his theatre a nurseling of the muses, of merit equal to mine, questioned me particularly on my origin, manners, and acquaintance. "Unhappily," added he, "the greater number of our managers, whether from ignorance, or carelessness to the public, take so little care in the choice of their subjects, that they permit men without education, greedy of gain, and born of the very dregs of the people, to set up for actors; composing their company of reduced valets, debauched stewards, and discharged waiting maids. Are those proper persons to purify the taste of a city? to re-animate the zeal for virtue, and to afford the citizen a moral and rational amusement? If every man is to be admitted who is not hunch-backed, or crooked-legged, though ignorant of the purity of language necessary in the profession, stranger to science, unacquainted with the different manners in life, and those of other nations; destitute of all idea of poetry and harmony, negligent in his attitudes, dress, and behaviour, without knowledge of mankind or experience, having never felt the passion he means to express, and to-

tally ignorant of that virtue which he should represent as amiable ; inebriated when he performs Seneca or a misanthrope ; gloomy when he acts the benevolent friend of humanity ; and having represented *Osardo* on the stage, sells his wife to an Englishman after the play. Doubtless, if such people are admitted as actors, the theatre cannot be a school to mend the heart. But shame be to such characters, who attempt to become actors, and yet greater shame to those who protect them. I know what I owe to myself and to the public, and would prefer having but six actors who felt the importance of their situation, rather than to engage forty at the same expence, of the above description. The opinion I have formed of you is advantageous ; your features are in your favour, though even your writings should have been the offspring of want rather than genius. But deliberate thoroughly before you embrace so hazardous a profession ; you are unacquainted with the difficulties you have to encounter, the humiliation you must undergo ; in vain is a man accomplished, or a perfect comedian, the stage lays him open to the criticism of the greatest blockheads, who consider him only as a hired buffoon. The profession is accompanied by public disdain ; or should you be happy enough to be esteemed sufficiently to gain you admittance to the tables of the great, and pretended connoisseurs, they only invite you to flatter their pride ; so that, upon the whole, you will not find in a theatrical life the satisfaction you have promised yourself.”—He continued speaking to me for a long time to the same purpose, giving me the most unanswerable reasons why I should decline my project ; but as opposition ever serves to strengthen our inclinations, I more firmly entreated him to give me a trial ; he at length reluctantly consented.

‘ The day fixed for the representation of *Clavijo* arrived ; I had thoroughly studied my part, and already began to feel the difficulties of the art to which I had now devoted myself. The rehearsals made me comprehend the importance of a thousand little circumstances, which I had before regarded as trifles, all tending to shew the difficulty of success ; but, thanks be to the care and instructions of the manager, the public received me with tolerable satisfaction. I was immediately engaged at the theatre, though in an inferior line ; for the critics at Hamburg are among the most difficult. I trembled for my friend, who had only played at Mannheim, where the taste is not so refined.

‘ The first character I played after my admittance was the old councillor in *Hamlet* ; in this part, however conformable to my talents, I found some difficulty ; for though we may add greatly to the merit of a part, it is very possible we may fail in the attempt, if we are unacquainted with the character in its full extent and smallest minutiae. Perhaps some of my readers may peruse with pleasure my observations on this singular personage, formed by the creative genius of Shakespeare. Hamlet is perpetually throwing ridicule on the old councillor, who, when he talks to the king or queen, advances the most ridiculous and silly things, yet when he takes leave of his son Laertes, he gives him the most wise and prudent counsels, thereby shewing his knowledge of the world. His children love him tenderly, and bewail his death with the most unfeigned sorrow. Thus apparent contradictions originate entirely from the want of skill in the actors, who usually give the ridiculous and wild discourse of the old man
with

with a cold seriousness, thus committing the greatest of absurdities. He is a skilful and artful courtier, who well knowing the unworthiness and duplicity of the king, feels the danger of his situation, which he wishes to relinquish without offence; he therefore plays the buffoon in the presence of the king and queen, fatiguing them with ridiculous *bon mots*; thus avoiding a serious explanation on the malady of the young prince. He appears to wish to be thought a tiresome chatterer, that in case the project of the king to unite Hamlet with Ophelia, his daughter, should fail, he might be excused from the weakness of his understanding; he acts uniformly according to the circumstance; at court all he says is folly; thus he performs the buffoon, without being in reality such; and the actor should perfectly understand how to distinguish the assumed from the real part of his character. In his house, and in the bosom of his family, his discourse possesses dignity, understanding, warmth, and sensibility. The performance of this character absolutely requires the observations I have been making, and which, if neglected, the feelings of the audience revolt at the poet for sacrificing a man of so little importance. It is for his dissimulation, duplicity, and timidity, that he is punished; had he been really a fool, he never would have experienced the fate the poet has allotted him.

* This digression may prove, that we ought never to neglect a part, however unimportant it may appear. The highest characters are painted in the strongest colours, and are frequently less difficult to perform than simple confidants which do not interest us. The first inspire and animate by degrees the actor, however destitute he may be of sensibility; the spectator, equally inflamed by the passions which he sees represented, is not in a state to judge whether he is too warm, or carries the resemblance beyond the bounds of probability. The confidant, on the contrary, must not only be a respectful hearer, but also a tender friend; for a length of time obliged to remain silent and motionless, he must suddenly become interested and warm (though heaven knows how) when the moment arrives that he is to appear concerned for the hero; the critics deeming him unpardonable, if he appears less moved than the spectators. They never consider, that it is difficult to preserve the same interest for what we have so often seen represented, read, and studied; particularly when the zeal of the actor is not encouraged by applause; and who ever knew or heard a confidant applauded?

* Heroes of the theatre, and ye critics, warm to condemn, pay some little attention to these slight observations; they are not mine, but those of nature. How often have I shuddered under the absurd opinion of pretended connoisseurs, who imagine that they purchase for three livres the right of praising or condemning, according to their caprice, both the poet and actor!

The style of the translation is sufficiently correct.

BOOKS FOR YOUNG PEOPLE.

ART. XLVII. *Elementary Dialogues, for the Improvement of Youth.*
By J. H. Campe. Translated by Mr. Seymour. Illustrated with
Sixteen

Sixteen Copper-Plates. Small 8vo. 192 pages. Price 3s. sewed. Hookham. 1792.

THE author of the original work, of which this is a translation, is a celebrated German, who has devoted his attention principally to the theory and the practice of education, and has written other treatises upon the subject. His plan in the present work has at least the merit of originality. It is, by the help of familiar instances, explained in conversations, and illustrated by plates, to give children a clear idea of the several powers and operations of the human mind, and furnish them with a correct explanation of the meaning of such metaphysical terms as are in ordinary use. As the design is new, we cannot explain it so well as by a short quotation.—The tutor surrounded by several pupils having taught them that the soul is rational, because it can perceive distinctly what produces a thing, and what a thing produces, that it has an idea of cause and effect—the dialogue proceeds as follows: p. 36.

* *Tutor*.—Undoubtedly you have already remarked the causes of several effects. For example, it rains at present; whence does the rain proceed?

* *Charles*.—From the clouds.

* *Tutor*.—What then are the clouds?

* *George*.—The cause of rain.

* *Tutor*.—And what is rain?

* *John*.—An effect of the clouds.

* *Tutor*.—And how do you call the power or faculty of the soul which gives you a conception of this?

* *All*.—Reason.

* *Tutor*.—Very well. Here is a print which may serve to remind you of this faculty of the soul. It represents a rainbow, and that lad is endeavouring to discover the cause of it.

* *George*.—What has he got in his hand?

* *Tutor*.—A triangular glass called a prism. When the glass is turned to the sun, so that the rays of the latter pass through it, they are divided into seven parts, each of which appears of a different colour, in the following order; violet, indigo, blue, green, yellow, orange, and red. Now the lad observes the same colours in the rainbow; and as he has remarked, when one appears, that there are humid vapours, or drops of rain in the air, he concludes from thence, that the sun-beams, in passing through them, are divided in the same manner, as when a prism is opposed to them. To be the better assured of this, he presents to the sun a glass full of water, and beholding with pleasure behind the glass, the same colours which had appeared behind the prism and in the rainbow, he is convinced that the rainbow is an effect of the sun-beams and watry vapours found in the air. He has therefore distinctly perceived the cause of the rainbow. And to what faculty of the soul does he owe this perception?

* *James*.—To his reason.

In a similar manner are explained in these dialogues, the powers of judgment, memory, imagination, and instinct; the passions and affections; and the doctrine of the soul's immortality.

The author's plan appears ingenious, but promises more than perhaps it is able to perform. Researches into the nature and operations of mind are certainly among the last labours of philosophy, and lie far

far beyond the reach of children. All that can be done by such methods as are here proposed is, to explain to children the meaning of certain abstract terms which must be brought into use long before they can study metaphysics. And perhaps they will learn this with better effect, and with less hazard of mistake, by attending to the casual use and application of these terms in conversation and reading, than from any formal attempt to define and illustrate them. The rage for early instruction is certainly carried too far, when the nursery is converted into a hot-bed for philosophy, and boys and girls are made metaphysicians.

ART. XLVIII. *Letters and Conversations between several Young Ladies on interesting and improving Subjects.* Translated from the Dutch of Madame de Cambon, with Alterations and Improvements. 12mo. 414 pages. Price 3s. sewed. Dilly. 1792.

MADAME de Cambon wrote, in Dutch, two useful books under the titles of the *Young Grandison*, and the *Young Clarissa*, which, however, had no very intimate connexion with Richardson's histories of Sir Charles Grandison and Clarissa Harlowe, but were intended to convey to young minds, in the pleasing form of dialogue, instruction chiefly of the moral kind. The former of these works has been already translated, with considerable alterations*, and the latter is now given under a title which entirely detaches the work from the English *Clarissa*, and with some slight variations from the original.

These letters and conversations, which are written in an easy unaffected style, are adapted not so much to communicate useful information to the understanding, as to fix good impressions upon the heart; and this purpose they are well adapted to answer. The conversations are sufficiently connected by incidents to fix the attention; yet the narration is not suffered to come forward as the principal object; it is only made use of as the vehicle to introduce moral sentiments and precepts. The book might very properly be introduced as a work of entertainment among young ladies at boarding-schools, as, without the least hazard of teaching them any thing improper, it might serve to correct some of the false notions which too frequently find their way into such seminaries.

ART. XLIX. *The Female Mentor, or select Conversations.* In two Volumes. 12mo. Price 6s. sewed. Cadell. 1793.

MISCELLANEOUS entertainment and instruction are here presented to the public under a new form. A select company of friends are supposed to meet once a fortnight, and each to bring something towards the common stock of information or amusement; for example, some biographical anecdotes, some historical relations, an essay on some subject, or a copy of verses. Under the notion of a selection from these contributions, we find in these volumes;—the character of Servin, from Sully's Memoirs; a sketch of the life of Fenelon; reflections on anger; an account of the oracle of Delphos, from the travels of the younger Anacharsis; a tale of an old man and his dog,

* Anal. Rev. Vol. VIII. p. 463.

from Marmontel; instances of benevolence, with an essay on the same subject; remarks on novels; sketches of the characters of celebrated queen consorts of England; observations on learned ladies; Fenelon's maxims of female education; the history of Margaret of Anjou; an account of the lake of Zirnitz, in Carniola; strictures on the character of Imogen; life of the countess of Hainault; character of madame de Sevigné, drawn up by madame de la Fayette; essay on modesty; remarks on the study of nature, from Stillingfleet on the Œconomy of Nature; a letter on dancing; an essay on contentment; on music; a letter on marriage; and observations on dissipation.

These pieces, which are selected with judgment, and, as far as they are original, are drawn up with classical neatness, may afford such young ladies as have a turn for reflection an improving as well as agreeable amusement for a leisure hour.

ART. L. *The Fugitive of Folly; intended as a representative Sketch of the Progress of Error, from Youth to Manhood; in a Miniature of modern Manners, with Hints for the Regulation of the Police, &c. &c.* By Thomas Thoughtless, junior, Esquire. 12mo. 152 pages. Price 2s. 6d. sewed. Adams. 1793.

THIS piece is not adapted to gratify the modern rage for anecdote and scandal; but it may answer a much better purpose. It contains an account of the hazards which young men who give themselves up to dissipation run, from the base tribe of money lenders, who are ever watching an opportunity to precipitate the ruin of inexperienced and thoughtless youth, under the pretence of supplying their necessities. The arts of these pells of society are faithfully delineated, and the ruin almost necessarily attending a life of dissipation and extravagance is feelingly represented, by one who appears to have himself passed through the several stages of error and wretchedness, and to have been the *fugitive of folly* which he describes. The piece is evidently written in haste, and under the strong impulse of distress.

ART. LI. *Mental Improvement for a Young Lady, on her Entrance into the World; addressed to a favourite Niece.* 12mo. 132 pages. Price 1s. 6d. Lane. 1793.

IN the form of letters, some familiar advice is here given to young women on the prudential and moral topics of good temper, conduct and conversation, forbearance, chastity, truth, employment of time, amusements, and religion; but the hints are too slight and superficial, and the language in which they are expressed too inelegant, to give the piece a right to be ranked in the higher order of elegant and useful productions for the benefit of young females. O. S.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES AT GOTTINGEN.

The author of the memoir, to which the prize was awarded on the 24th of november last [see our Rev. Vol. xv. p. 108], appears to be Mr. Mannert, teacher of the school at Nuremberg.

ART. II. Berlin. *Beobachtungen und Entdeckungen aus der Naturkunde, &c.* Observations and Discoveries in Natural Philosophy : by the Physical Society of Berlin. Vol. iv. Parts III. IV. 632 p. 3 plates ; one of them coloured. 1791

The pieces contained in Vol. iv. P. III. of this publication, to which we have been indebted for many excellent papers, are 1. Description of a new species of water tortoise, with remarks on some little known foreign species : by prof. J. G. Schneider. 2. New observations on the Siberian topaz and beryl : by U. F. B. Brückmann. 3. On the red lead spar of Siberia : by J. B. Bindheim. 4. Brief information respecting the ponderous stone of Pengilly in Cornwall : by Mr. Klaproth. 5. Observations of Saturn in 1789, 90 : by Mr. Schröter. 6. Remarks on the serpentine mountain in lower Silesia : by Mr. Karsten. 7. Remarks on the variation needle : by Mr. von Hahn. 8. Remarkable observations on deer : by count Mellin. The count sawed off the horns of a stag just above the pearls, immediately after he had polished. The stag went to rut, but the hind did not conceive. He performed the experiment three years following, with similar consequences. The fourth he left the horns, and the hind had a young one. The count gives some reasons why the sawing off the horns has not always the same effect. 9. Addition to the history of hermaphrodites : by Mr. Scriba. The subject was a sheep.

In part iv. we find first the plans and rules of the society as improved July 26, 1791, with a list of the members : then the following essays. 1. Mineralogical and chemical observations on some Siberian lead ores : by J. J. Bindheim. The experiments relate to a brown lead ochre, a white lead spar, a gray diaphanous lead spar, and a vitriolated lead. 2. Oryctognostic sketches of the history of tin : by Mr. Karsten. 3. Description of a conductor, that at the same time answers the purpose of an electroscope : by Dr. J. P. Pelisson. 4. Extract of a letter from Mr. Prevost to Dr. Pelisson, containing Montgolfier's opinion on the rain-wind, so called because it seems to depend on the water falling from the clouds. 5. On the place of the diamond in the mineral system : by prof. Lew. Rousseau. 6. On the rotation of Venus, and two variable spots in the moon : by Mr. Schröter. 7. Description of two new fishes : by Dr. Bloch.

Jen. Allg. Lit. Zeit.

MEDICAL JURISPRUDENCE.

ART. III. Tübingen. *Einige Fälle aus der gerichtlichen Arzneykunde, &c.* Some Cases in medical Jurisprudence: by Dr. Eman. Gottlieb Elvert. 8vo. 164 p. 1792.

The difficulties in the science of medical jurisprudence are not few, and to contribute to their removal is rendering an essential service to mankind. Of late much has been written on the subject, and this must be added to the number of useful publications on it. The cases it contains are 1. A child murdered. 2. Another found dead. 3. A drunken woman beaten to death by her drunken husband. 4. A case of impotence. 5. A woman supposed to be bewitched. 6. A madman selfaccused of bestiality. 7. An account of an epidemic fever.

Jen. Allg. Lit. Zeit.

ART. IV. Königsberg. *Materialien für die Staatsarzneykunde und Jurisprudenz, &c.* Materials for Medical Polity and Jurisprudence. 8vo. 173 p. 1792.

Dr. Metzger, already well known for his publications on forensic medicine, is the author of this valuable collection, which contains five cases, that came before different courts. A supposed murder: a supposed child-murder: a remarkable child-murder: a poisoning with white vitriol: and another with arsenic. To these are added remarks on the passages of a sketch of a new code of laws that relate to medical polity.

Jen. Allg. Lit. Zeit.

P H Y S I O L O G Y.

ART. V. *Lettre de M. Valli, &c.* Letter from Mr. Valli, on animal Electricity.

Journal de Physique.

The following are the results of some new experiments. 1. To excite shocks in frogs just killed one single metallic conductor is sufficient. It is not necessary to coat either the muscle or the nerve. I employ scissors made of a bad kind of steel with success. Gold, silver, lead, copper, tin, in general produce no effect. 2. The animal electricity passes through glass or sealing wax, if those substances be filled with the matter of heat (*feu*). 3. Water too much heated, or in a state of ebullition, disperses the electricity so as to destroy its phenomena. 4. Excess of cold deprives water of the property of conducting the fluid in question. 5. The prepared paws of dogs, cats, or rabbits, remain immovable when I make part of the chain. 6. Having plunged the diaphragm of a dog into a vessel of water, in such a manner that the phrenic nerve, previously coated, reached to the outside of the vessel, I was able to excite weak contractions in the muscle, by touching the coating with a shilling or a guinea, and applying a finger of the other hand to the surface of the water. 7. A metallic wire covered with sealing-wax throughout its whole length ceases to be an exciter when the vitality of my frogs begins to fail: which proves, if I be not mistaken, that electricity passes on the surface of conductors. 8. Tying the nerves near the muscle prevents the animal electricity from continuing its course. The ligature opposes the same obstacles to artificial electricity. 9. If a known quantity of electric fluid be determined

determined to the crural nerves of a frog, one of which has a ligature at some distance from the muscle, and the other remains in its natural state, the movements will be more evident in the leg of this side than in that of the other. 10. When the artificial electricity is extremely weak, it excites the irritability of the muscles of that leg only of which the nerve is at liberty. Yet I can obtain movements in the other leg, by putting its own electricity in circulation. This experiment perhaps furnishes us with a criterion for estimating the power of the animal electricity. For example, if 5, 6, or 7 degrees of artificial electricity be insufficient to produce movements, yet they can be excited by the natural electricity, we may say this is stronger than the given quantity of 5, 6, or 7 degrees. 11. The excitement produced in the limbs of animals by the known method, instead of destroying their irritability, maintains it. An experiment will make me more clearly understood. I prepare one wing of a fowl, or one paw of a dog, or cat, and make the usual experiment. Half an hour afterwards I coat the other wing, or another paw, and have recourse to my exciter: but this wing, or this paw, will give no sign of electricity, though the parts before subjected to the experiment still continue to tremble and move.

C H E M I S T R Y.

ART. VI. *Hameln*. Prof. Hermbstadt having opposed and contradicted different opinions and assertions of Mr. Welter, the latter gentleman informs us, that he delays answering the prof. only till he has made some new experiments, and repeated others necessary for the purpose. In the mean time he maintains: '1st, that quicksilver completely calcined, and freed from *hygroscopic* water by incandescence, yields no dephlogisticated air when it is reduced: but, 2dly, that incompletely calcined; or, 3dly, completely calcined, but not freed from hygroscopic water by incandescence; or, 4thly, heated red-hot, but badly kept; or exposed to the air; or moistened with water; it yields water and air.'

Jen. Allg. Lit. Zeit.

NATURAL PHILOSOPHY.

ART. VII. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc, on Gravity. *Journal de Physique.*

Mr. de L. begins with observing, that, although terrestrial may be distinguished from general physics to a certain point, considering the latter as furnishing the former with a small number of laws, attested by constant experience, and admitted by all philosophers, such is the concatenation of causes in nature, that they cannot be distinguished with marked precision, and we know not where to place the boundary to prevent physical theories from losing more or less of their certainty, copiousness, nay and of their evidence, though at bottom they are true. The laws of gravity and cohesion are sufficiently established to be admitted in terrestrial physics in their common signification, without occasioning doubts, and even without risk of error, if strictly observed. Chemical affinities, considered as general phenomena, also appear to require only a particular determination of their laws in detail, as successively furnished by experience: though these laws are already so complex, that it would be useful for us to be

enlightened by their causes, to prevent our falling into mistake. When, however, we come to expansible fluids, their modifications, and the different actions they exert, phenomena which must be intimately connected with general causes in nature, we are astonished not yet to find a precise definition of these fluids, or determination of their general laws, established as a common code amongst philosophers. This, affecting precisely that class of substances about which philosophers are at present chiefly engaged, is one principal cause of their disagreement, and a grand obstacle to the progress of true knowledge. At the time when air and fire were considered as elements, and elasticity like that of a spring was attributed to them, the science of terrestrial physics was so vague and confined, that this idea of elasticity was on a par with most other common opinions concerning nature; and philosophers employed the expression, till a more intimate acquaintance with facts should give them ideas more clear. Experience and observation have since that period made as much progress as might have been expected: but natural philosophy, that science of which it is the province to account for the phenomena of nature, has not advanced with equal step. At present expansible fluids occupy the attention of all, yet the vague idea of elasticity is retained as a character of their class, whence many phenomena that proceed immediately from the nature of these fluids are assigned to other causes, which throws in the way of our researches much obscurity. A precise definition of the nature of expansible fluids is one of the objects which ought at present most strongly to engage the attention of philosophers, as a mean of preserving them from mistake concerning causes whilst they advance in the discovery of facts.

From this, after calling to the remembrance of the reader his Researches concerning the Modifications of the Atmosphere, introductory to his mentioning Mr. le Sage, as a philosopher to whom he was indebted for his ideas concerning the cause of gravity, Mr. de L. proceeds to develop the system of that gentleman: a system on which Mr. le S. has employed his attention near fifty years, but which, embracing a vast field of experiment and calculation, his health has not yet permitted him to lay before the public, desirous as he was, that it should not appear till he could establish it on immoveable foundations. At an early age, Mr. le S. was struck with the consideration, that, wherever the causes of motion or of tendency to motion are immediately known to us, we perceive actual impulse. From this foundation he has constructed his theory. His fundamental hypothesis is: 'corpuscles excessively small move in a right line, in every direction, with extreme rapidity.' The rest of his system consists only in geometrical determinations. He determines, for instance, the magnitude of these corpuscles, comparatively with the smallest pores of bodies; their velocity, compared with that of light for example; the distance of those which succeed in the same lines, compared with the diameter of the earth; the distance of their parallel files, compared with the magnitude of the atoms that compose sensible substances: and all these determinations are deduced from phenomena. Proceeding, by analysis and analogy, from phenomena in which the agents are best known, to phenomena of the same kind the agents in which recede farther and farther from our observation, Mr. le S. has extended the idea of mechanical causes to the most general phenomena:

mena : and thus he has reduced all the science of natural philosophy to that sole truly simple and intelligible principle of mechanics, the inertia of impenetrable extension (*étendue*).

I come now, says Mr. de L., to such part of this system as I can exhibit with the least difficulty, in order to bring it to that point where it connects with my own researches in experimental philosophy.

The corpuscles abovementioned moving all ways, it is evident, that every sensible point of that portion of space which we call the universe is traversed in every direction, at every sensible instant of time : so that these points may be considered as centres, at which corpuscles arrive from all sides, as particles of light arrive at them from all the stars. Now in the system of Mr. le S. these corpuscles in motion produce, mediately or immediately, all the physical phenomena of the universe. To begin with the greatest immediate effect of this mechanical cause, gravity, let us suppose, that, beside these corpuscles, there exists in all space but one sole atom belonging to sensible substances. This atom, occupying one of those sensible points, at which corpuscles arrive from every side, will be struck by them on every part, and of course will remain sensibly immoveable. Now if a second atom should come afterwards to exist at a sensible proximity to the other, it is evident, that each of these will protect the other from the shocks of those corpuscles which strike it on the outer surface. The atoms, therefore, will receive fewer shocks on the surfaces they present to each other, and consequently they will be impelled toward each other by the sum of the exterior shocks which are not compensated by interior ones. Thus already the idea of attraction vanishes before an idea simply mechanical. It has been discovered, that the velocity with which bodies move toward each other increases in an inverse ratio of the squares of their distances ; and this law will be found perfectly conformable to the proportion of corpuscles intercepted at different distances in the system of Mr. le S. The second law of gravity, that bodies attract each other in the ratio of their mass, appears at first sight incompatible with the system of Mr. le S. : but on a closer examination it will be found otherwise. If a second atom be placed by the side of one of the former, the single one will keep off from this as many corpuscles as it did from the other ; whence they will both move towards it with the same force as the first atom did. But this atom will keep off as many corpuscles from the single one as its fellow does ; whence the single atom will move, in a line intermediate to one drawn from its centre to the centre of each, with double the force it had before. This force will indubitably be increased exactly in proportion to the number of atoms placed side by side. It will seem a specious objection, no doubt, that in any given mass many of its component atoms will be in one line, and consequently on this system can act but as one. Yet this objection will vanish, if we allow the porosity of bodies to be such, as Mr. le S. has demonstrated it may be, that in a globe as large as the sun the atoms placed about its centre are struck by these corpuscles sensibly as much as those on its surface ; so that the quantity of corpuscles stopped in these vast bodies (whence their gravitation towards each other arises) may bear so small a proportion to that of the corpuscles which traverse it, that the same quantity arrives sen-

sibly to each of its component atoms, wherever situated; and thus gravity may be so nearly in the ratio of masses, that astronomy has not yet been able to discover a want of accuracy certainly attributable to a defect of this law. This part of the system of Mr. le S. supposes, it is true, degrees of littleness and velocity of the corpuscles and of the porosity of bodies, with such an extent of space, as startle the imagination: but our ideas of magnitude, of velocity, and of time, have nothing absolute; and as to space, far from being able to assign its limits, we conceive the whole universe, as far as we have any knowledge of it, however immense it appear to our imagination, is but a single point in it.

M E T E O R O L O G Y.

ART. VIII. *Lettre de M. Pictet, &c.* Letter from Mr. Pictet, Professor of Philosophy at Geneva, and Member of the Royal Society of London. *Journal de Physique.*

Fath. Cotte, in determining the mean temperature of the climate of Paris [see our Rev. p. 117 of this vol.], had taken the means of three observations each day, as the true temperature. This method, which seems pretty generally followed, appears to prof. P. to be erroneous. Considering the true mean as that of an infinite number of observations at regular intervals, he has several times made ninety-six observations within the twenty-four hours, and has uniformly found their mean to coincide with the temperature at eight o'clock in the morning, in seasons so opposite as the months of May and August. The mean of the two extreme degrees of temperature has always exceeded this; and that of sunset, sunrise, and the greatest heat, exceeded it rather more: in summer these came nearest to the truth, in spring they varied from it upwards of two degrees. Mr. P. thinks it advisable, therefore, to take the temperature of eight in the morning, as the mean temperature of the day.

N A T U R A L H I S T O R Y.

ART. IX. *Extrait d'une Lettre, &c.* Extract of a Letter from Mr. Mascagni to Mr. des Genettes. *Journal de Physique.*

I hope soon to bring out the second part of my commentaries on the marshes (*laguni*) in the neighbourhood of Sienna and Volterra. You will find in it a great number of experiments on the native sedative salt of Tuscany, on an ammoniacal salt found in those marshes, and differing from what is met with at Solfatara and Vesuvius, and on the modifications undergone by the different kinds of earths and stones exposed to the vapours that arise from those marshes. From these will appear the manner in which are formed those numerous alum mines scattered over so many parts of Italy.

On a recent examination of the saline concretes of sedative salt, I have found a borax with a base of calcareous earth, and another with a base of volatile alkali.

ART. X. *Examen & Analyse, &c.* Examination and Analysis of the native Coak or Cinder of St. Symphorien-de-Laye, in the District of Roanne, Department of the Rhône and Loire: by Mr. Sage.

The

The native coal of St. Symphorien, which is taken from a vein eight feet thick, differs not in appearance from the most bituminous coal: it is black, shining, and not heavy; but it breaks into rhomboids, which indicates its being earthy, as it appears to be on burning, for it leaves a third part ($\frac{1}{3}$) of grayish schistous ashes. It yields neither bitumen, volatile alkali, nor acid. In the hydro-pneumatic apparatus it gives out first a very pure, limpid, and inodorous water, in the proportion of four pounds in the hundred, and afterwards inflammable air. In some fragments of it lamellæ of martial pyrites, of a shining yellow colour, were found.

MATHEMATICS.

ART. XI. Berlin. *Vermischte Aufsätze für Liebhaber mathematischer Wissenschaften, &c.* Miscellaneous Essays for Lovers of the Mathematical Sciences: by G. U. A. Vieth. Vol. 1. 8vo. 166 p. 1 plate. 1792.

In the first essay in this volume Mr. V. gives a new explanation of a well known optical phenomenon, the appearance of rays of light issuing from a luminous body beheld with half-shut eyes. He accounts for it from the lamellated structure of the crystalline humour; having found, that a lens, in a room filled with much vapour, as a ball-room, wiped with the hand, the surface of which is not perfectly even, will produce a similar effect. If the lens be wiped on both sides, in opposite directions, the effect does not take place. A similar appearance is produced in a camera obscura, by smearing the convex glass with fat. The second essay is on chances with dice. In this Mr. V. gives a method of finding exactly how many similar throws there are on two, three, or more dice, as far as eight. The third is on artificial mixtures of colours. The last, which Mr. V. calls the magic constellation, is an answer to the following problem. To place in the circumference of a circle a number of figures in arithmetical progression, so that the sum of any following two shall be equal to that of the opposite two. Mr. V. extends it also to numbers in geometrical progression.

Jen. Allg. Lit. Zeit.

ASTRONOMY.

ART. XII. Paris. *Mr. Mechain's Connoissance des Temps for 1793* contains much new and valuable matter. We shall take notice of one important article, a table of the declinations and proper motions of the principal stars. The right ascensions of thirty-four by prof. Maskelyne, given in Wollaston's catalogue, are remarkable for their precision; and it was desirable to have their declinations observed and calculated with the same accuracy. This, however, must be a difficult task from the uncertainty of the refractions, and the errors in almost all instruments. The observations begun at the royal observatory in the year 1790 with whole circles will probably remedy the latter; but, as these observations are long and difficult, the stars determined in this manner are few. In the mean time Mr. de la Lande gives the declinations of the thirty-four stars abovementioned, as determined by his mural quadrant at the military school, and compared with those of Bradley's catalogue, to get the total change of declination

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nation for every year to 1790, and consequently the proper and particular movement of each. The most considerable of these movements are those of Arcturus $2''05$ yearly, of Sirius $1''27$, of Procyon $1''22$ of the Goat $0''55$, of the Lyre $0''48$, of the Eagle $0''63$, of Andromeda $0''75$, of Pegasus and of the Whale $0''51$. These show how little astronomers can reckon on the position of stars observed thirty or forty years ago, till their changes are known. Mr. de la L. has compared his declinations with those of Flamsteed for 1690 also, and has thence deduced the proper movements which he has marked in a particular column. For some stars these differ considerably from those which Bradley's observations give. Messrs. Barry and Henry having sent Mr. de la L. several altitudes of stars observed at Mannheim with a mural similar to his own, he has calculated several for each of the thirty-four stars. Frequently the difference between the observations of Paris and Mannheim was insensible; sometimes Mr. de la L. took the mean of the two: in the latter case there is a small degree of uncertainty, which he hopes to remove by future observations. Fomalhaut not having yet been observed with the whole circle, Mr. de la L. thought at first of procuring a verification by the observations of Mr. Piazzi, made at Palermo with a circle of five feet, and of Mr. Oriani, made at Milan with a mural of Ramsden's, as large as his own, and verified for the whole arc: but he found $11''$ more at Palermo than at Milan, and $5''$ at Milan more than at Paris, though he reckoned the change of refraction: this showed him, that the refraction at the same heights of the barometer and thermometer is still less at Palermo, which agrees with the account sent him by Mr. Cagnoli, who found the refraction at Verona, in lat. 45° , one twenty-fifth less than at Paris. Thus to refer the observations made in one country to another, it is necessary to ascertain the refraction in each: an important observation, which rectifies the ideas held on that subject since Mayer and la Caille.

Mr. de la Lande. Journal des Sçavans.

ART. XIII. *Berlin.* Mr. Bode's Astronomical Ephemeris for 1795 contains many valuable observations and calculations as usual. We shall only notice the following. On the obliquity of the mirror in a reflecting telescope. It ought to be $1^\circ 15'$, according to Mr. Schroeter.—A method of finding the altitude of the pole with an instrument erroneously divided, and detecting the errors of the instrument: by Mr. Beutler.—On Ramsden's new dynameter, for measuring the magnifying power of a telescope.—On the sun and its light: by land-marshal von Hahn. According to the hypothesis of Mr. von H. the sun is a dark body, possessing a power of separating light from the universe by chemical affinity.

Mr. B. promises us a general index to his Ephemeris, of which this is the twentieth volume.

Jen. Allg. Lit. Zeit.

GEOGRAPHY.

GEOGRAPHY.

ART. XIV. Paris. *Histoire abrégée de la Mer du Sud, &c.* A concise History of the South Sea, embellished with several Charts; by Mr. de la Borde. 3 vols. 8vo. about 450 p. each.

In composing this work Mr. de la B. had two objects in view: to collect together into a small compass every thing necessary to be known respecting the South Sea, that the student in geography, and more particularly the young mariner, might not have to wade in search of it through a number of large and expensive volumes; and to serve as an explanation of a chart of the Pacific Ocean, on which the author has been ten years employed. It was the intention of Mr. de la B. not to publish it till he could enrich it with the discoveries of Mr. de la Peyrouse: but the hope of this gentleman's return being now extremely small, though our author is firmly persuaded, that he is still living in some part of the southern hemisphere, he determined to give us his chart, the most complete and accurate we have seen, in its present state; and this work necessarily accompanies it.

Mr. de la B. examines, in his preface, the manner in which America may have been peopled from the old world; and here he admits the existence of the Atlantis. In an introduction he briefly notices some ancient geographical discoveries, with the three voyages of Columbus, and others, that preceded the discovery of the South Sea. The first European who beheld this ocean was Balboa, in 1513; the first who entered it was Magellan, in 1520. The voyages of other navigators are then related, with all their real and pretended discoveries. In the latter class he places the voyage of de Fonté, who asserts, that in 1740 he entered, from the South Sea, a lake to the north of Hudson's Bay, in which he met a vessel from Boston.

Mr. de la B. begins his second volume with some observations, which seem to prove, that our continent was peopled from America, and that the South Sea occupies the place of what was once a continent. In this volume he gives us also a memoir of Mr. de la Balfide, on the possibility, advantages, and means of opening a communication between the Atlantic and Pacific Oceans, through the lake of Nicaragua; which he strongly recommends to the Spaniards, as the only method of preventing their trade to the South Sea from dwindling into nothing, in consequence of the vast benefits that will mediately accrue to the English from their establishment at Nootka.

In the third volume Mr. de la B. gives us Cook's third voyage, with nine others, which reach down to that of lieut. Riou. A table of thirty pages, containing the latitudes and longitudes that served for the construction of the charts, with the authorities on which they were taken, conclude this instructive and entertaining work. The charts are on large paper, and engraved in a superior style.

Mr. de la Lande. *Journ. des Sçavans.*

MECHANICS.

ART. XV. *Moyen de procurer aux Chevaux des Machines à Mollettes, &c.* Means of procuring Mill-Horses a Draught perpendicular to the Lever at the End of which they act: by Mr. Baillet de Belloy.

Journal de Physique.

In machines worked by means of a horse harnessed to one end of a lever moving in a circle, it is well known, that a portion of the horse's power is lost by his not acting at right angles with the lever: this is so considerable in a small circle, as Dr. Desaguliers has shown, that a horse, which in a circle of forty feet diameter could move as much as five men pushing the lever, could not move as much as three of them in a circle of nineteen feet. To obviate this great inconvenience, Mr. de B. proposes, that the lever should pass over the horse's back, and that the traces should be fastened to two pieces of wood passing down perpendicularly from the lever, one on each side of the horse. The traces ought to be of such a length that the perpendicular pieces might be opposite the centre of the horse's body; and they should be fastened so high, as to be in a horizontal line when the horse is in motion. In machines where it is necessary to change the horse's direction occasionally, instead of the two perpendicular pieces might be substituted a semicircular iron, fastened to the lever by a swivel.

HISTORY OF PHILOSOPHY, ARTS, SCIENCES, &c.

ART. XVI. *Observations sur la Physique, &c.* Vol. XLII. 1793.

Though all Europe, observes Mr. Delam  therie in his preliminary discourse, has been agitated with political movements of the highest importance, in which the learned could not avoid taking a part as citizens, the last year is not to be numbered amongst the most barren with respect to science. The human mind pursues with a bold and rapid pace the career it has opened itself. One valuable discovery leads to another still more interesting. Some collect facts: others attempt to connect these facts by general views. But frequently a system stands but for a moment to be overturned by another system, or from its inherent defects it falls with the lapse of time: facts however remain: facts are the bases of all true and solid knowledge.

In *Astronomy* we have to record the comet discovered by miss Herschel the latter end of last year, which continued visible till the 28th of January. It is the fifth that lady has discovered; and is the eighth of which the orbit has been calculated. Mr. Herschel has found that the ring of Saturn is double. Mr. Schroeter has made many important observations on the moon. The Parisian astronomers have laboured with ardour on the grand work of an universal standard. The third edition of Mr. de la Lande's astronomy, published last year, is augmented with new tables for the motions of all the planets calculated either by himself, or by Mr. de Lambre; and tables of the satellites of Jupiter, on which Mr. de Lambre was employed nearly two years, and in which he was greatly assisted by the learned theory of the reciprocal attractions of those satellites, carried much farther by Mr. de la Place, than by any one who has gone before him. The tables of Jupiter, of Saturn, and of the planet Herschel, also calculated by Mr. de Lambre, and in which too he was considerably assisted by Mr. de la Place, are to be reckoned as other great additions to the progress of astronomy. Few could have suspected three years ago, that the great inequalities of Saturn could be at this time so well known, or that the orbit of Herschel would be determined with as much precision as those of planets observed for two thousand years. Mr. Zach has accurately determined the right ascensions of four hundred

dred principal stars : Mr. de Lambre has done the same for the southern stars : and Mr. de la Lande has observed ten thousand stars of the northern hemisphere with a mural of seven feet and half. The most singular circumstance in this series of observations is the number wanting of the catalogues of Flamsteed and Hevelius made a century ago. Mr. de la Lande already reckons sixty which are not in their place. Is it the fault of the calculations of the former observers ? or have the stars disappeared ?

Zoology. If ever ' the proper study of mankind be man', it must be particularly interesting at a time of revolution, when the general shock has given such a violent concussion to every mind. The sage cannot avoid inquiring : who am I ? what place do I occupy in the scale of being ? whither do I tend ? what will be the end of such agitations, such passions, such crimes ? It belongs to the philosophical naturalist to answer these questions, to consider man physically, with respect to his organization and intellectual qualities ; morally ; politically ; and finally, with regard to the termination of his life. On the external form of man Mr. Camper has given us an excellent treatise, comparing the physiognomics of different races, and contrasting them with those of various animals. Mr. Lavater has more particularly considered the physiognomy of man. In *anatomy* some advances have been made. Mr. Laumonier has just discovered a new ganglion placed in the cavernous sinus, establishing communications between different nerves of the basis of the cranium. Mr. Mascagni had demonstrated the existence of lymphatics in every part of the human body : but on those of the brain some doubts had been started. These Mr. Schreger has lately removed. He has injected the lymphatics of the plexus choroides and of the corpus striatum in the brain of an ox. With respect, however, to the manner in which the lymph arrives at those vessels, and the moving power which occasions its circulation in them, we are yet ignorant. Mr. des Genettes has made some researches on this head. He has shown, that absorption continues to go on a long time after death ; and insists strongly on taking the cellular membrane into the absorbent system. The most interesting question at present agitated concerns the brain, the nerves, and the manner in which they act to produce irritability, sensibility, motion, and life. The experiments of Mr. Galvani, pursued by Mr. Volta, Mr. Berlinghieri, and more especially by Mr. Valli, may probably throw some light on the subject.

In the science of *zoology* we have also to notice a new species of quadruped brought to England. It is a *bradypus*, or sloth, of a large size, and in certain respects resembling the bear.

Botany. Mr. van Marum has made some experiments which tend to prove, that the circulation of fluids in plants is owing to their being possessed of irritability. Mr. Sennebier has inquired into the temperature of vegetables. He is of opinion, that they have no heat proper to them ; but that those which have deep roots may by their means derive some heat in winter from the earth, which gave rise to the supposition, that it was inherent in them. From Mr. Desfontaines we shall soon receive information of the new plants he has brought from Africa.

Mineralogy. Mr. Dolomieu's learned inquiries concerning compound stones and rocks here claim our attention. The same gentleman
has

has described a kind of calcareous stone of the primitive mountains, which effervesces very slowly with acids, and is phosphoric on collision. Mr. Gillet-Laumont has shown, that there is a great number of phosphorescent and slowly effervescing calcareous stones in the secondary mountains also. Mr. Fleuriau de Bellevue has given us an excellent memoir on pliant stones. Mr. Martinowich has found the acid of borax in bituminous waters. Mr. Schreiber has discovered native iron in the département of the Isère: and in granite mountains he has observed a new species of zeolite, yellowish, generally opaque, though sometimes transparent: it is crystallised in a tetraedral prism, terminated by a pyramid, which is either tetraedral, or diedral, truncated at the summit. Masses of zeolite of one or two hundred weight have been found in granite in Moravia also. Zeolite, then, here found in granite, there with ores of silver and lead, as in the Hartz, must not be considered as a volcanic product. Mr. Andrada has given us a history of the diamonds of Brasil. They, as well as those of the East Indies, are found in a kind of ferruginous earth. Mr. Sage has spoken of rock crystal containing petroleum, and Mr. Targioni has two similar pieces found near Modena. Mr. Armet has found magnesia at Montmartre. Mr. van Berchem has given an account of the *bonigstein*, or honey-stone, of Werner, which ought to be classed with amber.

In *natural philosophy* the observations of Mr. Cassini on the declination and variation of the magnetic needle must be noticed; as well as those of fath. Cotte on the same subject, and on the extent of the march of the barometer in different latitudes, and his meteorological observations. Messrs. Mauduyt and Chappe have made some experiments tending to show that electricity does not favour the development of animals. Mr. Chappe has investigated the reason why points receive and emit the electric fluid at considerable distances; and he accounts for it from the slight pressure of the air on them.

Chemistry still continues to be pursued with ardour, and many beautiful experiments have been made in that science. Mr. Tennant, persuaded that fixed air is composed of pure air and coal, as Mr. Lavoisier has advanced, endeavoured to obtain from it those two principles, and succeeded. Dr. Pearson has repeated the same attempt in different ways, with equal success. Mr. Sennebier has made several experiments to prove, that fixed air is decomposed in the act of vegetation. Mr. Dolomieu, having mixed very pure quartz with pure caustic alkali, obtained from it inflammable and phlogisticated airs, and the quartzose earth appeared in a peculiar state, being soluble in the acids, and having several properties different from those of quartzose earth in its usual state. In this state he supposes it to exist in gems, and to be that peculiar earth to which Bergmarn gave the appellation of *noble*. The tabasheer, found between the knots of the bamboo, appears, according to the analysis of Mr. Macie, to contain quartzose earth. All the other earths, several metals, the mineral acids and alkali, volatile alkali and sulphur, have been found in vegetables; as well as the alkali called vegetable, and various peculiar acids. Are all these substances the produce of vegetation? For my part, says Mr. Delamétherie, I have no doubt of it. In animals, too, the quartzose and calcareous earths have been found: whether they contain the other earths or not, has never been examined. Iron
abounds

abounds in them. Do they, as well as vegetables, contain gold and manganese? It is probable they do: for, if these be not formed in them, they are conveyed into them by means of vegetables. The three alkalis have been perceived in them: and Scheele has demonstrated, that they contain sulphur. The great difference between animal and vegetable substances is in their jellies. Those of vegetables contain several peculiar acids. These vegetable juices, having undergone the process of animalization, pass to the state of animal jelly, of albumen. The acid changes its nature, and is replaced by a new principle, which is not volatile alkali, but contains all its principles; for, either by the action of heat in distillation, or by putrefaction, it changes entirely into volatile alkali. The same difference is found between vegetable and animal oils; the latter affording volatile alkali, the former an acid. To return from this digression, Mr. Margueron has analysed the synovia, the serum of the blood, and the serosity of blisters. Messrs. Deiman, Paets van Troostwick, Nieuwland, and Bondt, have investigated the properties of livers of sulphur with great assiduity. Mr. Pelletier has made many interesting observations on the nature of muriatic acid; and has continued his experiments on the combinations of phosphorus with metallic substances. Mr. Vauquelin has found the acid of benjamin crystallised in cinnamon water. Mr. Raymond has perceived, that pyrophorus burns very well in nitrous air: but he is mistaken in advancing, that all chemists have denied that air the property of being able to maintain combustion; for, in the first vol. of my *Essai sur l'Air, &c.*, I have noticed the same thing. Dr. Crawford has procured from the matter of cancer a species of air which appears to him to be new. Dr. Priestley has pursued his examination of the combustion of dephlogisticated and inflammable airs, from which, though the airs were extremely pure, he has always obtained nitrous acid: hence he must persist in doubting their being the constituent principles of water. The grand question of phlogiston has been treated by several German chemists, who do not consider the objections made to its existence as conclusive. The Germans, the Swedes, have not given up the theory of Stahl, modified so as to accord with late experiments: and the partisans of the new theory have been obliged to admit, that combustible bodies, such as inflammable air, contribute as much as the pure air to flame, heat, and light. Perhaps, when little bickerings and the contests of self-love have given place to more pacific sentiments, we shall all be of one accord. The decomposition of water is a problem still remaining to be resolved. Is water produced from the combustion of pure and inflammable airs? or was it previously contained in them? This, whatever may be said, is not yet decided. When I asserted, that, in the experiment of the pretended decomposition of water by means of iron, the properties acquired by that metal appeared owing in part to a combination of it with water, the assertion was deemed extravagant: but it is now completely proved, that water can combine with metallic calces: a pretty considerable quantity has been obtained from calamines, and from calces of copper.

Arts. Mr. Mongez has compared the proceedings of the Romans in the construction of their public edifices with those of the moderns. He has also inquired into their mode of coining, and imagines that they used dies of bronze, enveloped with mandrils of iron. Mr.

Boulton's

Boulton's application of the steam-engine to the purpose of coinage is the greatest improvement that this art has ever received. Mr. Ramsden has given us a description of a new hydraulic balance: and we hear, he has been some time employed on a machine for determining with precision the hardness of bodies. Fath. Beraud has described a new machine for the coral fishery. Dr. Roxburgh has obtained from a species of nerium growing in India a very fine indigo.

Agriculture has, perhaps, engaged too little attention. The present circumstances ought to press upon the minds of all the necessity of establishing considerable magazines of corn, as resources in times of scarcity. The sugar-maple, from the account given of it by Dr. Rush, particularly claims our notice, as by its means France might easily be furnished with sugar, without being indebted for it to the misery of negroes. As we have made tea a necessary of life, that also should be attempted to be naturalized in France, in some parts of which it would probably succeed. In the Isles of France, the Antilles, at Cayenne, the different spices have multiplied, so that the monopoly of the Dutch must soon cease. We have the breadfruit tree there too. [The successful voyage of capt. Bligh has now given that valuable tree to our West-India islands also.]

ORIENTAL LITERATURE.

ART. XVII. *Leipsc.* We formerly announced prof. Paulus's *Memo-rabilien* [See our Rev. Vol. XI. p. 358], and we shall now give the contents of Parts I. and II. which consist of about 200 p. 8vo. each.

In Part I. are 1. An attempt to explain Romans ix. 5: by C. N. Justi. 2. New explanation of the first verse of the first chapter of John. 3. On the divine mind (*υες, λογος*) from the Platonic philosophy. This is an excellent essay. 4. Supplement to the history of explanation of the scriptures from Ephrem Syrus: by J. F. Gaab. 5. Desiderata in Michaelis's edition of Castell's Syriac Lexicon. 6. Further remarks on 1 Tim. iii. 16. from the *Nou. Repert.*: by prof. P. 7. Corrections and anecdotes from the Arabic history of Elmacinus, particularly from the yet unpublished, though most important, third volume. 8. On climatic differences in faith in founders of religions, with some Arabic anecdotes from Elmacinus's unpublished history of Hakim. Both these articles are by the editor, and the latter is a very valuable one. 9. Some remarks on the religious books of the Druses. 10. The gift of miracles from Ben Syra. An allegory. 11. On the Africa of Geographus Nubiensis: by J. P. Kurzmann. 12. Sketch of the life of Dr. Kennicott.

In Part II. 1. Continuation of Mr. Kurzmann's essay. 2. Journey from Fez to Taflet by Achmed Ibn Hassan, in 1787. 3. Extract from the Samaritan Chronicle of Abu'l Phatach; by prof. Schnurrer. 4. Fulda on the cosmogony, androgony, and history of man after the flood. 5. Fragments for a pragmatical biography of Ephrem Syrus: by J. F. Gaab. 6. Scholia on difficult passages in the Bible. 7. On the doctrine of the pharisees concerning the state after death, with a view to some passages in Josephus and the New Testament: by prof. Flatt. 8. The Idyls of Theocritus compared with Solomon's Song: by prof. Staudlin. 9. On the Song of Solomon: by the same.

In

In these two parts we find much that is valuable, and the learned professor deserves our thanks for the manner in which he conducts his work, which we hope will be lasting.

Jen. Allg. Lit. Zeit.

ANCIENT LITERATURE.

ART. XVIII. Leipzig. *Bragur, &c.* [See our Rev. Vol. XII. p. 117]. Vol. II. 8vo. 480 p. 1792.

This miscellany, which we have already noticed, is continued in a manner much to its credit. Mr. Böckh being dead, Mr. Gräter will in future be assisted by Mr. Koch of Berlin, and Mr. Häflein of Nuremberg. The present volume is enriched by the contributions of other gentlemen skilled in ancient northern lore.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XIX. Vienna. *Danielis Corneides, &c., Commentatio de Religione veterum Hungarorum, &c.* An Essay on the Religion of the ancient Hungarians: by Dan. Corneides, A. A. L. L. and P. M. &c.: to which is added, a Dissertation on the Origin of the Hungarian Nation: by the Editor, Christian Engel, &c. 8vo. 117 p. 1791.

In the first essay Mr. C. maintains, that the ancient Hungarians worshipped only one supreme God, though, like the Persians, their neighbours, they adored the sun as his image, and had neither idols nor temples. In the investigation of the origin of the nation, Mr. E. finds reasons to conclude, that it is Finnish. From a comparison of Constantine Porphyrogenita with Russian and national accounts, he is of opinion, that the ancestors of the Hungarians inhabited in the nomadic state the present government of Catharinenburg, between the Dnieper and the Don, from 681 to 884, when they migrated into the waiwodeshaft of Kiow, Bessarabia, and part of Moldavia, where they established a monarchical government. Hence they passed into Great Moravia, and lastly, between 894 and 896, into Pannonia. During this period, the primitive Ugri received an intermixture of Tatarian or Turkish blood.

Jen. Allg. Lit. Zeit.

BIBLIOGRAPHY.

ART. XX. It is not without regret we have to announce the discontinuance of the *Journal des Sçavans*, the first literary journal established in Europe, having been begun in 1665, and which has enjoyed such a succession of writers of repute as no other can boast. Mr. Delametherie, from whom we have our information, tells us: 'the revolution in France in 1789, by employing every press, occasioned an interruption in the publication of this journal, and, by calling the attention of all the world to other subjects, so diminished the number of subscribers, that it has become necessary to relinquish it. Yet we do not despair but at a period more tranquil the *Journal des Sçavans* will resume its course: in the mean time a part of what would have appeared in it will be found in the *Journal de Physique*.'

OF

Of every thing of importance that appears in this, we shall continue, as usual, our endeavours to give our readers a faithful abstract.

MISCELLANIES.

- ART. XXI. Salzburg. *Goldner Spiegel, &c.* The golden Mirrour : a Present for Females about to go to Service. 8vo. 123 p. price 4 gr. 1791.

This is a valuable addition to popular morality, that deserves to be put into the hands of all servants, as a guide to their conduct, teaching them how to live happily, by a faithful discharge of their duties.

Jen. Allg. Lit. Zeit.

DICTIONARIES.

- ART. XXII. Lisbon. *Vestigios da Lingua Arabica em Portugal, &c.* Traces of the Arabic Language in Portugal : or an etymological Dictionary of Words and Names, of Arabic Origin, composed by Order of the Royal Academy of Sciences : by J. de Souza. Small 4to. r80 p.

The value of this lexicon is enhanced by the explanation of many words contained in old Portuguese writings, that are not to be found in any other. Prefixed to it is a short introduction, relative to the languages from which the Portuguese is derived.

Jen. Allg. Lit. Zeit.

EDUCATION.

- ART. XXIII. Hamburg. *Ermahnungsrede bey Eröffnung der Sonntagschulen, &c.* Exhortatory Discourse on opening the Sunday School for poor Children, in the late Orphan House, on the third Day of Christmas, 1791 : by Joachim Christ. Brucke.

Mr. B. here gives much good advice in a popular style, with the addition of some occasional hymns. [Our readers will, no doubt, learn with pleasure, that the useful plan of Mr. Raikes is likely not to be confined to Britain, but to extend its benefits to the continent.]

Jen. Allg. Lit. Zeit.

A P P E N D I X

T O T H E

F I F T E E N T H V O L U M E

O F T H E

ANALYTICAL REVIEW.

H I S T O R Y.

ART. I. *Les cinque grandes Epoques du Duché de Brabant, &c.;*
 The five great Epochs of the Duchy of Brabant, from the Middle of the seventh Century of the Christian Æra, to the present Times, under the Pepins before and after their Elevation to the Throne, the Counts of Louvain, and the Houses of Burgundy and Austria. Printed in Brabant; the Name of the Place not mentioned. 8vo. 218 p. 1793.

THE country, of which this volume contains the history, formerly held a conspicuous rank among the neighbouring states, and is become extremely interesting at the present day, by being the theatre of a war which bids fair, whatever may be its event, to change the face, and give a new turn to the politics of all Europe.

Brabant, one of the most fertile countries in the world, in which we are told it rains at an average 150 days in every year, is bounded on the south by Hainault and Namur; on the east by the territories of Liege, and Austrian and Prussian Guelderland; on the west by Flanders; and on the north by the country which the Dutch term the Generality, because it has been conquered by the seven provinces, since the treaty of union in 1579. Beside twenty-three cities, the principal of which are Brussels, Louvain, Antwerp, Mechlin, Tirlemont, Genappe, &c. we are told that there are no less than 586 towns or villages, so well peopled with inhabitants, that they can furnish 100,000 men, fit to carry arms. The rivers which water Brabant are the Scheldt, the Dyle, the Senne, the Rumpel, the Neethe, and the Molnette. Allowing thirty leagues to a degree, this duchy is here reckoned to be eighty in circuit, twenty-two in length, and twenty in breadth. We are informed in the introduction, that from the time that Julius Cæsar subdued, or in other words rendered miserable the inhabitants of Gaul, of which the Belgic provinces formed a part, until about the year 616 of the christian era, when history makes mention of the birth of two daughters of Pepin the first, called Pepin of Landen, no event occurred worthy of record in the annals of the Brabantines.

First epoch. Of Brabant, under the Pepins, before they were kings. After being governed by Pepin of Landen, Grimoald, Ansegise, Pepin D'Heristal, and Charles Martel, Brabant, during the reign of *Pepin le Bref*, who succeeded Childeric III., became united to France.

Second epoch. Of Brabant, under the descendants of Pepin, kings of France. The reigns of Charlemagne, Louis le Debonnaire, &c. do not afford any thing interesting.

Third epoch. Of Brabant, under the counts of Louvain. Otho happening to die in 1005, without leaving any children behind him, this duchy descended to Lambert I., who had married his sister, and remained under the dominion of the counts of Louvain, until the death of Jane, widow of duke Wenceslas, who appointed duke Anthony of Burgundy, second son of her niece the countess of Flanders, to be her heir.

Fourth epoch. Of Brabant, under the house of Burgundy. No sooner had this prince (duke Anthony, of Burgundy) succeeded to the throne, than he demanded troops from the states, on purpose to carry on a war against a power, which he did not condescend to name. 'The order of nobility laughed, and asserted that he was determined to dethrone the devil; yet, nevertheless, they consented to march under his banners. The cities were more stubborn, for they refused to comply. A magistrate of Brussels had even the boldness, one day that the duke besought the people from the balcony of the town-house to accede to his request, to lean over his shoulder, and exclaim, "The cities, being ignorant against whom the war is intended, will not consent:" and accordingly not one of the citizens was permitted to join him.' There cannot be a more convincing proof, that the people of Brabant enjoyed a high degree of freedom at this period.

Duke Anthony was succeeded by John, and John by Philip, an extravagant prince, who squandered the revenues of his duchy in feasts, tournaments, and entertainments of all kinds.

In 1436 *Philip le Bon* sent no less than 30,000 of his subjects to the assistance of Charles VII. against the English. This prince, who was very religious, and yet had a great number of bastards, treated his people with great cruelty.

Charles le Temeraire, his successor, a monster of cruelty, who ordered several hundreds of his subjects to be tied two and two and thrown into the Meuse, died in battle on the 5th of January, 1477, leaving his dominions to Mary of Burgundy, his only daughter.

Fifth epoch. Of Brabant, under the house of Austria. Mary of Burgundy, one of the richest heiresses mentioned in history, on the 19th of August, 1477, was married to the archduke Maximilian, son of the emperor Frederic III., and brought a prodigious accession of wealth, strength, and territory to the house of Austria. Charles V. succeeded to the duchy of Brabant in 1506. The people of Ghent, objecting to pay an extravagant subsidy imposed upon them by his imperial majesty, their contumacy was construed into a revolt; and Charles deprived them of their arsenal, their public revenues, and all their privileges; imposed an

immediate fine of 150,000 florins, and an annual one of 6000 ; ordered twenty-six of their principal citizens to be strangled, and obliged 500 others to come into his presence with cords about their necks, and in this humiliating situation ask pardon of him.

In 1548, Charles v. concluded the business commenced by Maximilian his grandfather, relative to the admission of the low countries into the empire, under the title of the circle of Burgundy. This transaction was finally settled at Augsbourg, by the emperor and the empire assembled in the diet, and all the states of the seventeen Belgic provinces subscribed the conditions. By these it was agreed, that this new circle, in case of necessity, should be defended by the nine others ; that it should have its ambassadors at the diet, with the right of a voice, and a seat there ; that it should furnish a contingent as large as two electors, both in troops and money, in the wars between christians and christians, but as much as three against the Turks ; and that, with the reserve of the contributions to which the sovereign, and the states of the new circle were to consent, it should be independent of all the tribunals of the empire. At length the circle of Burgundy, which the emancipation of the United Provinces, and the conquests of Lewis XIV. had dismembered, was no longer in a situation to raise its contingent to the expences of the empire ; and, in consequence of this, it was determined, in the imperial chamber of Wetzlar, in 1729, that it should not pay more than one half of the contribution required of an elector. At present, notwithstanding nothing has ever been finally decided relative to this article, either on the part of the empire, or the circle of Burgundy, it is certain that there is not now any connexion between them.

In the year 1529, a distemper broke out in Brussels and its neighbourhood, known by the name of *sweetende sieckte*, or the English fever, which committed terrible ravages among the inhabitants.

On the resignation of Charles v. Philip II. succeeded to his dominions, and soon after confided the government of the low countries to Margaret of Austria, duchess of Parma, who established the inquisition at Brussels, and assigned the revenues of several abbeys to new bishops, chosen by herself. These proceedings, which were in express violation of the constitution of Brabant, irritated the first order of the states ; and, being succeeded by other grievances, laid the foundation of a civil war.

In 1567 the duke of Alba arrived with an army of Spaniards and Italians, and was nominated governor-general, in the room of the duchess of Parma, who demanded and obtained her recall. He established 'a council of troubles,' which was very justly termed by the people 'a council of blood ;' upwards of 18,000 citizens were condemned by it to death, and among others count Egmont, governor of Flanders, who had distinguished himself at the battle of St. Quintin, and was greatly beloved by the nation, and Philip de Montmorenci, commonly called count Horn. After committing a series of unjustifiable cruelties, the duke of Alba, become odious to the nation, and even to himself, was at length

length recalled on the 8th of November, 1576, and the states of all the provinces, Luxembourg excepted, signed the pacification of Ghent, in consequence of which it was stipulated, that the foreign troops were to leave the country.

Don John of Austria was recognised as governor-general by the states; but his conduct having given them cause of offence soon after, they nominated the archduke Mathias in his place, and appointed the prince of Orange lieutenant-general under him: they were vanquished, however, by Don John, in a pitched battle fought at Gemblours in Brabant, in 1578.

Soon after this Philip was deprived of the Low Countries by all the provinces of the union, who bestowed the sovereignty on the duke of Alençon, brother to Henry III. king of France. He accordingly took possession of it in 1582; but the very next year he was deposed, and fifteen hundred of his countrymen massacred at Antwerp, under pretence of having arrogated rights contrary to the privileges of the people.

In 1585, after a siege of more than twelve months, Antwerp surrendered to Philip II., who had before reduced ten provinces to obedience; and on the 5th of May, 1598, that monarch surrendered the sovereignty of the Low Countries to his eldest daughter, married to the archduke Albert.

After a long contest with the Dutch, Philip III. at length found himself under the necessity of acknowledging their independence; and Philip IV., by the treaty of Munster, conceded to them the exclusive navigation of the Scheldt, in express opposition to the interest of the Low Countries, and the rights of nations. It is remarked that in 1650 there were but twenty-eight practitioners of physic, four wine-merchants, and four wig-makers in the city of Brussels.

Maria Theresa succeeded her father Charles VI. in 1740, and appointed prince Charles of Lorraine governor-general of the Low Countries. He was succeeded by the count de Kaenitz-Rettberg in 1744; by the count de Batheani in 1748; the marquis of Botta Adorna in 1749; and the count de Cobentzel in 1753.

The archduke Joseph succeeded his mother Maria Theresa in 1780. This prince, who had been elected king of the Romans at Francfort, on the 27th of April 1764, became emperor on the 18th of August, 1765, on the death of his father Francis I. The empress queen his mother appointed him co-regent of the hereditary states, and grand master of the order of St. Stephen of Hungary. In 1778 he undertook a legitimate war, for the succession to the duchy of Bavaria: but the powers who were guarantees of the peace of Westphalia, thinking that his pretensions militated against their interests, forced him to sign the treaty of Teschen. After the death of the empress, he was inaugurated duke of Lothier, Brabant, and Lembourg on the 17th of July 1781, and swore observance to the *joyeuse entrée*, through the organ of duke Albert of Saxe Teschen, and his consort the archduchess Maria Christina, as governors general of the Low Countries, on the tenth of the same month. If Joseph had chosen to have

have taken the oath himself, he might have done so; for he spent two weeks at Brussels, viz. from the 22d of June to the 6th of July 1781, during the journey which he took in the course of that same year, on purpose to visit several of the European courts.

‘ In 1783 he suppressed many convents in his states, among which were twelve in Brussels, and its immediate neighbourhood.

‘ In 1785 he prepared to attack Holland, on account of the claims which his family had upon Maestricht, in consequence of the xviiith article of the treaty of the Hague, dated August 20, 1673: but France, which at that period preserved a strict union with the states general, negotiated so efficaciously in their behalf, that he contented himself with receiving a few millions of florins, after which he retired. Between 1786 and 1789, he involved himself in a labyrinth of disputes with his subjects in the Low Countries. On this occasion he was doubtless misled, either by the enemies of the prosperity of the Belgic provinces, or by his own, when he established a general seminary, and abolished the episcopal schools, on the 16th of October 1786; when he made new regulations relative to law-suits, which occasioned the abolition of attornies on the 3d of November following; when he erected courts founded on the wrecks of municipal and feignoral authority, which took cognisance of affairs in the first instance, on the 1st of January 1787; when he appointed on the 12th of March, in the same year, intendants or captains of circles in every province, with an unbounded authority; when he overturned the sovereign council on the 3d of April following; and when, in order to avenge the opposition which he had experienced from the Belgic provinces, on account of these innovations, he transferred the university from Louvain to Brussels, after having exiled several professors, imprisoned citizens of every class in the state, suppressed or contracted the revenues of the abbeys, dissolved the states of Hainault and Brabant, &c.’ We apprehend, that the indiscriminate censure here lavished against the emperor Joseph is unjust, as many of the innovations alluded to above must be allowed to have been highly praise-worthy: the great fault of this prince seems to have been precipitation; for he attempted to croud within the space of eight or ten years a series of reforms, that would have taken half a century to digest and execute.

As Joseph II. died without leaving any children behind him, he was succeeded by his brother Peter Leopold, who had acquired a high reputation for wisdom during the period in which he governed Tuscany as grand duke; but he seems to have gained but little accession to his fame, after his elevation to the imperial throne. At the close of a short, and rather unfortunate reign, he was succeeded by his son the present emperor Francis II.; who also found himself unable to conciliate the affections of the Brabantines. Indeed so great was the injustice which they had experienced during the government of the last three princes of the house of Austria, that they looked upon the French as their deliverers from the most cruel slavery; and, had the newly-

nded republic paid a scrupulous regard to their rights and nchises, there is little doubt but that the Belgic provinces ould have either become a sovereign independent state, and ively sustained their liberty by force of arms, or have cor- lly united themselves to France, and shared the fate of that antry.

We shall here translate a passage from the life of Henry vi. unt of Louvain, who began his reign in 1247, in order to ow, that the inhabitants of the Low Countries enjoyed extraor- ary privileges and immunities from a very early period.

‘Both among the Belgians and Batavians, there existed a ivilege, in consequence of which none of their sovereigns had er dared to constrain them to serve out of the limits of their pective provinces. It is not meant by this to affirm, that they ver followed their sovereigns out of their territories: but on ch occasions their service was always voluntary, and they were ways recompenced at the expence of the usurped prerogatives the throne, by the dukes or counts who then reigned over em; and hence originated the *joyeuse entrée* so celebrated in rabant; hence those privileges and immunities, which the other ovinces of the Low Countries, heretofore under the Austrian oke, have always gloried in

‘Henry, who doubtless did not wish to found the wishes of his ople on this subject, never made them the proposition. This, owever, did not prevent him, undoubtedly on account of other ilitary services rendered him, or from motives of finance, to nfirm the decree of the duke his father, which was but a re- ewal of former charters, in consequence of which, “no inha- itant of Brabant could be tried, but by his own magistrates;” e also conceded to all the inhabitants of the duchy, even to the rfs, [bonds-men] the great privilege “of never paying any xtraordinary tax without their formal and express will, unless ny of the neighbouring princes should make incursions into heir territories, &c.”

We also find that the states, when they suspected their dukes o be improvident, were accustomed to grant subsidies, under the xpress condition, that the money should be paid into the hands f some of their own members, who were to superintend the plication of it: this actually occurred during the reign of uke Philip in 1427, the grant being confided to the disposition f four members of the second, and two of the third order. In onsequence of the charter termed the ‘golden bull of the brabantines,’ granted by the emperor Charles iv. about 1355, o prince of the empire, whether lay or ecclesiastical, could take ognizance of any crime committed within his territories, by any nhabitant of the duchy, provided he was claimed by his own overeign, who alone was to sit on judgment upon him.

Under the government of John iii., A.D. 1312, great and xtraordinary privileges were also granted them by that prince; nd during the reign of his predecessor John ii., four nobles ere chosen out of each of the cities of Brabant, in order to xamine the rights and immunities of the inhabitants, and in-

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quire whether any errors had crept into the administration of justice: these were also instructed to point out the mode of preventing the like in future. This is said to have been the origin of the sovereign court of the council of Brabant, which was transferred to Brussels in 1372.

We are sorry that the articles of the *joyeuse entrée* are not inserted in this tract; we, however, have sufficient evidence to enable us to discern, that the *Brabantines* originally possessed an excellent constitution, which has suffered repeatedly from the oppressions of the house of Austria, the venality, corruption, and time-serving compliance of their own nobles, and, above all, from the dominion of a priesthood, noted equally for its insolence and for its rapacity.

s.

ART. II. *Correspondance Originale des Emigrés, &c.* Original Correspondence of the Emigrants; or the Character of the Emigrants, as painted by themselves. 8vo. about 550 pages. Paris. 1793. Imported by J. Boffe.

If the French patriots have been guilty of excesses, it must be at the same time acknowledged, that the emigrants in general can pretend to but little virtue; and indeed, whoever takes the pains to examine the work before us, will be induced to imagine, that they have evinced as much fanaticism in favour of slavery, as their enemies have exhibited in the cause of freedom. We shall here present the reader with a translation of the preface, observing at the same time, that we by no means give our sanction to the attempt at palliating the odious massacre of the 2nd of September.

The present work is an exact and faithful collection of the correspondence seized by general Kellerman's advanced guard on the emigrants taken at Verdun and Longwy, and in the portfolios of *Monsieur*, and of Mr. Ostorne, secretary to Mr. de Calonne, which at the same time fell into the possession of the French. To this are added many other interesting papers, either intercepted, or found in Savoy: the originals are deposited in the archives of the national convention.

It has been affirmed by a sage, that we should hold vice in abhorrence if we could but see her naked: it is with the same sentiment that the credulous and deluded part of mankind will now contemplate the emigrants; and surely, in this point of view, they have been exceedingly useful to us, by teaching weak minds to detest them, exactly in the same manner as Lewis the last has taught the French to detest royalty, and to become republicans.

It is impossible to have a truer picture of this class of men than what is exhibited in their own letters. It is there, that in the effusions of their dark and guilty treasons they exhibit themselves in all their native turpitude; that they discover all the horrors of their perfidy, and the secret of their manœuvres; in one word, it is human perversity put into action. We behold the *marquis*, after having deserted the post which the nation had confided to his care, affirming "that he loves his king, and that he will combat for the overthrow of equality, as long as he has a drop of blood remaining in his veins;" the marchioness mingles

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with

the most detestable lust, and the most luxurious prostitutions, outward forms of a wild devotion, and the secret projects of implacable vengeance. The debauched prelate terms the loss of liberty "the abomination of desolation," and longs for moment, when, in the name of the God of mercy, he can smite his enemies, by means of fire and sword. The *holy* pope himself ascends the pulpit of peace, to launch forth from Rome, the lies and the artifices of Italy!

We have beheld these vile slaves, ferocious in 1791, when anticipated a harvest of treasons; and cowardly and despairing in 1792, when they were obliged to combat in the presence of men, and rally around a constitutional monarch, who made use of the favours of the nation on purpose to betray it under the shadow of the laws.

Previous to the 10th of August, the courageous patriots, who, withstanding their persecutions, endeavoured to save their country, were treated as perturbators and rebels. That happy day opened the eyes of thousands, but some, whose optics are too slow to behold the light, still keep them shut. Let such read the book!—In it they will behold the true authors of all our calamities; they will see, that those actions which they formerly deemed crimes have achieved the salvation of the republic; they will henceforth consider the emigrants as worthy of all their praises; and if they still choose to recall the memory of the 2d of September, when a vengeance perhaps cruel, but provoked, has overwhelmed some men of equivocal characters, we can answer them in the words of one of the *Marseillais*, who exclaimed: “my brother was murdered by my side, on account of his love of liberty; I will avenge his fate!”

e shall now exhibit a few specimens of the correspondence
 igned in the work before us, and, as it is arranged under dif-
 ferent heads, we shall begin with,

LETTERS OF DEVOTION.

M. Deyzac, to the care of the Marquis de la Zuille, at Brussels.

December 27, 1791.

am spending my money very fast, my dear Deyzac; but in
the behalf? In that of my God and my king. I have not any
which I would not lose in their service, not even my life,
before I am not tormented with the bitterness of regret. How
y shall I be, if I behold religion and the throne once more
ing their heads! Find me some more cash. * * * * *

To M. Hernborn.

' July 25.

Oh! what a spawn of corruption! They unceasingly torment
 ion. You can no longer go to mass. The people live like
 any dogs.

Our affairs go on but slowly; the *inviolables** do as they like; they proceed from bad to worse; they speak even of the
with irreverence!

MARIA.

* The members of the national assembly.

‘*Madame*

Or

Madame la (fourth comp Princes.

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‘ *Madame la Comtesse de Rochegude, to her husband, serving in the fourth company of the coalition of Auvergne, in the Army of the Princes.* ’
 ‘ *Aix, September 22, 1792.*

‘ I can alone succour you by means of my prayers and my ardent wishes. Never did I pray with more fervour. I often conjure the all-powerful Lord and his holy mother, to preserve to you a life which you will employ along with me in works of sanctification, by educating our children in a christian-like manner, and by meriting heaven. I reckon very much also on the prayers of those good souls, our friends. They recommend you in a particular manner to the protection of the little Jesus; and mademoiselle de Reinglen, that good girl, yesterday offered up a communion for you to the Lord.

‘ I admire your confidence in the mother of Jesus, I am sure that she will save you; I pray to her as you do, several times a day * * * * *.

LOVE LETTERS.

We shall translate but one note under this head.

‘ *Madame de *****, to M. le Baron de Vincy, at the Princes Head-Quarters.* ’
 ‘ *Sept. 8, 1792.*

‘ You inform me, my adorable friend, that you are troubled with the piles; this circumstance makes me horribly uneasy; cannot you contrive to have some leeches applied by an aristocrat—do you comprehend me? I am sufficiently acquainted with your delicacy, to hope, my dear baron, that you will love me always. I swoon away, my love, when I think of you. *My husband embraces you, and loves you from the bottom of his heart.* Your last letter was destined for me only, my amiable friend—ah! how tender it was! I love you, I love you dearly *****.’

CONFIDENTIAL LETTERS.

The following epistle will show how sanguine the emigrants were, in respect to the success of the combined armies.

‘ *M. le Comte *****, an officer in the army of the Duke of Bourbon, near Namur, to M. de Valmencir, in the army of the Princes.*

‘ *Namur, October 6, 1792.*

‘ *Monsieur, the king's brother, has appointed an officer in my company to be town-major of Montreuil, a place vacant by death. Since employments are thus disposed of, and the command given away of towns which we have not as yet taken, I think that I have pretensions sufficient to enable me to be appointed lieutenant de Roi of R*****. The brevet of major which I have been in possession of ever since 1781, gives me a title to this favour, and M. de Broglie has already testified his desire to serve me.*

‘ *To M. Leboyer, at the Princes' Head-Quarters.*

‘ *Treves, October 8, 1792.*

‘ No, my friend, I can never believe in an accommodation, because it is impossible that sovereigns like the king of Prussia and the emperor should be reduced to this extremity by these *sans culottes*. Would such formidable powers lower themselves so much, as to treat with an assembly, like that of France?’

GASCONADES.

GASCONADES.

‘*To M. de Beauchamps, a mousquetaire, in the brigade of Vergennes, army of the Princes, brothers of the King, near Verdun.*

‘*Duke of Bourbon’s Head-Quarters, near Namur, October 5, 1792.*

‘You will now go post to Paris. Dumourier’s army, which we before knew to be surrounded, after the truce of four days granted to them, has been beaten, cut to pieces, and nearly destroyed. Fifty thousand patriots fell upon the spot. This victory cost the Austrians 10,000 men. What a pity it is, that 10,000 brave men should have fallen! * * * * *’

‘*To M. le Prince de Roban, aid-de-camp to M. le Comte d’Artois. Brussels, September 21, 1792.*

‘They say, my dear boy, that the Austrians are about to commence the siege of Lille; but the rebels have had time to reinforce the garrison.

‘Is it possible that the king of Prussia cannot reach Paris before the 26th of October? How many horrors will they have time to commit until that period?’

PROJECTS OF VENGEANCE.

‘*To the Marquis de Gibert, at the Head Quarters of their Royal Highnesses the Princes, brothers to the King of France.*

‘My dear friend, why do not they punish the patriots immediately when they take them prisoners? It is absolutely necessary to make examples. At Brussels, I am told, they strip them, and leave them naked * * * * *’

‘*Rosminen, Count de Pire, to the Count de Tolangeon, lieutenant-general in the armies of the King of France, in the camp of Etange.*

‘*Luxembourg, Sept. 28, 1792.*

‘It is necessary that Thionville should be brought to reason, by means of a shower of red-hot bullets. The success of the sieges of Lille, and of other strong places, necessarily depends upon the first example; firmness in the execution of menaces proves the extent of power. Let the king of Prussia then place those robbers under his hand, and squeeze them to death’

‘*To M. de Malvoisin, Comte de Menars, officer in the carabineers belonging to the army of the centre, at Longwy.*

‘*Hay, near Liege, Sept. 7, 1792.*

‘I am utterly ignorant, like the rest of the world, whether you are dead or alive. What vexes me exceedingly is, that we shall remain here until the capture of Thionville: it is said, that there are fifteen hundred *Marseillaise* within it; I hope that they will either be shot or hanged. This is what one may term a little indispensable bit of gaiety!’

EMBARRASMENTS.

‘*The Marquis de Vienne, chargé des affaires of the Princes, to M. le Cber de Monlagnat, gentleman of the horse to his highness Monsieur.*

‘Three carriages belonging to Monsieur, and nine others belonging to noblemen, although placed in a retired situation, have been discovered, and seized by a person called Michel Hern, of Andernach,

Andernach, for the sum of 1104 livres, due by the princes; another seizure has been made, by one Scherds Baletina, for 1500 livres due to her, and 1500 to her son.

Treves, Oct. 8, 1792.

DISTRESS.

Under this head there are various of letters, by which it appears, that many of the principal emigrants, with their wives and children, were reduced to the most abject wretchedness.

Madame de Bonhour to M. Wicons, at the Princes' Head-Quarters.

'I have sold the clothes which you mentioned to me, and also your green breeches; I have done every thing in my power to make the best possible bargain, and I assure you that I have taken a deal of trouble, for I have caused them to be hawked about every where; in short I have sold them to M. Cul, for a single louis. As to your blue waistcoat and breeches, I could not procure any thing for them. What misery, my love!'

*M. **** to M. de Goular, one of the King's garde-du-corps, belonging to the 1st Squadron of the Scots' company.*

Peurnant, near Namur, Oct. 7, 1792.

'We are in the most unhappy situation; I have not any money wherewith to purchase bread; we are at present quartered in a little village, where we lie upon hay; we are sometimes five whole days without receiving any rations (forage and provision), and remain twenty hours on horseback, without eating any thing; I wish to be in some other corps (he was in the advanced guard of the army commanded by the duke of Bourbon); nothing now remains but my horse, and I must soon be obliged to eat him also.'

M. Vissdelon to his brother-in-law M. de Cuverville, knight of the royal order of St. Louis, in the army of the Princes.

Haudoin, near Namur.

'We are all afraid of being obliged to spend the whole winter here. The lodgings which we occupy consist of garrets, coach-houses, and stables; instead of a mattress, we have a bundle of straw, and scarcely room enough to stretch ourselves out.'

Madame, to M. de Tugnot, one of the body guards of M. d' Artois, at the Princes' Head-Quarters.

October 8, 1792.

'It is asserted, that the Prussian armies are about to take up their winter-quarters in Lorraine; that they expect the king of France there; and that the emigrants have permission to go wherever they please, to die with hunger, along with their unfortunate wives. Great God! what a prospect.

'We are in want of every thing, and shall soon be reduced to our last farthing. I shall be under the necessity of selling my diamonds for one half of their value. If you are disbanded, you will no doubt come home, in order to die of hunger with us.'

BEGGING LETTERS.

The former will, no doubt, operate as an ample excuse, in behalf of the present article; we shall therefore translate but one short note, relative to a person well known in this country.

The

* *The Marquis de Vienne to the Count de Morfon, chamberlain to his Majesty the King of Prussia, commissioner from the Princes and French Nobility at Treves.*

* Luxembourg, Sept. 29, 1792.

* My wife and myself are in the utmost distress, being without a single son; assist us, I beseech you; I cannot go to Greven Mak, for I have not money to enable me to undertake the journey. Send me some louis, we cannot here procure change for assignats, you know the reason—it is because they are forged—being fabricated at M. de C.'s manufactory. I am absolutely without a single liard. I have left the apartment which I had at Vacher, being unable to pay for it any longer.

REFLECTIONS.

The following is the only letter, in which humanity, and a rational, and sound policy are recommended.

* *The Baroness de Bois-d'Aisy to her husband, commander in chief of the horse grenadiers, in the army of the Duke of Brunswick, at Luxembourg.*

* Fribourg, Sept. 4, 1792.

* I wish to God the emigrants would reflect, that when a country submits to them, they should no longer dream of vengeance, but of regaining the affections of the inhabitants; we have much need of this, and if we justify the hatred which the people have been inspired with against us we shall never find either peace or repose. It ought to be recollected, that if we had not made so many *bravades*, and so often evinced a thirst of vengeance, approaching to the ferocity of the patriots, &c.; and if the emigrants in Germany had behaved themselves in a more sage and noble manner, we should have acted a part in this war, far more honourable and more important.

* If experience will not correct us, what lesson can be of any service?

LETTERS WRITTEN BY SPIES.

In one of these, addressed to the *Vicomte d'Allard*, and dated from Chamberry, Sept. 21, 1792, it is asserted, that the ambassador of the elector of Hanover had been intriguing against France, and that he had induced all the circles of the empire to become inimical to the republic. In addition to this, he insinuates, that the king of Great-Britain would soon declare war against the French, and block up all their ports, with a squadron then sitting out, expressly for that purpose.

MISCELLANEOUS INFORMATION.

The two following letters are curious, as they principally relate to a man, who seems to have been destined to act a very great and extraordinary part in the affairs of France.

* *From M. Reunette, colonel of the regiment de Ligne, to the Baron de Montigni, lieutenant-colonel and commandant of the same regiment, in the camp before Lisle.*

October 12.

* My dear lieutenant-colonel, I received your letter with great pleasure; the interest which I take in every thing that concerns the regiment, made me long for it most ardently.

* I am, and ever have been of opinion, that the siege of Lisle will not prosper. How could they think of undertaking it? Is it true that general Braun is very ill?

* I was

‘ I was assured yesterday, that the prince of Brunswick and general Clairfait have retreated ever since the 3d of the present month. The first has permitted himself to be deceived by Dumourier, by *allowing* him an armistice for twenty-four hours.

‘ They have burnt the magazines at Spire; M. Erbach’s appearance has decided the garrison of Landau to fall to the sword, in order to make incurious; Mentz has experienced the most cruel affright; I hope that M. de Nassau will be able to repel the enemy. If we raise the siege of Lisse, and do not carry Thionville, we shall be disturbed all the winter on our frontiers.

‘ It is very extraordinary, that the prince of Brunswick should fail in a contest with a Dumourier.

‘ Every countenance here has become smooth, on account of the good news in behalf of the *democrats* and malecontents, who are numerous in this place. Patience.’

‘ *Intercepted letter, without either signature or address.*

‘ *Brussels, Oct. 15, 1792.*

‘ The campaign has miscarried:—1st, Because Brunswick marched in a wrong direction;—2d, because he confided in the word of the *little tiger* (Dumourier), who has deceived him. This campaign will give one more winter’s reign to the rogues, misery to the kingdom, and prison to the king. This is what this *little tiger* will gain, who has unceasingly vaunted himself in all his letters, to be a *courageous lion*, when he was nothing more than a *cunning fox*. But a man always wishes to be what he is not: the fact is, that he has evinced more genius than those poor Germans, who might have gone in a trice to Paris, had they been conducted by a Frenchman, who possessed a little cleverness, like this fellow, for example. In addition to my present letter, I transmit you under another cover, that life of Lafayette which you mentioned to me; it will amuse your friends. This wretch is in the fortress of Wesel, where he does nothing but weep. Has it rained during seven whole weeks without intermission, in France, as it has done here? The *sans-culottes* are under great obligations to this same rain!’

We shall close this article with the translation of a prophecy, to which our readers will no doubt affix the proper value.

‘ *Prediction of St. Cezaire, bishop of Arles, in 542, extracted from a book entitled Liber Mirabilis, printed in Gothic characters, and deposited in the king’s library.*

‘ The rulers of this kingdom shall become so blind, that it will be left without defenders; the hand of God shall lie heavy upon them, and upon all the rich.

‘ All the nobles shall be deprived of their estates and dignities.

‘ A schism shall spring up in the church of God; there shall be two spouses, the one true, and the other adulterous.

‘ The legitimate spouse shall be put to flight; there shall be a great carnage, and as great an effusion of blood, as in the time of the Gentiles; the universal church, and the whole world shall deplore the ruin and the capture of that most celebrated city, the capital and the mistress of France; the altars and the temples shall be destroyed; the holy virgins, after experiencing

periencing many outrages, shall fly from their monasteries; the pastors of the church shall abandon their pulpits; the church herself shall be despoiled of all her temporalities.

‘ But at length, the black eagle and the lion shall arrive from a far country.

‘ Woe to thee, city of opulence! thou shalt rejoice at first, but thy end shall come.

‘ Woe to thee, city of philosophy! thou shalt be forced to submit.

‘ A king in captivity, and humbled even to confusion, shall at length recover his crown of lilies, and destroy the children of Brutus * * * * *

This extract has been verified at the royal library, where the original is deposited. o.

ART. III. *Secret History of the Court and Reign of Charles II., &c.*

[*Concluded from Vol. XIV. p. 137.*]

THE first occurrence of any consequence in 1661, was an insurrection headed by one Venner, a wine-cooper, who preached the immediate appearance and reign of Jesus Christ upon earth. On the 6th of January, at eleven o'clock at night, they sallied out from their religious meeting completely armed, and committed some violences, when they retired to Caenwood. Their numbers not being above thirty, they were easily defeated by a party of armed men, headed by the lord mayor. Above half of them were shot dead, the rest were severely wounded, and only one asked for quarter. About ten or twelve of them were executed. This disturbance afforded the duke of York a pretext for the enforcing of arbitrary measures; and thus a way was paved for the maintenance of a standing army, under the name of guards.

Great difficulties arose at this time concerning the settlement of the church, and the satisfaction of the clergy, as well as the old tenants, and the new purchasers of the church lands. In the mean time the abuses of the church were all left unreformed, and the inferior clergy miserably provided for. On the 23d of April, 1661, the ceremony of the coronation was performed. Previous to this event, the king wished to remove his father's body from Windsor to Westminster, but it could not be found. During the interval of parliament, a treaty was concluded with Portugal; which was soon after followed by a treaty of marriage between the king and the infanta, who had for her portion 500,000*l.*, the port of Tangiers, and Bombay in the East-Indies, with the liberty of trading to Brazil.

On the 8th of May, 1661, the new parliament met, and few of the independents or republicans were returned, so strongly did the tide of popularity run against them; and the two houses soon proceeded to pull up by the roots all principles of resistance to the regal authority.—VOL. I. p. 412.

‘ They first ordered the solemn league and covenant to be taken out of all the courts and places where it was recorded, and to be burnt by the common hangman; and in three days after, they passed the like order for burning all the other acts, ordinances, or engagements, which had been dictated by a republican spirit during the late times. They declared the distinction formerly made between the king's person and

and his office to be treason; that his negative voice could not be taken from him; and that his assent was so essential to the making of a law, that no order, or ordinance of either house could be binding to the subject without it. They made it felony to affirm that the king was a papist, or popishly affected; or to raise any calumnies of that kind for the purpose of alienating the affections of his subjects. They confirmed to his majesty the sole and supreme power, and disposition of the militia, and of all forces by sea and land, declaring this to be a right inseparably vested in the crown. In short, they vindicated all his regalities and prerogatives; and were thought by many sober men to have gone too far in their resentment, or eradication of antimonarchical principles, and to have paid too little regard to the rights and freedom of the subject, in their intemperate zeal for the security of the king's person and government.*

They were not less liberal in supplying the wants of the king. The bishops were also restored to their seats in parliament; and on the 13th of July parliament adjourned. The parliament, at its second meeting in November, did not lose any particle of its loyalty. The disbanded soldiers, and all disloyal persons, were ordered twenty miles from London. Fresh supplies were voted, and the famous corporation act was passed. Additions were made to the liturgy, reflecting strongly on the rebellious spirit of those who had opposed regal authority. The act of uniformity was passed, and the dissenters were ensnared by a promise from the king that it should not be rigorously enforced. In direct defiance, however, of this promise, two thousand clergy were expelled from their benefices in one day. On the 15th of May, 1662, parliament was prorogued.—VOL. I. p. 445.

* Whatever testimonies of public joy were given on this occasion, yet in a short time there appeared not that serenity at court, which was expected. There was a lady of youth and beauty*, with whom the king had lived in great and notorious familiarity from the time of his coming into England; and who, a little before the queen's arrival, had been delivered of a son, whom the king owned. The scandal of such a connection, though she was a married woman, had hitherto been the less in consideration of the king's being young, vigorous, and single; and upon a presumption, that when he should be married, he would contain himself within stricter bounds of decency and virtue. But it soon appeared that this favourite mistress

* * This was the famous, or rather infamous Barbara Villiers, who had been married to a Mr. Palmer; but who had as little regard for decency or virtue as Charles. Their criminal intercourse began the very night of the restoration. An attempt was made to bribe her husband's acquiescence by the title of earl of Castlemain; and afterwards, upon his separating from her, she was advanced to be duchess of Cleveland. Burnet tells us, "she was a woman of great beauty, but most enormously vicious and ravenous; foolish, but imperious; very uneasy to the king; and always carrying on intrigues with other men, while yet she pretended she was jealous of him. His passion for her, and her strange behaviour towards him, did so disorder him, that often he was not master of himself, nor capable of minding business." Sufficient proofs of this are given in the above history.*

not only retained, but greatly increased her former influence; and succeeded too well in completely alienating the king's affections from his queen, and filling him with prejudices against the virtuous counsels of his best friends.

When the queen came to Hampton-court, she brought with her a formed resolution that she would never suffer the lady, who was so much spoken of, to be in her presence. The king was determined on the very reverse; and, in a day or two, led the lady himself into her majesty's chamber, and presented her to the queen, who received her with the same grace as she had done the rest, there being many lords and other ladies at the same time there. But whether her majesty in the instant knew who she was, or upon recollection found it afterwards, she no sooner sat down in her chair than her colour changed, tears gushed out of her eyes, her nose bled, and she fainted, so that she was forthwith removed into another room, and all the company withdrew. Though these were the natural workings of flesh and blood in a young and jealous wife, the king was so enraged, that, from that moment, he treated the queen even in public with the utmost indifference and indignity, till her spirit being at length broken by such cruelty, and the firmness of her mind exhausted in useless struggles, she sunk into the opposite extreme of condescension and meanness. She not only admitted the lady to be of her bedchamber, and used her kindly in private, but was familiar and merry with her in public; so that her majesty forfeited all the compassion before felt for the barbarity of the affronts she underwent; and the king's indifference was now changed into a settled contempt.

During this unhappy contest between a wife and a mistress, the spirit of intrigue, the strength of personal influence, and all the arts of persuasion were fully exerted by the different factions at court. The chancellor and his friends went as far in their endeavours to dissuade the king from his improper purposes, as they could do without incurring his absolute displeasure. They warned him of the fatal consequences of such conduct, and proved very clearly that it was not less inconsistent with policy than with religion. But all their arguments and remonstrances were in vain. The violence of his majesty's passion made him listen with more pleasure to those who flattered it. The earl of Bristol, and several other ambitious and profligate men, who dreaded the queen's gaining any ascendancy, and the increase of the chancellor's power from her good opinion of him, paid their court to the other lady, and left nothing undone, or unsaid, to rivet the king's attachment to her. All scruples on the score of religion they turned into ridicule, as if it were only an invention of the clergy to impose upon men, and to restrain them from the liberty and use of those faculties which God and nature had given them. Besides, they said, his marriage was in fact dissolved by the breach of the conditions on the part of Portugal. They then addressed themselves to the king's passions; first to his pride, by suggesting to him the disgrace of giving up the point to a woman infected with all the caprice and jealousy of her country; and next to his love, by still more artful and seducing insinuations, they said, "that the charms of his person and professions had won the heart of a young and beautiful lady of a noble extraction, whose father had lost his life in the service of the crown; that she had provoked the jealousy and rage of her husband to that degree,

degree, that he had separated himself from her, and now the disconsolate lady had no place of retreat left from the infamy of the world but in his majesty's tenderness and protection." Thus was the king encouraged in his worst propensities; the lady had apartments assigned her at court; his majesty spent most of his time in her company, or in the conversation of those, whose greatest talent consisted in being able to raise a laugh at the expence of every thing serious and sacred; and the wisest men despaired of finding any remedies to apply to the increasing dissoluteness and debauchery of the times.'

Soon after his marriage, the queen mother returned to England with the son of Lucy Walters, afterwards duke of Monmouth, and then a youth of about thirteen. Several instances of the king's absurd partiality for this young man are recorded in the volumes before us. During all this time the chancellor lost ground, and his credit suffered a material injury by the sale of Dunkirk, for which he appears to have incurred much more blame than he deserved.

The parliament met in February 1663, and soon evinced its spirit by an address against toleration. In the mean time new favourites succeeded to power, particularly sir Harry Bennet and Mr. W. Coventry, and the chancellor's influence visibly declined. This was soon followed by an open charge against him by the earl of Bristol. A variety of intrigues were also formed for the removal of secretary Nicholas, who was at length superseded by sir Harry Bennet. Parliament was prorogued on the 27th of July.

The first business in the parliament of 1664 was to repel the bill for triennial parliaments. This was followed by an act to suppress conventicles. On the 17th of May it was prorogued.

It would greatly exceed our limits to insert our author's long and apparently accurate statement of the motives and causes for the Dutch war, the principal of which, however, appears to have been the influence of the duke of York. The Dutch were treacherously attacked in various parts of the world, but the brave de Ruyter soon retaliated on their enemies. On the 24th of November, 1664, parliament met, but, unexpectedly to the court, appeared backward in voting supplies for the Dutch war. Offices and commissions were now indiscriminately sold to the highest bidder, and the most shameful corruption pervaded the court. The chancellor's disgrace was preceded by the following circumstances.—VOL. II. p. 126.

The nightly meetings at lady Castlemaine's had of late made him more the subject of discourse; and since the appointment of the new secretary, as I have noticed elsewhere, they had taken more liberty than before to talk of what was done in council. The Duke of Buckingham pleased himself and the company by mimicking the looks and actions of all the persons who spoke there; and in this ridiculous exhibition the chancellor was sure to have a full part. In the height of mirth, if the king said he would go a journey, or do such a trivial thing on the morrow, some of the party would lay a wager, that he would not do it; and when he asked why, it was answered, "that the chancellor would not let him." Then another would protest, "that he thought there was no ground for that imputation; though he could not deny, that it was generally believed abroad, that his majesty was entirely and implicitly governed by the chancellor." This was touching his majesty upon the tenderest string; for though

his unconquerable indolence and his easiness of belief made him the constant dupe of designing and presumptuous men, yet he was extremely jealous of the supposed independency of his own will, and could not endure the least suspicion of his being governed by the dictates or counsels of another. When such things were insinuated, he never failed to declare in a great passion, that the chancellor had no more credit with him than any other man; and certainly, his majesty was afterwards more upon his guard against shewing even any outward marks of particular respect for the chancellor's advice.

In the winter of 1665 the plague broke out. In the mean time the war was pursued with various success. While the parliament sat at Oxford during the plague, the famous *five mile act* which prohibited non-conformist preachers from coming within five miles of cities or towns corporate was passed. After christmas, early in the year 1666, the plague began to abate, and entirely disappeared in March.—p. 212.

When the parliament at Oxford was prorogued, it was to a day in April; but the king had reason to believe that they would not so soon be in good humour enough to give more money, which was the principal end of calling them together. His majesty therefore thought fit to dispense with their attendance at that time, and caused them to be prorogued to the twentieth of September following. In the mean time the court abounded in all sorts of excesses. There had been some hope during the abode at Oxford that the queen was with child; and whilst that hope lasted, the king seemed to impose some restraint on his inordinate appetites and pleasures. Several persons were then inclined to believe, that if he had a child by his lawful wife, it might have contributed to break off many fatal connections, and to put an end to those extravagant expences of money and time, which disturbed and corrupted his nature, and which exposed him to the temptations of those, who had all the traps and snares to catch and detain him.

The imagination of the queen's breeding was one cause of her stay at Oxford; and her stay there was the longer, because she miscarried, when she intended to begin her journey. The doctors declared, that it was a real miscarriage ripe enough to make a judgment of the sex. Yet some of the women, who had more credit with the king, assured him that it was only a false conception, and that she had not been at all with child; and though his majesty had, upon a former occasion, declared to the queen his mother and others, that upon his own knowledge her majesty had miscarried of a son, yet he suffered himself now to be so far imposed upon by those ladies, that he positively believed that she never had been, and never could be with child. From that time he took little pleasure in her conversation, and indulged himself without the least restraint in such dissolute company, as drove every thing serious out of his thoughts.

Lady Castlemaine, who had never declined in favour, was now greater in power than ever. She was with child again, and well enough contented that his majesty should entertain an amour with another lady, whose friendship she even courted, perhaps out of confidence, that the king would never prevail upon the other lady, who was known to be a person of great modesty and discretion. Her own great object was to secure the king's esteem by such seeming compliance, and to get a good provision for herself and children. In solicitations of this kind she was never backward: she procured round sums

sums of money out of the privy purse, where she had placed Mr. May, and other assignments in other names, so as to be less taken notice of, though in great proportions. Yet all amounted to little more than to pay her debts, (which she had in a few years contracted to an inconceivable greatness) and to defray her constant expences, which were almost boundless, in coaches and horses, clothes and jewels, without any thing of generosity, or gratifying any of her family, or so much as satisfying any of her father's creditors, some of whom were very clamorous. Her name was not used in any suits for the grant of lands in this country, because she thought the chancellor and treasurer might oppose such grants, and she did not wish to have any occasion to try the kindness of either of them; and so all the suits she made of that kind were with reference to Ireland, where they had no title to obstruct, nor any natural opportunity of knowing what was granted: in that kingdom, therefore, she procured the settlement of some very valuable estates upon herself and her children.

The plague was succeeded by the fire of London, which took place on the 1st and 2d of September 1666. On this occasion a poor mad Frenchman of the name of Hubert was executed on his own confession; but our author's sentiments are as follow.—p. 244.

Upon the whole, after the most diligent inquiry by the privy-council, and next by a committee appointed by parliament to investigate the matter; no satisfactory proof was ever discovered of any design or combination. Charges were, indeed, brought against many, but none of them could be substantiated; nor was there any probable evidence (that poor creature Hubert excepted) of any other cause of that woeful fire than the first accident of its breaking out in a baker's house, where there was so great a stock of faggots, and in the neighbourhood of much combustible matter, such as pitch, rosin, and the like, that led it in an instant from house to house in Thames-street, with the agitation of so terrible a wind to scatter and disperse it.

The parliament, which had been so pliant, became in a little time utterly hostile to the court. The supplies were retarded, and a bill was brought in for the examination of the public accounts. On this occasion, the fatal indiscretion of the chancellor in opposing the bill drew upon him fresh odium. The difficulty of raising supplies, and the impossibility of providing a fleet to face the enemy, induced the court in the beginning of 1667 to think of peace; and this inclination was strongly promoted by the appearance of a Dutch fleet, which entered the Thames in the beginning of June. After many delays, the peace was at length concluded on the 21st of July.

The court favourites were no sooner relieved from their cares concerning the war, than they pushed with redoubled vehemence their intrigues against the chancellor. He was removed from his office, and, in the parliament which met in October 1667, impeached.—p. 348.

While this contest was carried on with great heat on both sides, and to the total neglect of all public business, the earl's friends in the house of lords finding that many of their party deserted them every day, and joined the faction of the court, were very urgent with the earl to quit the kingdom, as the only means of avoiding that persecution, against which neither his own innocence, nor their efforts could long protect him. The king himself did not wish that the articles of impeachment should undergo a public discussion, and was

therefore content that intimations should be given to the earl of his majesty's desire that he should withdraw himself into any parts beyond the seas, and that if he did so, neither his honour nor fortune should suffer by absence. Threats were also held out, sometimes that the people were so incensed at the obstruction of public justice by the lords refusing to commit the earl, that they intended to pull down his house, and the houses of all those who adhered to him; and at other times, that there were secret consultations about sending a guard of soldiers to seize and convey him to the Tower. The earl in this situation foreseeing the mischiefs that must arise from the disagreement between the two houses, and uncertain what the malice of his enemies might terminate in, only wanted some evidence of his majesty's commands or wish for his departure, which he received at length in a message from the duke of York, who in this unhappy conjuncture had fallen sick, and was still confined by the small pox. Upon this the earl resolved to delay no longer, but withdrew in the night of the twenty-ninth of November, leaving the following address to the house of peers, which was delivered to them by the earl of Denbigh, as soon as he got advice of the unfortunate fugitive's arrival at Calais.

The earl was soon after formally banished, and thus the ungrateful and perfidious Charles filled up the measure of his iniquities, and left himself in the hands of a profligate junto, whose ill conduct afterwards had nearly undone the nation, and certainly precipitated the ruin of his unfortunate brother.

The supplement contains a summary and spirited continuation of the reign of Charles; but as we have so lately gone over this ground in our extensive account of Dr. Somerville's history, and as it is professedly taken from Mrs. Macaulay, our readers will scarcely expect an analysis of it.

D.

M E D I C I N E.

ART. IV. *Memoirs of the Medical Society of London*, Vol. III.

[Continued from p. 48.]

Art. 16. *Observations on certain herpetic affections, attended with painful irritation.* By J. C. Lettsom, M. D.—In this paper the reader will find a description of an irritable itching affection about the anus, which the writer has observed chiefly to occur in the male sex, and mostly in the decline of life, in persons liable to herpetic eruptions and arthritic complaints. It does not seem otherwise dangerous, in the writer's opinion, than by preventing sleep and increasing debility, by which dyspepsia and similar disorders are produced. The part affected has little appearance of local disease. In the cure the writer dissuades us from the use of repellent and astringent applications. He recommends the body to be kept open by gentle laxatives, and to have recourse to mild alteratives with hemlock fomentations. Issues and blisters are also advised. Opium with antimonials has likewise been found of use. Another affection which this physician has met with is a *pruritus in vagina*, occurring in females of delicate and irritable

irritable habits. In these cases the author found sea bathing of service, and saturnine applications were not injurious.

Art. 17. *Remarks on the angina and scarlet fever of 1778.* By James Johnstone, M. D. &c., Worcester.—Having given an account of the different circumstances with which these diseases were attended, the author proceeds to the method of cure he pursued; in which we find nothing uncommon, except it be the recommendation of a more free exposure of the patients in these diseases to the open air.

Art. 18. *Of the lepra græcorum.* By William Falconer, M. D. F. R. S. and C. M. S.—Dr. Falconer observes, that this disease, although not uncommon, is seldom described by medical writers from their own experience; he has therefore here presented us with a pretty full description of it, chiefly drawn from patients of the Bath hospital. The cause of this complaint the author supposes to be the sudden application of cold to the body, when in a heated state. In the cure of this affection, Dr. F. thinks the Bath waters, externally applied, to be of more service than any other remedy; but these, he remarks, sometimes fail. He does not think that any medicines given to assist the Bath water can be much depended upon. Mercurials, with the decoctions of the woods, of sarsaparilla, and of mezereon, have been given, but with little effect. Nor has mercury applied externally, according to the experience of this writer, afforded any advantage. The exhibition of antimony and sulphur has been attended with no better success. The tar ointment appears to have had some effect in softening the stiffness of the skin, and promoting the separation of the scaly eruption. As to the use of the Bath waters, patients are generally ordered to bathe twice or thrice a week, according to age, strength, &c. and to drink about a pint of the water daily.

Art. 19. *Case of epilepsy successfully terminated.* By J. C. Lettsom, M. D. &c.—We meet with little of importance in this paper, for the use of *zincum vitriolatum* has long been known and recommended in cases of epilepsy.

Art. 20. *Case of imperforated anus successfully treated.* By T. Mantell, Dover, Surgeon, and C. M. S. *In a letter to J. C. Lettsom, M. D. &c.*—In this case of imperforated anus Mr. M. found it necessary to make an opening into the rectum of a pretty large size.

Art. 21. *Case of hemorrhage and purple spots, without fever, or previous illness.* By John Aikin, M. D. C. M. S. &c.—After describing this case very minutely, Dr. A. makes some observations on the nature of the disease. He thinks that this complaint does not frequently occur in the acute form; though a disposition to hemorrhage, attended with the eruption of purple spots, without fever or any other distinct disease, may often have been observed by practitioners. He supposes that nosologists have not given a sufficiently clear description of it: Cusson, however, he says, appears to have described this disease under the name of *purpura apyreta*. In his opinion of the nature of the disease he seems inclined to believe, that it depends upon a vitiated state of the fluids, independent of a debilitated condition of the solids.

Art. 22. *Case of aneurism; with the dissection.* *In a letter to J. C. Lettsom, M. D. &c.* from W. Luxmore, of Uxbridge, Surgeon, and C. M. S.—What appeared remarkable in this case, on dissection, was that the aorta descendens formed its bifurcation uncommonly high above the kidneys; and that about two inches below this bifurcation,

on the right side, immediately over the kidney, the aneurismal tumour was situated. The kidney was also considerably diminished in its size.

Art. 23. *Two cases of hydrocephalus.* By Mr. Thomas Jameson, Surgeon in Bloomsbury, and F. M. S.—There seems little deserving of attention in these cases. They both terminated fatally, after having run nearly the same course.

Art. 24. *Experiments made on the laryngeal and recurrent branches of the eighth pair of nerves, with a view to determine the effects of the division of those nerves on the voice.* By J. Haighton.—In this very valuable memoir, the author observes, that although the subject of it has engaged the attention of physiologists from the earliest periods, there still remains a difference of opinion respecting it. The anatomists of the present time being undetermined whether the recurrent branches of the eighth pair be alone the vocal nerves, or whether the laryngeal branches of the same pair have not a considerable share in the office. After a statement of the inquiries which have been made respecting this matter, Mr. H. gives us the result of his own. Having made several experiments, by dividing the recurrent nerves of a dog, he found that the voice was destroyed; as it was likewise from the division of the trunks of the par vagum, from which they originate. From other experiments, he further concludes, that 'the recurrent branches of the par vagum supply parts which are essentially necessary to the formation of the voice; whilst the laryngeal branches of it seem only to affect its modulation or tone.' The author next attempted to determine 'whether the voice, when once taken away by the division of the nerves, ever returned.' In the dog which was the subject of this experiment, he found the voice to return after about a fortnight, but sharpened almost an octave. This inquiry, however, he promises to prosecute hereafter, and also to 'bring forward some conjectures on the formation and modulation of the voice.'

Art. 25. *Case of a wound of the thorax; with some remarks.* By W. Norris, Surgeon to the Charterhouse, and General Dispensary, London, and F. M. S.—This paper contains the history of a case in which the patient received a wound that penetrated into the cavity of the thorax, just under the right breast. Respecting wounds of the thorax this writer thinks physiologists have erred; for he does not find that the lungs collapse on the division of the pleura, as they have supposed. From some experiments, which the author made to determine this point, he also concludes, that 'the danger of suffocation from air being admitted between the lungs and pleura, if the wound be of a moderate size, is not much to be dreaded;' especially 'if the wound be quickly closed by future or other means.' In wounds of the thorax, where the lungs are not injured, Mr. N. thinks almost all the danger arises from inflammation and its consequences.

Art. 26. *Cases of hydrophobia.* By J. Shadwell, of Brentwood, M. B. C. M. S.—In the cure of this dreadful disease little has yet been effected. Even in those cases, the author observes, where the treatment has been supposed to overcome the hydrophobia, death has ensued commonly, 'either in a few hours after the cessation of that symptom, or, at farthest, upon the following day.' With respect to the affection of the mind in this complaint the two cases here related furnish a striking contrast. In one, during the agony with which convulsion agitated the body, the mind retained its faculties nearly perfect; while

while in the other, sense was lost during each paroxysm. The histories of these two cases Dr. S. gives in a very clear and circumstantial manner. The practice which he recommends, and by which, he tells us, one of the patients whose cases are here stated was cured, is that of administering oil internally, and also of applying it frequently to the whole surface of the body; clysters of oil and fat mutton broth he likewise advises to be frequently injected. From a single instance of success, however, we can draw no conclusion; further trials must be made, in order to determine the advantages to be expected from this method of treating the disease.

Art. 27. *On the paracentesis.* By James Sims, M. D. &c. President of the Medical Society of London.—Dr. Sims recommends the operation of paracentesis to be performed at the *umbilicus*, by thrusting in a common lancet, until the water issues. He thinks ‘the orifice should not be large, nor should the water be forcibly pressed out, but allowed to come away just as the contraction of the integuments occasions.’ This, he supposes, a less dangerous operation than that of perforating in the usual way.

Art. 28. *Case of a laborious parturition, with the consequences.* By M. Wilkinson, Surgeon of Sunderland.—Mr. W. in this paper relates a case, in which the woman had been forcibly delivered by means of instruments, nearly forty-one years before the time of her death; and in whom, upon dissection, the following appearances were observed. Between the rectum and vagina there was found a communication sufficient to admit one’s thumb to pass. ‘The fore part of the vagina, the posterior surface of the bladder, just below the opening of the ureters, as also the whole of the urethra, were gone, and the remaining part of the anterior surface of the vagina adhered across the os tincæ to the posterior surface; so that the os tincæ was wholly obliterated. The left fallopian tube had a tumour adhering to it about the size of a moderate golden pippin, and seemed full of fluid:’ the ovaries as well as the uterus seemed quite sound. The rectum in its internal coat appeared diseased.

Art. 29. *The histories of two cases of bronchocele.* By J. C. Lettsom, M. D. &c.—We see nothing new in the treatment here recommended: the internal use of burnt sponge, calomel, and vegetable alkali, with the topical application of mercurial, saponaceous, and camphorated ointments, have long been generally known to be of service in cases of this kind.

Art. 30. *Of a successful termination of an omphalocele.* By J. C. Lettsom, M. D. &c.—The common method of removing hernia, by means of the application of ice, is here recommended.

APPENDIX.—*A fistulous abscess in the urinary bladder.* By Stephen Lowdell, Surgeon, and F. M. S.—In this case the patient seemed affected with several symptoms which indicated the presence of a stone in the bladder; yet, upon opening the body after death, there was neither stone nor any calculous substance whatever found; but several pints of the same kind of matter, as that which was voided by stool, were present in the pelvis, which being removed, a portion of the colon appeared to adhere strongly to the fundus of the urinary bladder; and between them there was a communication, by an aperture large enough to admit one or more fingers. By this aperture the fecal matter passed from the colon into the pelvis and bladder.

April 3, 1786.—*Dr. Lettsom communicated the history of a case of canine appetite, with vomiting, in which 376 pounds of solid and fluid aliment were taken into the stomach in the space of six days.* By Henry Wastell, Surgeon, London.—The patient became emaciated, notwithstanding the taking of such a large quantity of food into the stomach. The recovery was accomplished by giving food boiled down to jelly, in small quantities, and frequently.

October 7, 1787.—*Mr. Pearce, Surgeon, communicated the following cases of præternatural menstruation.*—The first of these cases is that of a girl thirteen years of age, who had an ulcer on her ankle, originating from a scald, and by which alone the menstrual discharge has for several years been regularly made. The discharge is *guttatim*, and preceded by pains in the head and loins.

The second case is that of a laundress, who, in a fall down stairs, struck her loins against a pail; which brought on a large discharge of uterine blood, attended with prolapsus. After this discharge had continued a fortnight, it was suddenly stopped, by the application of cold vinegar, in consequence of which mania ensued. The mania having been removed by medical treatment, a discharge of frothy blood in copious streams, without cough or other effort, took place from the mouth and nose, which has since regularly occurred at the usual periods of menstruation, preceded by a little tumefaction of the hypogastric and lumbar regions, but without uterine evacuation. The hemorrhage, however, 'frequently occurs at other than the stated periods,' particularly when she is much fatigued.

October 27. *Dr. Squire, F.M.S. communicated the following case and dissection.*—This is the case of a middle aged gentleman, who had great pain shooting from the right ilium obliquely towards the region of the bladder, attended with great uneasiness when lying on his right side. His urine had light white coloured flakes floating in it. He had also pain at the neck of the bladder, and soreness in the urethra, with frequent attempts to make water, without being able to pass much. On opening the body, the right kidney was found enlarged to almost twice the size of the other; and on opening its pelvis, an opaque brown coloured fluid was discharged, in quantity about two tea-spoonfuls. The ureter of the same side was also considerably dilated. All the other abdominal viscera had their natural appearances.

September 15, 1788.—*Account of a rupture of the urethra, and of the solution of a catgut bougie in the bladder.* By Robert Waring Darwin, of Shrewsbury, M.D. F.R.S. and C.M.S.—*Dr. Darwin, after giving an accurate history of the symptoms of this case, concludes 'that the stricture or caruncle in the urethra was the original cause of the whole disease; that by the obstruction there given to the exit of the urine, the force to exclude it became exerted more violently; and thence the part of the urethra behind the stricture became distended, till it was at length ruptured.'* That 'after this, the urine was passed into the cellular membrane and dissected its way, till a large surface became ulcerated.' That 'the same efforts which were used to exclude the urine would press the matter out of this extensive ulcer; and some urine would also at times be pressed into it. Hence the matter always appeared mixed with the urine, and the smarting pain was urgent at the same time.' 'The cure of those cases, supposed to be catarrhs of the bladder, or suppurations of the prostate gland, may

may [in his opinion] be most successfully undertaken by the assiduous use of bougies of catgut, which should be gradually enlarged, till a free passage for the urine be obtained. And if any tumour from extravasated urine can be perceived and opened externally, the patient [he thinks] will be saved, and the cure facilitated.' He next relates a case of the solution of a catgut bougie in the bladder, which he observes 'furnishes us with a powerful argument in favour of the use of catgut bougies, in preference to those made of linen.'

January 1, 1788.—*The following relations, communicated in a letter to Dr. Lettsom, by Mr. Richard How, of Apsley, in Bedfordshire, were read.*—The first is that of the daughter of a clergyman, who, until she arrived at the age of thirteen years, had a very dark complexion, with hair black as jet; when she observed one morning a lock of her hair, about an inch and half in breadth, to be changed perfectly white. She had enjoyed good health before the change, and at the time had no indisposition, nor had she received any fright to which it might be attributed. Soon after this, a similar change took place on the hair of the other side of the head, which continued altering, till in about seven years the whole became white. Her complexion also underwent a similar change, and at length became perfectly fair. 'The colour of her eyes, which were black, has not undergone any alteration.' Since this remarkable change, she has not enjoyed so good a state of health as before.

The other case is that of a girl about eighteen years old, whose face was of a swarthy colour, with long dark hair on one side of her head, short frizzled and lighter on the other; her mother says her body is also of two colours, the one side very brown, the other fair: but she can give no reason for this difference.

January 11.—*The following extract of a letter from captain Cardin to Dr. Lettsom was read.*—In this extract we are informed that captain Cardin had found great advantage from the powder of ipecacuanha in the cure of dysenteries. The manner in which he administered it, in violent cases, was in the quantity of four grains of the powder in a cupful of tea, with fifteen or twenty drops of laudanum going to bed. If the patient was relieved, he afterwards reduced the quantity to three, or even to two grains night and morning.

April 7.—*Case of the humerus of a child torn from the scapula by a mill.* Communicated by Henry Gore Clough, M.D. and F.R.S. Old Compton-street, Soho.—In this very alarming case, which Dr. C. has related in a clear and perspicuous manner, the patient suffered very little from either hemorrhage or fever; but recovered in a remarkably short time by the common method of treatment.

April 7.—*Case of a man who took by mistake two ounces of nitre instead of Glauber's salt.* By William Falconer, M.D. F.R.S. and M.S. &c. Bath.—The large quantity of nitre here taken affected the patient almost immediately with great pain of the stomach, extending to his bowels. After a little time he began to vomit, but without relief, though it continued several hours. Blood was afterwards thrown up in large quantities. He had no purging after it, but on the contrary was constipated. His urine was not at all affected, nor had he any pain in the urinary passages. He found some relief from taking oatmeal gruel and butter in large quantities.

September

September 15.—*Extract from a history of a sphacelated scrotum.* By John Church, M. A. Surgeon and F. M. S.—In this case of sphacelated scrotum we see nothing extraordinary, either as to the nature of the complaint, or the method of treating it.

September 15.—*The following case of pemphigus, by J. Upton, was communicated by Dr. Lettsom.*—The writer of this case of pemphigus supposes, that the application of blisters, at different intervals, will be of great service in relieving that languor and debility which generally attend this complaint.

September 29.—*A case was read to the society by Mr. Stephen Smith Ward, Surgeon, and F. M. S. of an obstruction of urine which terminated fatally, in consequence of stricture.*—On dissection the urethra in this case was found obliterated for half an inch, at the distance of two or three inches from the glans.

September 29.—*Was read, a case of calculi passing through the bladder into the rectum.* By J. Johnstone, M. D. and C. M. S. of Worcester.

October 6.—*A paper by Mr. Baker, Apothecary, and F. M. S. was read, containing various cases of fatality from the natural small-pox, in families where inoculation, when practised, had been uniformly successful: from which the following is extracted.*—In this case of natural small-pox, suppurations took place in several of the joints after the small-pox disappeared.

October 6.—*A case of an ulcer of the bladder communicating with the rectum, by Dr. Johnstone, of Worcester, was read.*—An ulcer in the rectum had evidently in this case perforated the bladder.

December 15.—*Case of a rupture of the bladder opening into the pelvis, by James Johnstone, M. D. &c. was read.*—In this case we meet with a considerable thickening, and a fleshy appearance of the substance of the bladder; and an adhesion of its forepart to the peritonæum under the *musculi recti*, nearly as high as the navel, with an aperture of an inch and an half in diameter (which had no appearance of a recent laceration) in the left side, and which opened into a cavity in that region of the pelvis, in which a large portion of urine had lodged when the bladder was full. No calculus could be found either in the bladder, or in this preternatural cavity. There was a considerable enlargement of the uterus and kidneys, and a quantity of putrid urine issued from the pelvis of each of the latter when opened.

October 13.—*A case of extraordinary diseased enlargement of the parotid and submaxillary glands, &c. was communicated by T. Cole, Surgeon and F. M. S.*—This tumour, the writer informs us, at last became of such a magnitude as to compress the trachea, œsophagus, and blood-vessels, and gradually to suffocate the patient. He also says that this tumour weighed ten pounds and a half, and contained every kind of substance which commonly fills 'steatoma, carcinoma, meliceris, atheroma and lepome.'

November 10.—*Dr. Zencker's (from Berlin) observations on some species of deafness successfully treated, sent to Dr. Sims, and communicated to the Medical Society.*

November 17.—*Abstract of a case of morbus niger, by Mr. Key, Surgeon, in the Borough, communicated by Dr. Lettsom.*—This case exhibits a highly diseased state of the liver, gall bladder, kidneys, ureters, and bladder.

January

January 9, 1789.—*Abstract of a Case communicated to the Society*, by Thomas Edwards, of Peckham, Surgeon.—This was a case of sphacelation taking place on the region of the os sacrum, in which a diarrhoea, attended with hiccough, came on, and to relieve which twelve scruples of the species of scordium with opium, a mixture of chalk-julep with one hundred drops of thebaic tincture, and thirty grains of solid opium were given daily, for near a fortnight.

Extract from a description and dissection of a diseased spermatic vein. By Theophilus Dyson, Surgeon, and F. M. S.

Dec. 23.—*A case of encysted tumour successfully treated by electricity*, By Wm. Turnbull, A. M. Surgeon to the Eastern Dispensary, and F. M. S.—This case affords an instance of the powers of electricity in removing encysted tumours.

May 3.—*A memoir, containing a selection of cases of dropsy, effectually cured by gum guaiacum; with remarks on the superior utility of stizolobium in worm cases.* By Richard Chamberlaine, Surgeon, of Jamaica, and C. M. S.—This writer acknowledges to have received the hint of giving gum guaiacum in dropsy from the assistant surgeon to the military hospital, South Carolina. The author particularly mentions two cases in which this remedy was highly useful. With respect to the use of stizolobium he relates eleven cases in which it was found singularly beneficial. He informs us that he has met with no inconvenience from the exhibition of *very large doses* of this remedy.

May 25.—*Cases of dropsy treated with digitalis purpurea; and of chorea sancti viti with flowers of zinc.* By John Wright, M. D. one of the Physicians to the Infirmary at Bristol, and C. M. S.—Two cases of dropsy are here detailed, in which the use of the digitalis purpurea afforded considerable advantage; but we do not find that either of the cases were perfectly removed by the remedy. The flowers of zinc have been generally found successful in the cure of chorea sancti viti by the writer of this paper; but in two cases which he has here given, it failed in performing a cure.

June 22.—*Case of strangulated hernia.* By William Livingston, M. D. C. M. S. Aberdeen.—In this case, notwithstanding the scrotum, hernial sac, and the strangulated intestine were found in a sphacelated state, and an opening formed, through which the fæces were discharged, with considerable tumefaction and tension about the abdominal ring; the patient was recovered by the use of wine and bark, together with the common dressings.

Case of morbid retention of urine, with a description of the parts diseased, after death. By the same.—On dissecting this body, after death, ten quarts of water were found in the cavity of the abdomen; the bladder was empty; its internal coat appeared to have been inflamed in several places, and in the centre of a livid spot in the fundus of it there was a pretty large circular hole. The prostate gland was much enlarged, and scirrhus. This diseased state of the gland, Dr. L. thinks, was the cause of the whole complaint.

July 27.—*History of a case of ascites with anasarca, relieved by the application of cammon oil, assisted by friction.* By William Chamberlaine, Surgeon, Secretary to the Medical Society.

August 24.—*Two dissections:* Communicated by Mr. Macmillan Jamieson, Surgeon in the Island of Jamaica.—The author of this paper supposes, that hepatitis is a more frequent disease in the West-Indies.

Indies than has generally been believed. The appearances of two cases of diseased livers, on dissection, are also here related.

October 26.—*A case of angina pectoris, cured by the use of rubite vitriol*, communicated by William Lee Perkins, M.D. of Hampton Court.—In this case we find that opium as well as white vitriol, was administered.

November 16.—*A severe spasmodic affection, successfully treated.* By Benjamin Say, Surgeon, and C.M.S. Philadelphia.—This spasmodic affection sometimes seized the feet, at other times the legs and hands; but at last it chiefly attacked the stomach and breast of the patient. After a great variety of causes had been assigned for this disorder, and various remedies used without success, the patient was considerably relieved by the application of a truss to a scrotal hernia, with which he had been afflicted for several years.

September 14.—*The following case*, by William Luxmore, Surgeon at Uxbridge, and C.M.S.—This was a case of *genuine* Devonshire colic, which gave way to the usual remedies, but to which a complete amaurosis immediately succeeded; and this was as suddenly removed by the application of a large blister between the shoulders, and the liberal exhibition of volatiles, with valerian and strong mustard whey.

November 23.—*A paper was read to the Society*, sent by Mr. Bradford Wilmer, Surgeon at Coventry, and C.M.S.—This paper contains the history of a case of a wound in the upper part of the thigh, made by falling upon a glass vessel, and from which nearly a gallon of blood was discharged in the space of an hour. Mr. W. at first supposed the blood to flow from a branch of the crural artery; but upon making an incision into the swelled part through the muscles, he found that the blood issued from an aperture in the crural vein. In the course of the cure of this wound, the patient also suffered much from the lodgment of hardened balls of excrement in the rectum.

May 3, 1790.—*A paper was read*, written by Mr. Philip Werner, Navy Surgeon, C.M.S. and Surgeon to the British factory at Algiers, containing nine cases which occurred to him at Algiers.—We have met with nothing very extraordinary in these nine cases. The first was an ascites in a boy of ten years old, cured by giving half an ounce of cream of tartar daily dissolved in barley water. The second was a case of scrotal hernia, which from neglect became very large. The third was also a case of hernia, which caused great pain whenever reduced within the abdomen. The fourth was a case of an uncommon enlargement of the scrotum. In the fifth case the patient laboured under a hernia which had not been reduced until the 10th day. The sixth and seventh are cases of iliac passion. The eighth was a case in which *Itizolobium* was found highly useful. The ninth was also a case of worms.

December 12.—*A case was sent to the Society* by Dr. Perfect, of Malling, C.M.S.—This was the case of a woman in whom the catamenia did not appear until she had entered her forty-seventh year.

August 2.—*History of an abdominal tumour accidentally cured*, communicated by Mr. Stephen Lowdell, Surgeon, F.M.S.—This was the case of a young lady who had a gradual enlargement of the abdomen, which suddenly disappeared after she had had the accident of being thrown out of an open chaise. The suddenness of the cure in this case, after the violent concussion arising from the fall, has induced the writer

writer to conclude that previous to the accident the contents of the tumour of the abdomen were contained in a cyst void of any absorbents. From this case he thinks that concussive means may sometimes be employed with advantage in encysted dropsy.

March 17.—Dr. Mitford, of Pool, c. m. s. in a letter to Dr. Lettsom, communicated the following case of *feces passing through the urethra, with a dissection*.—On examining this case after death, a portion of the ileum was found adhering to the fundus of the bladder, with a slight appearance of mortification; and on dividing the inoculation, a passage was discovered from the intestine, through which the excrement might pass to the bladder.

December 6.—*A case of a fractured cranium, attended with the loss of a small portion of the brain*; communicated by William French, Surgeon, Harpur-street.

March 21, 1791.—*Case of fractured skull; (with a plate;)* by J. Blount, Surgeon, of Birmingham, and c. m. s.—The tedious process of nature in producing a substance for the scalp has led surgeons to save it as much as possible; and the case here related affords an instance of the advantage resulting from this practice; for the author in this case brought the flap of the scalp forward, and laid it *‘in contact with the naked dura mater.’*

June 4.—*The following remarks on the bite of a mad dog*; from Dr. White, of St. Edmundsbury, to Dr. Lettsom.—After giving a brief detail of the various accidents which have lately fallen under his care, and from the recollection of four cases of hydrophobia which he has been called to in the course of his practice, the author has ventured to suggest, ‘that the virus may be exterminated by excision many days after the injury;—that the first sensible mark of its action is a pain in the injured part;—that the consequent symptoms and sensations have a much nearer relation to spasm than inflammation;—that the lymphatic system is not affected in like manner to what it is from the insertion of variolous or any other infectious matter, supposed to be carried into the habit by absorption.’ He afterwards puts the following questions: “Is it not probable that the virus lies dormant till the previous symptom of pain in the bitten part comes on? Might not excision and ablution afford relief *at that period?* May not the future progressive symptoms be produced by irregular excitement on the nervous system *only?* Is it absolutely impossible to give relief by excision and ablution, when the patient is afflicted with *hydrophobia?*”

In reviewing a former volume of these memoirs, we sufficiently expressed our opinion of the utility and advantage resulting from the publication of clinical communications; but at the same time strongly inculcated the great necessity for much cautious discrimination in their selection. We were therefore not without hopes that the society would have profited by our observations in the compilation of the present volume: but it was with considerable surprize and disappointment that we remarked in the papers composing this nearly the same neglect of judicious selection, and the same want of typographical accuracy as in the preceding volume. To us also many of the papers which have been added in the appendix, appear trifling, and might with great propriety have been omitted.

A. R.

ART.

FINANCES OF IRELAND.

ART. V. *A Sketch of the Revenue and Finances of Ireland, and of the appropriated Funds, Loans, and Debt of the Nation, from their Commencement: With Abstracts of the principal Heads of Receipt and Expenditure for sixty Years, and the various Supplies since the Revolution. The whole illustrated with Charts.* By R. V. Clarendon. 4to. about 200 pages. Price 10s. boards. Dublin, Byrne; London, Lowndes. 1791.

At a period when every branch of political knowledge is cultivated with zeal, and the resources of kingdoms are become objects of the most serious inquiry, a collection and digest of all the financial regulations relative to Ireland cannot fail to excite the public curiosity.

The author observes, that, in treating of the revenue of Ireland, there can be but little occasion to notice the objects that anciently contributed to fill the treasury of its kings, no vestige of them remaining in the fiscal code of the present day. The antiquary would find it difficult to discover any thing like the public contributions of the seventeenth and eighteenth centuries, in the history of a people destitute of trade, unacquainted with mechanic arts, 'and whose supreme monarch received cattle, and the crude materials necessary for clothing, as the tribute of his dependants.' This, however, is only to be understood of the aboriginal Irish, for at the coming over of Henry II., and even during a series of years antecedent to that period, the principal seaports were in possession of the Danes, or their descendants, who, like most of the maritime nations of the north, to a spirit of enterprise and industry added a knowledge of commerce and manufactures. Among them, we are told, 'a revenue was furnished by imposts on their exports, imports, &c. and many of their coins still to be found, afford sufficient proof of their knowledge of that great medium of trade—money.'

The revenue obtained by the first English sovereigns was very inconsiderable, arising only from the subjects within the narrow limits of the pale (or English boundary), and consisting of various branches analogous to those which composed the English revenue at that time, such as ancient demesne lands, vacant bishoprics, abbies, priories, wardship, marriage, relief, and other profits arising from the feudal tenures, prizes, purveyances and pre-emption, fines, amercements, &c. Beside these, taxes were often levied by the sole prerogative of the sovereign, on occasions of danger and emergency, such as aids, scutage, hydrag, and carcuage. The scutage appears to have been established in the time of Henry II., and the receipt of it confided to the exchequer in the 18th year of his reign, being but two years after the descent of the English.

The dominion which this monarch acquired, seems to have added rather to his glory than his wealth, as the expences necessary for maintaining possession of it became exceedingly burdensome to him and many of his successors.

'For more than four hundred years [says Mr. C.], the English tenure was so precarious in Ireland, that far from deriving the advantages

advantages which in a settled state it must be so capable of affording to England, it was in general a source of expence for preserving even an acknowledgment of English authority. The revenue raised upon the subjects within the pale was consumed in their ordinary defence, and when any enterprising or ambitious chieftain made head against the English government, it became necessary to furnish supplies and remittances from England to repel the attack.

Previous to the time of Henry VII., the revenue does not appear in general to have exceeded the sum of 5000*l.* per annum. In the reign of his granddaughter, Mary, an addition of 1000*l.* per annum took place, in consequence of the tribute paid by Philip, king of Spain, for the license obtained by his subjects to fish on the northern coasts of the island.

In the time of Elizabeth, Ireland became an object of prodigious expence to the English government, for the charges of the first fifteen years amounted to 490,779*l.* 7*s.* 6*d.* $\frac{1}{2}$, while the produce of the revenue for the same period, according to sir James Ware, was but 120,000*l.* or 8000*l.* per annum. The subsidies granted by the Irish parliament in aid of the settled duties, &c., from the reign of Henry VII., consisted of a land tax of 13*s.* 6*d.* upon every 'plow land' occupied in Ireland. This was the customary rate until the 11th of James I., when the method of taxing individuals for their reputed estates was settled at the rate of four shillings in the pound upon land, and two shillings and eightpence in the pound upon goods. A subsidy upon the 'temporalty' was generally granted for 40, 41, or 45,000*l.*; the amount of the sums paid by the clergy is not here ascertained. During the government of lord Strafford, 578,000*l.* were raised by subsidies, and these were increased by Charles I. by means of 'his simple ordinance.' On account of the distracted situation of the government after the decollation of that monarch, it is difficult, if not utterly impossible, to make any just statement of the various taxes, or even an enumeration of the objects which composed them.

Upon the restoration, the various duties levied by the late usurped powers were ordered to be continued until a settlement should be made by parliament. Some temporary imposts indeed took place, but they immediately ceased upon the establishment of the hereditary revenue.

The produce of the various *items* composing the hereditary revenue was found shortly after its establishment to be fully adequate to the expences of government, and Charles II. was accordingly enabled to accomplish the favourite wish of his heart—that of being rendered independent of parliament: after having obtained this, he never suffered another to meet in Ireland during his reign.

The necessities of James II. obliged him to convoke that formidable body. This assembly, which did not contain more than fix protestant members, was entirely at the devotion of the monarch; a monthly subsidy of 20,000*l.* was granted upon land, and the king, by virtue of his *prerogative royal*, levied an equal

equal sum upon chattels; 'after which he was put upon the wretched expedient of obtruding a base coin, five pounds of which, by nominal value, was not intrinsically worth above four pence.'

After the elevation of William and Mary, the expences of the government considerably exceeded the revenue. A parliament was therefore assembled in 1692, after an interval of twenty-six years. A supply of 70,000*l.* was voted, and certain duties granted to raise this sum; these were the commencement of what is at present known by the name of *additional duties*, having been given in aid of the hereditary revenue. In the session of 1695, it appears from the report of the committee of accounts, that the intire product of the revenue, from the fifth of June, 1690, to the twenty-sixth of September, 1692, amounted to no more than 275,550*l.* 0*s.* 11*d.* $\frac{1}{8}$, which is little more than one third part of what it had been farmed at in 1678.

An odious *poll tax* was first granted during the reign of William III., and various acts passed for the avowed purpose of preventing the manufactures of Ireland from entering into competition with those of Great Britain.

At Midsummer, 1710, the revenue appears to have exceeded the expences by the sum of 71,649*l.* 7*s.* 11*d.* $\frac{1}{4}$.

On the accession of George I., the revenue again seems to have fallen below the expenditure. A considerable decrease (14,516*l.* 19*s.* 3*d.* $\frac{1}{2}$) took place in the civil establishment in 1717. By a report of the committee of accounts, it appears that the nett produce of the hereditary revenue and additional duties, for one year and nine months, ending Lady-day 1719, amounted to 805,015*l.* 4*s.* 3*d.* $\frac{1}{4}$: and that the charges of the establishment, and other expences of government for the same period, amounted to 793,658*l.* 4*s.* 2*d.* $\frac{1}{4}$. It is evident, however, that a considerable *deficit* took place in the revenue soon after: for the two years, ending Lady-day, 1723, appear only to have produced 939,619*l.* 7*s.* 9*d.* $\frac{1}{2}$, while the ordinary charge of the establishment, and other expences of government, amounted to 958,507*l.* 10*s.* 7*d.* $\frac{1}{2}$.

On the demise of George I., the duties, &c. were continued to his successor in the same manner as during the preceding reign.

It appears, that the nett produce of the hereditary revenue for the two years ending Lady-day, 1727, was $\pounds 671,747$ 18 4 $\frac{1}{2}$

The poundage, &c. — — — 7,330 12 2

This afforded an increase of 53,942*l.* 1*rs.* 10*d.* $\frac{1}{2}$ over the produce of the two last years of the preceding reign.

In a report brought in two years after, the nett produce of the hereditary revenue, &c. for the two years ending Lady-day 1729, is stated at — — — 889,351 4 11 $\frac{1}{2}$

The charge of the establishments, &c. for

the same period, are reckoned at —

982,710 4 9 $\frac{1}{2}$

So that there seems to have been a deficiency

in the revenue of — — —

93,358 19 10 $\frac{1}{2}$

And a decrease from the produce of the

two preceding years of — — —

72,570 9 3 $\frac{1}{2}$

In

In the first session of the reign of George III., the additional duties granted to George II. were continued.

In 1773 it was found necessary to increase the revenue by the imposition of new additional duties, by statutes passed in the 23 and 24 Geo. III., viz. 4l. 13s. 4d. per ton on French wines, 6l. per ton on Portugal ditto, &c. In 1777 there was a farther increase of the additional duties, viz. 6d. a gallon on foreign spirits, except those imported from the British colonies; 6d. upon brandy, geneva, and other spirits imported; and 4d. upon rum from the British colonies.

In 1779 the duties on spirits were consolidated, and for the encouragement of agriculture 2s. per barrel was laid upon all wheat except British, subject however to certain regulations.

In 1781 the several additional duties on wine, &c. were consolidated, and the spirit duties, &c. transferred to the loan fund; in 1783 the duties upon the importation of beer, ale, and porter, were also consolidated.

In 1785 the famous commercial propositions were presented to the parliament of Ireland; but the minister, who could not procure a greater majority than that of nineteen members, abandoned the project. We are told, however, 'that, although the expected advantages were not obtained, the taxes, which must be deemed the earnest of those advantages, still remain.' These were laid upon beer, ale, and porter, imported; East India goods, silks, and chocolate, romalls, hops, vinegar, china, &c.

In consequence of the exertions of the commons of Ireland, in 1779 the colony trade was extended to that kingdom; it therefore became necessary to revise and alter the duties upon the articles of colonial produce imported into Ireland. A commercial treaty having taken place in 1787 between Great Britain and France, the Irish parliament made an alteration in the duties on wines, linens, &c. produced or manufactured in the French dominions in Europe.

In 1788 an alteration took place in the tobacco duties, by which they were brought more into the form of an excise, and the duty upon four wheeled carriages was raised one fourth. In 1789 the additional duties were further continued, with the addition of a duty of 10s. per ton upon the export of manure, 'which used to be carried away as ballast, to the great injury of agriculture.'

We have followed Mr. C. as closely as the nature of our work would admit, and endeavoured to compress his statements into the shortest possible compass. We shall conclude the present article with an account of the income and expenditure of Ireland for the year ending Lady-day, 1790, which is the latest period to which he refers.

INCOME.				£.	s.	d.
Gross produce of the hereditary revenue				710,369	14	11
Ditto additional duties	—	—	—	602,083	14	5
Making together the ordinary revenue				1,312,453	9	2
Gross produce of the stamp duties	—	—	—	62,377	15	2½
Ditto, post office	—	—	—	46,419	16	0
Ditto, appropriated duties	—	—	—	274,067	0	1½
Gross total				1,695,318	0	6½
Deduct amount of drawbacks on goods exported				112,451	15	10½
Nett amount raised upon the taxes of Ireland, independent of local taxes	—	—	—	1,582,866	4	8
Deduct expence of collection, bounties, premiums, &c.	—	—	—	473,489	11	11½
Clear amount which passes into the treasury				1,109,376	12	8½
Add poundage fees, &c.	—	—	—	26,909	8	2½
Four shillings tax on absentees salaries, &c. nett				5,677	10	5½
Casual receipt at the treasury	—	—	—	6,004	0	4½
Amount issuable from the treasury	—			1,147,967	11	8½
Deduct nett produce of the appropriated funds				199,184	3	8½
Nett sum applicable to the current expences				948,783	8	0½

EXPENDITURE.

Nett charge of the civil list	—	—	£.207,808	19	6½
Ditto, military list	—	—	935,086	0	4½
Ditto, extra charges, civil and military (exclusive of 200,000 l. paid for lottery prizes, and 20,000 voted for militia,	—	—	323,080	14	4½
Total amount of expences			1,065,975	14	3½
Deduct sum applicable to discharge thereof per contra	—	—	948,783	8	0½
Deficiency in the unappropriated revenue to answer the current expences			117,192	6	3

It is a matter worthy of remark, that the gross produce of the revenue of Great Britain for 1788, was collected on an average at 7½ per cent, while that of Ireland for the year ending Lady-day, 1789, cost no less than 17l. 6s. 8d. per cent.

POLITICS. POLITICAL OECONOMY.

ART. VI. *Truth and Reason, against Place and Pension; being a candid Examination of the Pretensions and Assertions of the Society held at the Crown and Anchor, and of similar Associations in various Parts of the Metropolis. Addressed to John Reeves, Esq. and his Associates.* 8vo. Second Edition. 28 pages. Price 6d. Ridgway. 1793.

MR. REEVES, who holds many, and as has been said, some *secure* places under the crown, is here ironically complimented on his late *disinterested* exertions.

After several pointed, and some successful, attacks on the addresses that have lately issued from the society of the Crown and Anchor tavern, the author of this pamphlet, who subscribes himself 'a friend to the constitution,' concludes as follows:

'We charge you as the enemies of that constitutional fabric which you profess to prop and preserve, while we boast ourselves to be its best supporters *. It is your endeavour to continue it in deformity, to add to its tottering state, and consequently to impel its growing decay: it is ours to underbuild it substantially, to remove its rotten buttresses, to repair its bulges, and render it thoroughly drop-dry. You desire to perpetuate the patches in the garment, to retain the rags and filth of the body politic; we wish to wash, to purify, and give it a new coat—but off the old piece.

'We remind your employers, that the will of the majority ought to form the constitution of every country; nothing else can afford stability and peace; for as the end of all governments is the good of the people, and the strength of government must lie in the consent of the people, (and this it was that gave birth to the maxim of *vox populi, vox Dei*) the remedy for all their terrors and apprehensions is in their own hands.

'If the minister wishes to form a powerful phalanx against the external enemies of our constitution, the most certain way must be, to restore every man his influence and interest in the government. Let him be just within the empire, and he needs to fear no foes from without. Let him honestly meet the general will, if he wishes to prevent those commotions which too often and too suddenly arise from stifled discontents. Let him re-establish the people in their long lost rights, and constitutional societies would exist no longer. The merited affection of the governed, is the only firm foundation of all human governments.'

ART. VII. *A seasonable Publication, in two Parts.* By the Rev. Richard Tapprell. 8vo. 48 pages. Price 2s. Dilly. 1792.

PART I. of this pamphlet contains observations on the origin, and an enumeration of the advantages arising out of a wise and good government. In it also are pointed out and inculcated the superiority of the English constitution, and the duties which subjects owe to their lawful sovereign.

Part II. contains reasons for the revolution that has occurred in France, and against a similar revolution in England.

“It being the interest as well as the intention of the people, to have a fair and equal representation, whoever brings it nearest to that, is an undoubted friend to, and establisher of the government, and cannot miss the consent and approbation of the community.” Locke, c. 13. sect. 158.

While Mr. T. contends against the policy and the justice of adopting violent measures, he allows that the constitution of this kingdom is not perfect; and, after ridiculing those who declaim against improvement 'in particulars, from the imperfection in generals,' asks what his reader would think of the following syllogism: 'I know myself to be very imperfect, but I know that all other men are imperfect also; therefore I ought to be satisfied with my present imperfections, and cheerfully remain as I am.'

The following passage contains some animadversions on certain grievances experienced by dissenters.

'Truth and candor must allow that liberty is not completely possessed by dissenters in this country. It is true, the legislature allows them to worship in their own way, but at the same time it lays them under several disabilities. I hope I shall be pardoned for saying, that, according to my best views of the subject, dissenters of character, talents, and property, are as eligible to offices of trust and influence in the state, as churchmen of the same description.—And I also believe farther, that dissenters have, in nature and reason, as much right to marry among themselves, as they have to transact their own business on the exchange or in the counting house—as much as to buy and sell in their own shops, or to cultivate and reap the produce of their own fields. Were this right allowed universally, there would be a greater appearance of consistency among us than there now is, for that worthy and respectable set of people called quakers, do as they ought, enjoy this privilege; and Roman catholics also are permitted to exercise it, while to all the dissenters in the kingdom beside, it is forbidden.

'I am not blinder to these things than others; but I wish not to contend about them. At the same time, I consider the conduct of many of the members of the establishment as being highly imprudent, in taking such steps as tend unnecessarily, and unreasonably, to wound the feelings of their neighbours who dissent from them. If any churchman is offended with me because I am a dissenter, I have as much right and reason to be offended with him because he is a churchman; and a Roman catholic might step in thirdly, and quarrel with us both, because we are not papists.'

ART. VIII. *A Charge given to the grand Jury of the Hundreds of Kirton and Skirbeck, in the Parts of Holland, in the County of Lincoln, at Epiphany Sessions, held at Boston, 14th of January, 1793, concerning the Standard Measure of Corn, and concerning seditious Publications.* By Samuel Partridge, CL. M. A. Chairman of the said Sessions. With an Admonition to the Keepers of Inns and Alehouses. Printed for the Benefit of the French Refugee Clergy. 8vo. 32 pages. Price 1s. Nicol. 1793.

With respect to the former of the two objects of this charge mentioned in the title, the learned chairman states the purport of the most material acts of parliament for establishing one measure of corn throughout the kingdom, and recommends that each parish be provided with a bushel sealed as the acts direct. On the
second

second point, the prevention of sedition, he advises the reduction of the number of ale-houses, as 'the deplorable source of most of the disorders and tumults, vices and crimes, poverty and poor rates, in the kingdom.' Mr. P. concludes the charge, as usual, by contrasting the condition of France with that of Great Britain, and exhorting the inhabitants of this country to a peaceable and cheerful submission to the laws.

ART. IX. *The present State of the British Constitution, deduced from Facts.* By an Old Whig. 8vo. 28 pages. Price 6d. Jordan. 1793.

THIS 'old whig' introduces himself to the reader by a long and elaborate display of the *theoretical* beauty and perfection of our constitution.

'But [adds he] while theory informs us that we are free, and in confirmation of her doctrine points to three estates so happily equiposed, and forming so goodly a system of mutual counteraction, experience answers that there is a baneful disease called *influence*, which has unaccountably crept in, and which, after having gradually destroyed the vigour of our constitution, is now actually preying upon its vitals. Hence the majority of the commons are no longer freely chosen by the suffrages of the people; a borough is transferred with as much publicity, and as little ceremony, from one proprietor to another, as a common freehold; the price of a seat in parliament is as well known, and as arithmetically calculated, as the value of land; and even men who have respectable characters to lose, are not ashamed to employ the most sordid arts of venality without the pains of concealment in the ignominious traffic. And what is still worse, this confederacy is far more pernicious to civil liberty, than even those of Poland and Venice, since *there*, in case of any violent abuse of power, the people have the remedy of bringing their oppressors to justice from their notoriety; but in a country where the criminality is divided among many, is sanctioned by custom, is fortified by prejudice, and operates without the risk of responsibility, the condition of the bulk of the nation is indeed hopeless.'

After these, and other similar observations, the author proceeds to examine the composition of the two houses of parliament, and begins with the house of peers, which he contends to be very different from what the constitution intended, viz. 'a controlling and judicial assembly.' He asserts the following to be a just statement:

Peers holding offices at pleasure	-	-	-	34
Bishops hitherto capable of translation	-	-	-	26
Admirals in H. of L.	-	-	-	4
Generals, and colonels	-	-	-	18

Two thirds of these are reckoned the steady supporters of ministry	}	32
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Deduct 66 from 259, remainder—193.

N n 3

'Though

Though the remaining 193 peers cannot be said to follow any profession, yet when we view the long lists of governments, embassies, fleets, regiments, ranger-ships, flars, and garters for themselves—the posts of lady of the bed-chamber, maid of honour, sempstress, or clear-starcher for their wives and daughters—the sure promotions in the army, navy, and offices of government for their sons—the comfortable appointments they aim at for a pimping valet, or a cast off mistress—we may perhaps, without any considerable rashness, expect that no very violent degree of opposition will be met with from two thirds of the number.

Deduct one third of 193, remainder	129
Placemen, bishops, &c.	66

Deduct 195 from 259, remainder—64.

From the whole statement I conclude, that in the house of peers, the minister may at all times expect a majority of more than three to one.

Our author insists too, that the ‘ostensible places’ enjoyed by members of the house of commons (many of which are held at pleasure) are upwards of 90; that the pensions on the civil list amount to 100,000 l. a year; that out of 558, more than 400 are returned in England alone for rotten boroughs, or for places under the patronage of individuals, and that ‘of the mutilated representation with which Scotland is insulted, the condition is even worse.’ It is impossible to peruse these calculations (which we hope are somewhat exaggerated) without the most poignant grief.

We shall conclude this article with an ‘instance’ quoted, in order to evince ‘the nature of the civil list:—One of the daughters of George the second, it is said, requested her father’s permission to have her apartment papered. The king answered, “he could not afford it.” “Not afford it! the expence could not exceed ten pounds.” “That might be (returned the king) in the case of a common person, but I assure you it would cost me one thousand.”

‘The articles of the account might probably stand thus :

To A. B. Esq. M. P. for the borough of C., surveyor of the princesses apartment	£. 300
To Mr. J. D. deputy surveyor of the princesses apartment for himself and two clerks	150
To Mr. F. K. chief paperer	150
Deputy paperer	50
To R. W. Esq. member for the county of N. comptroller of the works in the princesses apartment, for himself	300
Board wages for twelve servants for a month	40
Paper, paste, and a workman for four days	10
Total	1000

ART. X. *An Appeal to Men, against Paine's Rights of Man. In two Parts; by William Lewelyn, Dissenting Minister at Leominster. Part the 1st. 8vo. 95 pages. Price 1s. Evans. 1793.*

W^e

We are told, that Mr. P. has advanced principles, in his book entitled 'the Rights of Man,' at once 'immoral and ruinous.' It is also asserted—1. that mixed government, uniting monarchy, aristocracy, and republican principles and influences together, is the only true government;—and, 2. that no other can exist.

The following will perhaps be considered as a curious passage:

'You tell us, [says he, addressing himself to Mr. P.,] that the vocabulary of Adam contains no such animal as a duke.—Animal! O fie!—great sinner! none such to be found there! Astonishing! Where have you been? What vocabulary have you read? I can find many dukes there, and can shew you how to do the same. Trace the line of Adam down to Genesis seventeenth chapter, and you will find it said by the Creator, that Abraham should be the father of kings: that his son Ishmael should be the father of twelve princes: and in chapter thirty-six, that his grandson Esau, had a very numerous family of dukes, registered by their names: and there had been many dukes in Seir before he settled there. Is this ignorance real or affected? You say that no ideas of any sort connect themselves with these titles in the mind. How can you say so? Every one with the word king, connects the idea of one who holds the reins of government, and sits at the helm to direct the motions of the state. Prince and duke, both signify leaders and conductors of others. Lord signifies headship, and superintendency. But I need not inform, for you do, and must know these things.' Having given one quotation, by way of answer to Mr. P.'s doctrine, in respect to titles, we shall conclude this article with another concerning equality.

'Equality, in a word, is a wild and wicked thought, published and founded to foment tumult and rage; and is a thing impossible in nature. For if Adam and Eve had been equal, there would have been neither husband nor wife: for she that is equal to her husband, is no wife; and her husband is no husband. If the father and son are equal, there is neither father nor son. If the master, and the apprentice, and servant are equal, then there is neither master, apprentice, nor servant. And if the officer and soldier are equal, there is neither officer nor soldier. Equality is unavoidably therefore, the dissolution, and abolition of human society. Thus much about republicanism as founded in man's equality.'

ART. XI. *A Letter to Citizen Paine*, 8vo, 16 pages, Price 2d. Williams, Strand. 1793.

MUCH ridicule is here attempted to be thrown upon 'citizen Paine,' for discovering to our nation and the whole world, 'that we, though happy, and nominally free, are in reality slaves.'

ART. XII. *Village Politics. Addressed to all the Meebanicks, Journey-men, and Day Labourers in Great Britain*. By William Chip, a Country Carpenter. 12mo. 7th Edit. 24 pages. Price 2d. or 2s. for 3s. Rivingtons. 1793.

THIS is a dialogue (written by Miss Hannah More) between Jack Anvil the blacksmith, and Tom Hod the mason. Tom, who wants 'liberty, equality, and the rights of man,' is, like many of his countrymen,

trymen, impatient for some beneficial change in behalf of the laborious and industrious part of the community.

On the other hand, his adversary, who is sometimes *hard pushed* for an answer, says 'that we have a king so loving, that he wou'd not hurt the people if he cou'd; and *so kept in*, that he cou'd not hurt the people if he wou'd. We have as much liberty as can make us happy, and more trade and riches than allows us to be good. We have the best laws in the world, *if they were more strictly enforced*; and the best religion in the world, *if it were but better followed*. While old England is safe, I'll glory in her, and pray for her, and when she is in danger, I'll fight for her, and die for her.'

ART. XIII. *The Case of the Sugar Colonies.* 8vo. 97 pages. Price 2s. Johnson. 1792.

AFTER Columbus had discovered the West India Archipelago, towards the close of the fifteenth century, the immediate object of the first adventurers was gold, which they expected to find in great abundance. The more slow, but certain means of acquiring wealth, by agriculture, were entirely overlooked until about the year 1625, when some natives of England and France took possession of the island of St. Christopher, and set about planting tobacco, ginger, cotton, &c.

It was not however until 1660, that the sugar cane began to be cultivated in Surinam, whence it was soon after transplanted to Barbadoes, and, suddenly enriching the planters, became a favourite object of culture, and the staple product of the islands. Yet, notwithstanding this, all the sugar annually raised in our colonies did not exceed 3000 hogsheads in the reign of Charles II. of which, one third only were consumed in England, and the remainder exported to foreign countries.

But the use of negro slaves, who were introduced into the islands by the inconsistent zeal of Da Casas, becoming more extended, we find towards the close of that century the produce augmented to 40,000 hogsheads, one half of which were consumed in Britain; and from that time to the present, so great has been the increase of the national prosperity, that though above 150,000 hogsheads are now imported annually into this country and Ireland, not more than 12,000 are re-exported to foreign parts.

'In order to encourage the enterprises of our own subjects, and of course to advance the prosperity of the mother country, the produce of the British islands alone, has been allowed to be consumed in England; for if that of foreign plantations has not been formally excluded, the excess of duties with which it is charged, has, as it was intended to do, acted so powerfully as to occasion its virtual prohibition; and the British islands have been left in the undisturbed possession of the supply of the British market for the space of near a century and a half.'

It is lamented by our author, that, after so long an enjoyment of an exclusive trade, which is thought to have grown into a right by prescription, a series of measures should have been lately adopted, which seem to indicate a disposition in this country, adverse to the interest of the colonies, while principles have at the same time been advanced, that intimate a design to annul the system on which the West India islands were first settled, and by the continuance of which, it is here asserted, they can alone flourish.

It

It is also contended, that an article in the treaty of commerce with France, relative to the importation of brandy, is highly prejudicial to the colonies, but neither this, nor certain heavy duties, bear any proportion to the danger apprehended from speculative writers, who have preached up not only an abstinence from sugar, but an entire abolition of the slave trade. In addition to this, it has become the favourite plan of the present day, to encourage the culture of the cane in our oriental possessions, and to import its produce into Europe, a measure that would infallibly ruin the manufacture of sugar in the West India colonies, which is here considered 'to be to all intents and purposes, as much a national manufacture as those of Birmingham, Manchester, or Norwich.'

ART. XIV. *Remarks on the New Sugar-Bill, and on the National Compacts respecting the Sugar Trade, and Slave Trade.* 8vo. 106 pages. Price 2s. Johnson. 1792.

It is enacted by the late bill, which passed the house of commons in May 1792, and was soon after converted into a law, that whenever the average price of raw and clayed sugar, sold in the port of London, exceeds in the six weeks which respectively precede either the middle of February, June, or October, the amount of 65s. for the hundred weight (the duty of 15s. thereon included), the draw-back on raw sugar exported to foreign parts is immediately to cease during four months, and the bounty on *refined* sugar to cease during a like term, but commencing after the interval of a month. This statute, which is evidently founded on the system of the existing corn-laws, is meant merely as an experiment, and it is contended here, that the existence of any regulation whatever is highly prejudicial.

Since the conclusion of the American war, and a propagation of the idea, that the East Indies can furnish us with sugar at reduced prices, a considerable number of persons, and among these, we are told, may be included several members of administration, have at once disputed the utility of the sugar islands, and started doubts as to their claims. Notwithstanding this, it is strenuously contended, that a compact exists between the mother country and the colonies, 'which approaches to the nature of that taking place between the divinity and man; for which there are no parchments, no witnesses, no sanctions, to produce, but simply the solemn declaration of a power having in view the happiness of the whole, and possessed of all the necessary authority for enforcing it.'

If ever an abolition of the slave trade be determined upon, it is insisted that a compensation should be immediately held out, and the following regulations are suggested as necessary to be adopted on the part of Great Britain: 1. a continuance of the monopoly of the British market; 2. an exemption from new burdens; 3. a relaxation of the laws prohibitive of an unrestrained intercourse with America; 4. the introduction of indented servants.

'Europeans, for various reasons, are out of the question; and at present, it may be a critical matter to attempt the search of indented servants or freemen in Africa; but, without speaking also of the *Hindoos*, is it not perfectly practicable to obtain a number of *Chinese* fit for the purpose? The Chinese are much given to expatriate; they are an ingenious,

genious, a laborious and frugal people; they understand how to relieve the inconveniences and add to the enjoyments of a hot climate; they would serve not only as domestic servants, but as tradesmen and superintendants; they are to be found in every quarter of the *East-India Islands*, wherever an European factory is established; they are not afraid of crossing the sea, which they frequent in the company's service; and before many years elapse, it will be found easy perhaps to have prevailed upon an amount of one or two hundred thousand of them, of different sexes, to migrate to our islands.'

' 5. The islands may be essentially served, also, by the introduction of various plants. The bread fruit will be a noble present, and the various spice trees, a politic one: the several species of bamboo will not be without their use; and the introduction of eastern fruits might add to the temptation in favour of residence in the islands. Perhaps it might not be superfluous to make trial of a new species of the *sugar cane*, of which there are several ascertained, though one only is known to our islands; the whole stock of what we possess (if we are to pay attention to learned botanists) being to be considered as various parts of one identical plant, in consequence of having been propagated from stems and roots, instead of seeds.

' 6. Among other new importations, useful animals should not be forgotten; whether for labour as the eastern bullock, or for food, or other serviceable purposes.—These several means of relief could not be very costly, but might prove highly efficacious, and contribute to the benefit of others besides the actual sufferers, as well as to the ornament and reputation of our age and nation.—Indemnities of a *more direct kind*, must be left to the justice and generosity of the British nation, when a proper period shall arrive for considering this important subject.'

ART. XV. *The Right in the West-India Merchants to a double Monopoly of the Sugar Market of Great Britain, and the Expediency of all Monopolies examined.* 8vo. 90 pages, Price 2s. Debrett, 1793.

THE *exclusive* right of the West India planters to supply Great Britain with sugar, is here examined and denied.

' The West Indians [says the author], in fact, have hitherto reaped a greater share of the benefits of this implied contract than the parent state. They have held possession of the best, and for some years past, the most considerable market in Europe, by means of an almost prohibitory duty on foreign sugars, and of a drawback of the full duty on raw, and a bounty equal to that duty on all their manufactured sugar exported to other markets.

' Under such encouragement can it be wondered at, that West India cultivation has been actively prosecuted, and with so much success. The sugar islands have ever been the first anxious care of government, on an apprehended rupture with the maritime powers; their security, the prominent feature in every treaty of peace; sacrifices have been made in the east and elsewhere, to obtain back less important acquisitions made from us in the West Indies*. Our expences in defence of the latter, in time of war,

have and ever must be enormous; and have hitherto been entirely paid for by taxes on the subjects at home. Our peace establishments for the islands are considerable. The pay of land and sea forces, and charges of stores and fortifications, are all defrayed by this country.

But the most important advantages which the West Indians have reaped from their connexion with this country, are the credit and capitals they have borrowed from Great Britain. Without these, no considerable works could have been erected; no cultivation of their sterile rocks have been forced, at such an enormous and unnecessary expence. Without such assistance, the sugar trade of America, it is more than possible, might have been confined to its congenial southern continent, and the most extensive of its islands; and the cultivation of the cane have been peaceably carried on by the native inhabitants of the soil, to the increase, instead of the destruction of the human race.

After recapitulating the great obligations the planters lie under to Great Britain, it is contended, that the dependencies in the East and West Indies are equally entitled to the fostering care and protection of the parent state, and to every assistance and encouragement compatible with justice and impartiality. The idea lately propagated, 'that admitting the East Indies to a share in the sugar trade, will be the ruin of the West India colonies,' is treated as visionary and chimerical, and the planters and their friends are exhorted to consider the danger of enforcing their claim to a double exclusive monopoly, lest the legislature should be induced, not only to cancel that of the East India company, whose very existence implies one of the most extensive and unequalled monopolies of which history gives any example, but to abolish 'every other, implied or chartered monopoly, which exists but 'to stunt the industry' or to cramp the capitals of the commercial interest in every part of the British empire.'

This seems to have been intended as an answer to the two former articles.

INDIA AFFAIRS.

ART. XVI. *Three Letters addressed to a Friend in India, by a Proprietor, principally on the Subject of importing Bengal Sugars into England.* 8vo. 88 pages. Price 2s. 6d. Debrett. 1793.

It is contended, in these letters, that the India company are already in possession of exclusive privileges which many deem injurious to the public, and that it would be gross impolicy to invest them with the power of converting the sugar trade into a monopoly. An equalization of duties is deemed both unnecessary and impolitic; 'unnecessary, because the East India company can bring sugars to market with a profit subject to the present high duties, as long as it can be for the general interest of the nation, that they should so do; and impolitic, because the East India company would totally ruin the West India islands if they can import sugars to any extent for which a demand can be found.

§ After

‘ After these declarations, you will expect from me at least some proofs of what I advance, and those proofs are to be found, as I have already said, in the report itself. You will there see it admitted, that the freight can be reduced *more than one half!* and you will see an account of profit and loss on sugars imported from Bengal, which shews a profit of 1270l 10s. on an invoice of 4663l. 16s. This surely is a very handsome advantage; it exceeds 27 per cent. and if the East India company gained as much upon their trade in general, they would at this day have a very different statement of their affairs to submit to the public.’

ART. XVII. *A Letter to the Proprietors of East India Stock. By Mr. J. Fiott of London, Merchant. To which is annexed [a] Copy of Mr. Alderman Le Mesurier's Protest against the Contract for Shipping, entered into by the Court of Directors of the East India Company, for the Seasons 1792, 1793. 8vo. 16 pages. Price 6d. Richardson. 1793.*

It having been affirmed by some of the directors, at the general court assembled in May last, for the express purpose of deliberating on ‘ shipping affairs,’ that *public contract* was the practice of the court, and the same assertion having been made in June, Mr. Fiott pledged himself at this latter period to put these assertions to the proof. He accordingly determined to offer new ships of their own size, built under their own inspection, commanded by their own officers, and in every respect conformable to all their regulations, that in case the Directors did not accept of the lowest tender, under such circumstances, they might be left without excuse.

‘ I fulfilled this pledge [says he] in June last, on their advertising for tenders of ships *from any persons*, &c. Mine were at 18l. per ton to China, when the lowest of other tenders were at 20l. per ton to China, and to other parts in proportion. After a secret conference held by the two chairs with the old owners, it was finally agreed, to take the ships of the old owners as follows; the lowest, at 19l. 10s. per ton to China for large ships, 23l. per ton to China for the small, and so in proportion for other voyages, while mine at 18l. per ton to China, as abovementioned, were rejected.’

Mr. F. has had a long, and rather an unsuccessful contest with the shipping interest in the India company: but if not advantageous to himself, this circumstance has been eminently serviceable to the interests of the proprietors, as the price for peace freight in August 1783, when the competition first commenced, was 33l. and is now reduced to 21l. 5s. per ton, so that, according to the calculation now before us, a saving of no less than 387,750l. has been already effected, and this we are told, may be made to amount to 495,000l. per annum. Mr. Paul Le Mesurier in his protest contends, that the company pay 100,000l. per annum more than the service requires, and thinks that ‘ the illicit trade of India with Europe and America’ will flourish until this very essential reduction shall have taken place.

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MISCELLANEOUS.

ART. XVIII. *Letters on the Female Mind, its Powers and Pursuits. Addressed to Miss H. M. Williams, with particular Reference to her Letters from France. In two Volumes. 12mo. Price 6s. sewed. Hookham. 1793.*

WHETHER this production be dictated by male jealousy, or female envy, we cannot with certainty decide; because no name is annexed to it, by which we can determine the sex of the writer. However, as it is written in the character of a woman, we must take it up as the most probable conjecture, that it is the production of some female, who, finding herself incapable of emulating the merit of those of her own sex, who have of late appeared with such deserved applause in the field of philosophy, is resolved if possible to strip them of the honours they have so justly obtained, by attempting to prove, that every effort to acquire intellectual distinction is a feeble struggle against nature, which can only terminate in ridicule and disgrace.

In direct opposition to the high claims which have of late been so boldly made, and so ably supported by several female authors, this writer maintains a difference of sex in intellectual powers. That women are not designed for the exertion of intense thought, is inferred from the effect which it produces on the countenance and the features. Thus they are cut off at one stroke from all abstract inquiries, and sent back to trifle in the fields of sentiment and fancy, whence they are for ever to look up with despair to the superior region of intellect, as the appropriate domain of the lords of the creation.

In a catalogue of the studies which this inquisitor expressly prohibits to women, the two principal articles are divinity and politics, doubtless, that the sex may modestly disclaim all interference with the management of the world, in two of the most important concerns of human beings, the care of society, and the care of the soul. The subject of politics she places at the head of the climax of unsuitness for female study. And the great offence committed by Miss Williams, has been, that she has ventured to write letters on the politics of France. Or rather perhaps the offence has consisted in expressing, with so much honest ardour, the joy she felt on witnessing the first emancipation of a nation from the yoke of despotism. That this is, in the present writer's opinion, an unpardonable sin, appears from the whole drift of her work. A professed enemy to the propagation of the principles of liberty, she undertakes to trace with a prophetic pen the effects which our present passion for liberty is likely to produce, particularly with respect to the fair sex. Among these, she conceives it to be one of the most fatal, that women will henceforth assert a degree of liberty entirely contrary to the divine mandate, and, becoming too proud to obey, will affect to rule *vi et armis*. Ashamed of such daring presumption in that part of the human species who were born to obey, our author thus pursues the phantom her imagination has raised.

Vol.

Vol. 1. p. 85.—‘How then is that liberty, that divine emanation which every rational being ought to admit and to enjoy—how is it improved! Man disdains to be shackled by custom: woman is confessed his equal: to cultivate the understanding is surely not only the most innocent, but the most laudable of all pursuits. Let me read; Nurse, take Mary away. No, replies nurse, I have learnt that we are all equal; to be confined to a place or employment is slavery, to which the dignity of human nature ought not to submit; take care of Mary yourself.—I will not be taken care of, cries Miss Mary; to be guarded is to be a prisoner, &c. &c. Query, who now is the slave?’

‘Let us suppose another instance rather less innoxious than the former, but not at all less probable. Miss Mary, at the age of fifteen, well bedecked with gewgaw accomplishments, and well read in the system of liberty, marries, because she has a right to chuse for herself, her father’s footman; for it is not every young lady that has *virtue* enough to run away with her music-master. In a little time, when the bustle of a foolish action is over, she begins to be convinced she has acted unwisely, or rather to think she was *unfortunate* in her choice: her understanding, somewhat matured as her accomplishments are forgotten, she perceives there are certain good things in the world not quite so contemptible as she had fancied them. The comforts that money purchases she, almost ashamed to be convinced, confesses to herself alone, are comforts; the respect paid to the husbands of some women, and consequently to themselves, and the contumelious neglect in which she sits down with her husband, are compared, and rendered in the comparison agonising by what she suffers at home from his brutality and ignorance. The goddess of Liberty waves her cap over her brow, and she perceives that, however shackled by absurd laws, which men are still too selfish to have abrogated, she has a right to transfer the affections of her heart, and that even her prudence and good sense cannot be called in question, if the transfer is made to a more worthy object. She sacrifices to the goddess with all the sincerity and enthusiasm of devotion and bigotry; she is contemned even by those she had reckoned on as her supporters. Disappointed, angry, and perhaps in poverty, she dips her pen in the gall of rebellion and sedition; she asserts the right of women to chuse their *protector*, as men do their rulers; to-day William, to-morrow John: her arguments are incontrovertible, elegance of language, and strength of diction, aid her; she does not doubt making converts of all the world, and expects not only a restitution to a situation of credit and countenance, but the gratitude of her fellow-citizens for the new lights she has thrown on morality. She attaches to her all of her own sex in her predicament: she calls on the men for their plaudits, but they reply—‘We admire your talents; we admit your theories to be excellent; and can you but persuade the world to reduce them to practice, you will deserve well of the advocates for liberty; but *entre nous* you will find there are certain prejudices not yet removed respecting the *property* of wives and a *lineal succession*, that will very much oppose you. At least we must beg
to

to be excused from avowing ourselves convinced by you, till we have shaken off a few more of our prejudices.'

Enough of this rant,—and of a work, which is written with much ill temper, and is only calculated to throw dust into men's eyes on one of the plainest questions in the world, and to make them indifferent, or rather, adverse to the cause of freedom, a cause in which the happiness of every human being, male or female, is deeply interested.

As to Miss Williams, though she is certainly attacked with great rudeness and illiberality, we are little inclined to pity her; not because we are at all convinced that she has deserved such treatment, but because we are well persuaded, that her reputation, and more especially the *Mens sibi conscia recti*, will afford her impregnable defence against the shafts of her *concealed adversary*.

D. M.

ART. XIX. *Mon Agonie de Trente-huit Heures; ou Recit de ce qui m'est arrivé, &c.* My Agony of thirty-eight Hours; or a Recital of what occurred to me, what I saw, and what I heard during my Detention in the Prison of the Abbey St. Germain; from the 22d of August to the fourth of September. By Jourgniac Saint-Méard, *ci devant* Captain-Commandant of the Chasseurs of the King's Regiment of Infantry. Ninth Edition. Printed at Paris in 1792, and imported by J. Boffe, Gerard-street, 1793.

THE hypocrisy, the obstinacy, and the supposed treachery of the executive power, brought about the revolution of the tenth of August. The perfidious surrender of the frontier towns, the progress of the combined armies, the horrid manifesto of the duke of Brunswick, and the dread of a conspiracy on the part of the disaffected in order to effect a counter-revolution, produced the massacre of the second of September. The first of these events was countenanced by the most zealous and enlightened patriots in the empire, who firmly believed that the basis of French liberty could never be fixed but upon the ruins of the throne: it was with horror that the same men beheld the second, for although they equally detested monarchy and aristocracy, yet they were desirous of the reign of the laws.

It has so occurred, however, that all the great and virtuous characters in France have, on this occasion, been indiscriminately and ignorantly blended with a small and detestable faction, while it is notorious, that Petion and Manuel, after a number of ineffectual attempts, at length put an end to a slaughter, during which Rolland, Condorcet, and Brissot were entered upon the bloody list of proscription, and escaped from death but by an intervention little short of a miracle.

The relation now before us is at once curious and interesting. It is written by an avowed royalist, who utters his sentiments with a manly and intrepid firmness. His testimony therefore is not to be suspected, in as far as relates to the humanity displayed by the people, whenever they were permitted to consult their own natural feelings.

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‘The principal reason [says he in his preface] which has determined me to this publication is, to demonstrate that, although the people are impetuous and irresistible when they believe themselves to be betrayed, we ought not on this account to despair of their justice.’

Chap. I. *Fourteen Hours at the municipal Committee of Inspection.*—This committee had caused Mr. St. Méard to be arrested on the twenty-second of August. He was brought to the town-house at nine o'clock in the morning of that day, and remained there until eleven o'clock at night. Two persons, apparently members, ordered him to be conducted into the hall, and while one of them, overcome with fatigue, fell asleep, the other, after telling him ‘that they were all equal,’ and desiring him to be seated, commenced his examination. It appeared, from the interrogatories, that he was suspected of having served with the emigrants on the frontiers, and also of having conducted a news-paper, entitled *Le Journal de la Cour & de la Ville*.

Chap. II. *Ten days at the Abbey.*—Three soldiers, on his examination being closed, carried him to this prison; and soon after his arrival he was introduced into a large hall, which had formerly served as a chapel, and where he beheld nineteen persons lying upon beds composed of mats. The one assigned to him, had been occupied by a Mr. Dangremont, whose head had been cut off two days before.

On that very afternoon, when they were about to sit down to table, Mr. Chantereine, colonel of the king's body guards, stabbed himself three different times with a knife, after having exclaimed, ‘We are all destined to be massacred—My God, I am about to fly to thee!’ He died in ten minutes afterwards.

On the twenty-third, our author employed himself in composing a memorial, in which he unmasked the turpitude of his *denunciators*; he afterwards found means to send copies of it to the minister of justice, the committee of inspection, the section in which he had resided, and to all those who might interest themselves in his behalf.

About five o'clock, Mr. Durosoi, editor of the *Gazette de Paris*, was brought in. He embraced Mr. St. M., and then presented him with the following note, which he had just received from a lady greatly attached to him.

“My friend, you must prepare yourself for death; you are condemned, and to-morrow——my heart is ready to burst; but you know what I promised you. Adieu!”

While he read this billet, the eyes of Durosoi were full of tears; and when he had concluded, that unfortunate gentleman cried out, “Alas! she will suffer infinitely more than myself.” Next day his head was cut off at the *guillotine*.

On the twenty-fifth, the commissaries of the prison permitted an evening paper to be introduced, and on this occasion, Mr. St. M. read a paragraph, which, to his inexpressible sorrow, accused him of being the editor of an aristocratic journal.

At midnight, a municipal officer entered and inscribed their names, and time of confinement, upon a register.

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On the twenty-eighth and twenty-ninth, a number of carriages arrived with more prisoners. On the thirtieth, at eleven o'clock at night, a person of about eighty years of age, who proved to be Mr. Cazotte, author of the poems of *Olivier, le Diable amoureux, &c.*, was introduced into their apartment. The ridiculous gaiety of this old man, and the mode of his address, which was after the *eastern manner*, helped to divert the prisoners, whom he attempted to persuade, by means of the history of Cain and Abel, that those in confinement were infinitely more happy, than they who enjoyed their liberty. He appeared to be exceedingly vexed that they did not seem to believe him; and, notwithstanding this, actually endeavoured to demonstrate to them, that their present situation was merely an *emanation of the apocalypse*.

On the first of September, three prisoners were liberated, who were much more astonished at their arrest, than at their deliverance from the Abbey, as they were the most zealous patriots in their respective sections.

Chap. III. *The commencement of my agony of thirty-eight hours.*—On Sunday, September the second, the jailer served up their dinner before the usual time; and this circumstance, together with his frightened air and haggard eyes, seemed to presage some sinister event. About two o'clock he returned again: the prisoners surrounded him, and asked a thousand questions, but he remained deaf to all their entreaties, and, after having carefully collected the knives which they had lately made use of, and ordered the nurse of a wounded officer to retire, he himself took his leave of them.

In half an hour more, the frightful noise made by the people in the street was considerably augmented by the drums, by the firing of three pieces of cannon, and by the alarm bell, which rang in every quarter of the capital. The fears of the prisoners were greatly increased by the cries of the populace, who surrounded several coaches filled with persons intended for the Abbey, and exclaimed, that all the bishops and other ecclesiastics that had been *penned up* there, were massacred.

Towards four o'clock, the piercing cries of a man, who was hacked in pieces by the cuts of a sabre, attracted the inhabitants of this dreary mansion towards the window, from which they perceived somebody lying dead on the pavement; a few minutes after, another was killed in the same manner, and several more in succession.

‘It is impossible [says our author, and the reader will readily believe him] to express the horror of that profound and gloomy silence which reigned during these executions, and which was only interrupted by the cries of those who were sacrificed, and by the blows of the sabre which fell upon their heads! The moment that they were murdered, a low and hollow murmur took place, reinforced by the sound of *vive la nation!* which was a thousand times more frightful to us than the former silence. In the interval between one massacre and another, we heard it uttered under our windows—“Not one must escape; they must all be killed, more especially those in the chapel, where there are none

but conspirators!"—It was of us that they spoke, and I believe that it will be entirely useless to observe, that we more than once envied the happiness of those, who were shut up in the most gloomy dungeons.'

At five o'clock the name of Mr. Cazotte, who had been removed to another apartment, was called out. The moment that this venerable old man had left the prison, his daughter, a young woman of about nineteen years of age, precipitated herself upon the neck of her father, and the people, affected with this instance of filial affection, demanded and obtained his pardon.

At ten o'clock on monday morning, the abbé l'Enfant, confessor to the king, and the abbé de Chapt-Raïgnac appeared in the gallery of the chapel, now converted into a prison, and, after announcing to their companions that their last moment was fast approaching, invited them to assemble around them, in order to receive their benediction. On this, they instantly fell on their knees, by a kind of instantaneous impulse, and complied with the request of these two venerable old men, who were massacred in half an hour afterwards.

After this, the prisoners selected some of their companions, to repair to a turret which overlooked the street, in order to inform them of the manner in which the victims were put to death. These on their return related, that such as held their hands up suffered greater torment than those who presented themselves boldly to the executioner: this hint they all determined to profit by.

Two things contributed greatly to comfort our author; the first was a dream, during which he fancied that he was tried and absolved by the people; the second, a conversation with one of the national guards, whose favour he had acquired, by addressing him in his own provincial dialect.

At two o'clock in the afternoon, the prisoners received some water from the jailor, for the first time in twenty-six hours, an omission on his part, which a *federate* would have avenged with his blood, but for the interposition of the sufferers.

After the death of a young officer, who appears to have endured great torture, on account of the *bluntness* of the executioner's sword, the people, who had hitherto been greatly agitated, became calm, and several voices cried out mercy! mercy! This circumstance seemed to infuse a glimmering of hope into the minds of those confined in the chapel.

At ten o'clock they were marshalled two and two, and conducted towards the tribunal where they were to be re-examined; such indeed was our author's good fortune, that by the kindness of the centinel, before mentioned, he was permitted to be present at two trials, a circumstance which contributed not a little to his advantage. After an agony of thirty-seven hours, infinitely more horrible than death, a wicket was opened, his name called out, and three men having seized him, he was dragged forwards in order to receive his sentence.

Chap. iv. *The last crisis of my agony.* 'By means of the light of two torches, I perceived the terrible tribunal, which was about

to pronounce either life or death upon me. The president, dressed in a gray coat, and having a sword by his side, was leaning against a table covered with papers, pens, ink, pipes, and bottles. This table was surrounded by ten persons, either sitting or standing, two of them were in waistcoats and aprons; others slept upon the benches. Two men whose shirts were stained with blood, and whose hands were armed with sabres, guarded the door, while an old turnkey kept his hand upon the bolt. The moment that I was brought before this bloody and expeditious court, in presence of which the best protection was to be entirely destitute of any, and where all the resources of the imagination were of no effect, provided they were not founded upon truth, two of my guards took hold of my arms, while the third seized me by the collar of my coat.'

The president having demanded his name and profession, and handed his commitment and accusation to the assistant judges, one of them intimated to the prisoner, that the least prevarication would ruin him. Having refuted all the charges adduced against him, and proved that he was neither an emigrant, nor the editor of one of the *aristocratic* journals, one of the judges, or rather jurymen, addressed him thus :

' You say fir, that you are neither this, nor that : what are you then ?

' Why to tell you my mind frankly, I have been a royalist.

' Here a general murmur took place, which was miraculously appeased by one of the judges, who appeared to interest himself in my behalf, and who spoke word for word as follows :

"It is not in order to judge opinions, that we sit here ; it is to judge the actions that result from them."

' Scarcely had these precious words been uttered, when I exclaimed, " yes, gentlemen, I have been an open royalist, but I was never paid for being so. I have been a royalist, because I thought that a monarchical form of government was most congenial to my country ; because I loved the king freely, and on his own account."

' The murmur that now took place was more flattering than the former ; in short, the president, after having taken off his hat, addressed the tribunal as follows : " I do not see any cause of suspicion against this gentleman ; I therefore grant him his liberty. Is it your opinion ?" [all the judges] " yes ! yes ! it is but just !"

Scarce had the verdict of *not guilty* been pronounced, when every person in the apartment rose up and embraced the late prisoner. The president then sent a deputation to the people, to instruct them that St. Meard was acquitted.

The moment that it returned, our author was desired to be covered, and to follow them. As soon as they entered the street, one of them cried out hats off ! citizens, this is a person for whom your judges demand aid and assistance. On this, he was surrounded by a number of torches, and embraced by all who surrounded him, the spectators at the same time exclaiming *vive la nation !* He was then escorted to his own house, by three persons appointed

appointed for the purpose; one was a mason, the second a journeyman wigmaker, the third a federate; and notwithstanding their situations seemed to be far from affluent, on being offered a pocket-book full of *assignats*, they rejected it with disdain, exclaiming, "we do not follow this trade for money! your friend there (pointing to a gentleman who had exerted himself for his preservation) has promised us a glass of brandy; we will drink it, and then return to our post."

Chap. v. *To my enemies.* In this Mr. St. Meard observes, that the decree for the suppression of feudal claims has bereaved him of half his fortune; he has however reflected upon this circumstance, and he is now consoled by the idea of its being highly beneficial to his tenants.

It is impossible to read this narrative, without remarking, that it bears evidence of a fact, hitherto unexampled perhaps in history; that of a frantic populace paying an implicit obedience to the sentence of a tribunal, created and protected by themselves. Every thing indeed seems to prove, that men, who amidst the delirium of excess were ever ready to interpose their clemency, in behalf of those pointed out to them as proper objects of mercy, could never have been urged to such outrageous violence, had not their passions been worked up to vengeance, by the arts of a few blood-thirsty and unrelenting miscreants.

ART. XX. *An Account of the Manner in which the Persons confined in the Prisons of Paris were tried and put to death, on the 2d and 3d of September.* By an Eye-witness. 8vo. 36 pages. Price 1s. or two guineas per hundred. Stockdale. 1792.

THIS is a translation of part of the last pamphlet, with a false title page to it. An advertisement is prefixed, stating, that this publication is intended 'to give to the people of England an idea of the horrors of the reform in France, and particularly of the change which has taken place there in criminal judicature.'

ART. XXI. *The Life of the late Earl of Barrymore. Including a History of the Wargrave Theatricals, and Original Anecdotes of eminent Persons.* By Anthony Pasquin, Esq. 8vo. 79 pages. Price 2s. Symonds. 1793.

IF the life of the young nobleman, whose memoirs are here narrated by a friend, did not afford great cause for exultation to his family, or hold forth much moral worth for the imitation of mankind, yet it is to be hoped, that the present little tract, will not be without its use.

Richard, late earl of Barrymore, viscount Buttevant, and baron Barry of the kingdom of Ireland, was born August 14, 1769; he succeeded to the title and estate August 1, 1773, and died on March 6, 1793. He seems to have possessed a good heart, and no contemptible understanding; indeed, another *direction* to his talents appears to have been alone wanting, in order to have rendered him a respectable member of society. It was one of his many misfortunes to have been introduced, at too early an age, into what is termed the fashionable world;

world; and to have been too much indulged by his immediate relations. What but dissipation and extravagance could be expected from a boy, who, on being sent to Eton school, was intrusted with 1000*l.* by way of pocket money! The following anecdote relates to the death of the lady, who afforded him this opportunity of indulging an early habit of profusion:

‘ On the demise of his grandmother, the late countess of Harrington, a whimsical, though serious incident occurred at Eton school, the head master of which was particularly requested to break the disagreeable news of the lady’s death to her grandson, as tenderly and progressively as possible:—the method adopted by the learned principal was singular and appropriate: he called lord Barrymore to him in the school room, with an air of severe authority, and after questioning him upon the articles of his study, desired him to construe a part of Virgil, at the conclusion of which, he rejoined abruptly, “ Your grandmother’s ill, my lord!”—then made his pupil proceed with another passage, at the end of which he muttered, in a lower key, “ she is very ill, my lord.”

“ I am extremely sorry to hear that, doctor,” replied the noble Tyro, and read another part of his author, when the classic chief interrupted him, by a declaration that she was dying. “ Dying!” exclaimed the astonished boy. “ Come, come, she is dead,” concluded the master, “ now you know the worst, go to your place, my lord, and make the best of an irretrievable misfortune.”

Such was the ridiculously expensive style in which lord B. lived, that we are assured his servants drank Rhenish, while the boatmen who frequented his house were indulged with Burgundy!

‘ His munificence was ruinous; the treasury of Cræsus would not have been equal to the completion of his ideas: but it was the effusion of a noble spirit, that panted to do more than man, with only mortal means. Good sense was so mingled with his errors, that half their deformities were obliterated to the mental vision of an observer. During the Ascot races in 1791, he prepared two banquets for the prince of Wales, which cost him seventeen hundred guineas, but his royal highness was not a partaker of either; to the first came only himself and Mr. Franco, to the other lord Falkland, and myself!’

‘ His retentive faculties [adds his biographer,] were astonishing; I have known him return from a new opera, and play the overture distinctly and correctly, though he was not acquainted with the theory of music!—In our private oratorical efforts at Wargrave, upon a theme suddenly announced, he was generally the most poignant and strongest reasoner among us; upon an occasion when Mr. Stone had a tenant run away of the name of Day, very much in his debt, it was proposed that each gentleman should write an epigram upon the occurrence; the time allowed was ten minutes, when lord B. eclipsed us all, by a spirited effusion that would not have dishonoured *Martial*; as I cannot recollect it now, I will not injure his memory by any substitution of matter.—He despised those struggles of the aristocratic for precedence, who can only resort to the practice of insolence for the power of distinction. As he borrowed his superior claims to social respect from heaven, he disdained the idea of being arranged as the slave of those local honours which may be equally administered to the idiot, the villain, and the truly noble. No man will seek to acquire dignity from
external

external splendour, who can retire within himself, and strengthen his own felicity by his own reflection!—As the natural world is beautifully subservient to the moral, so is the gorgeousness of a valuable man only secondary to the tenor and attributes of his being.—He knew well how to make a right estimate of the durable and the transient, and adhered wisely to those comforting principles which the favour of princes could not establish, or the operations of calamity overthrow.

‘As there was no *Auberge*, *Caravansara*, or hotel in the village (of Wargrave) furnished with a decent bed, all the visitors to the family, which frequently amounted to twenty, were obliged to sleep together in two small rooms, unbarred, unbolted, and unlocked, distinguished by the names of the upper and lower barracks. The time allotted for repose, was generally from five o’clock in the morning, until noon; and if any ill starred varlet presumed to steal away from the midnight carousal, before the common signal for departure, his bands of sleep were burst asunder, by a Dutch dirge, an incantation to Hecate, or a recking sacrifice in the tripod of his chamber, not highly agreeable to the olfactory nerves of the recreant bacchanal!—When the theatre was finished, each had his peculiar hammock inviolable.

‘When the season and the sun-beams authorised the proceeding, we had an aquatic *fete*, and dined on some island between *Henley* and *Reading*, and so inebriate was the majority of the mimic crew, that had not the venerable Thames been auspicious to the festival, half of the assemblage would have been ingulphed amid his mud. The most select, brilliant, and satisfactory parties were held in Blake’s Wood, near Wargrave, where we dined in a tent, and dressed our food like the antique hunters, often on the spot where it had been destroyed;—we had secret places marked upon the sod where the wine was buried beneath the turf, and dug up as occasion urged—with song, catch, and glee, we alarmed the feathered tenants of the grove, and met the gloomy advances of the night,

“With tipsy dance and jollity.”

At some of these voluptuous orgies, Anacreon might have sat at the festive board without disgust.

‘Lord B.’s companionable points had singular seduction; he was not in many of his prominent traits dissimilar to lord Rochester and the duke of Wharton, though he uttered not the blasphemies of the first nobleman, or practised the vulgarities of the other;—he was gay, but not absurd, and witty but not uncharitable: he had more of what I shall denominate an *intuitive merit*, than any man I ever surveyed: he was a poet, a painter, and a musician, without having waded through the accustomed preparatory ordeal.’

In addition to these various qualifications, lord B. was an actor, and performed the characters of ‘*Scrub*,’ ‘*Hob*,’ ‘*Bobadil*,’ and ‘*Gregory Gubbins*,’ with great ability; he was also the ‘best gentleman jockey and coachman in the kingdom.’ The present pamphlet, notwithstanding some eccentricities, in point of style and ideas, affords a considerable fund of amusement, while it offers a most ample field for reflection, and not unfrequently for commiseration and contempt.

ART. XXII. *The Minor Jockey Club; or a Sketch of the Manners of the Greeks.* 8vo. 93 pages. Price 2s. 6d. Farnham.

1793.

THE

THE idea of this publication is avowedly borrowed from another, of which we have had occasion more than once to take notice. See *Analytical Review*, Vol. xii. page 529, Vol. xiii. page 324, and Vol. xiv. page 344. We shall here transcribe a short extract from the preface, by way of conveying the author's intention, in his own express words.

'It cannot be deemed an illaudable plan, at a moment when the gaming influenza rages with such violence, to take a peep into the different cabinets of the minor Greeks; and a just distinction between the fair honourable gamester, and the lurking insidious sharper, may serve as a beacon to unwary youth, and prevent them from being swallowed up in the quicksands of destruction. Gaming is a vice that grows out of avarice, and frequently out of want; it stimulates the insatiate appetite of one, and holds out strong allurements to the other. In large populous cities, where luxury and dissipation have made the greatest progress, this vice bears the most absolute sway. Moralists may declaim, and satyrists inveigh against it, but the evil will still remain; if defeated in one shape, it will break out in another, and all attempts to destroy the effect, must, of course, prove vain and nugatory, till the original cause be removed. If this reasoning be admitted, and it appears to me to be undeniable, it becomes a very principal question of police, how to modify the abuse in such a manner, as to render it the least dangerous and destructive to society; and when examined on this ground, public gaming houses cannot justly be considered such grievous nuisances, as in general they are represented to be.

'Were all the unhappy consequences of private gaming to be enumerated, they would harrow up the feeling soul with horror, and demonstrate the necessity of submitting to the abuse as it exists, rather than by an apparently plausible innovation, restore the old prowling hawk to the full use of his talons. In the course of this work, some *personages* will be held out to public notice, whose faces have been long familiar and notorious in this metropolis. It is not from any hope that satire, however pointed, can ever operate correction on such hardened vice, that this pamphlet is ushered into the world, but as has been already observed, it may instruct the ignorant, and teach them to distinguish between the insidious Greek, and the fair open gamester. Upon this moral basis, the author writes, and submits his book to the candour and judgment of his fellow citizens, with all its literary imperfections on its head.'

Notwithstanding the 'moral basis' assumed by the author of this pamphlet, we must here express our utter abhorrence of public as well as private gaming, and declare our firm persuasion, that his eulogiums on several notorious *black-legs* cannot be attended but by the worst possible consequences to the young and the ignorant, to whom he pretends to dedicate his labours. 2.

ART. XXIII. *Memoirs of Hildebrand Freeman, Esq. or a Sketch of 'The Rights of Man.' A recent Story founded upon Facts, and written by himself.* 8vo. 66 pages. Price 1s. 6d. R. Edwards. 1792.

Hildebrand Freeman, Esq., is the son of a clergyman in Yorkshire, who is put under the tuition of Dr. Meekly, a dissenting minister at Birmingham. He becomes a convert to the religious and political creed of his tutor; and goes over to France, prepossessed in favour of the French constitution. But having carried matters to such a refinement in religion as to have left himself very little christian consolation, he returns to the good old doctrine and discipline of the church of England; and, renouncing the doctrine of the Rights of Man, as held forth in the declaration of rights in France, he embraces the doctrine of the Rights of Man as exemplified, according to him, in a proper distribution of those rights, by the English government, in food to the hungry, employment to the industrious, &c.

We think Hildebrand Freeman, Esq., though he speaks of his tutor as conducting himself in a becoming and exemplary manner in his private dealing with mankind, acts a mean part in the name he hath assigned him. For a Dr. Meekly (meaning by it we suppose Dr. Priestley) is a name expressive rather of a mean unmanly kind of character, one degree, it may be, above a Jerry Sneak. Whereas the conduct of Dr. Priestley, he must know, has been uniformly brave and manly, even in the judgment of his enemies. As to the effect which Dr. Meekly's doctrines had on H. F. Esq. we will just observe, we find nothing in the doctrines, even as stated by himself, that has so much the character of forlorn hope. So far as our observations have gone, we have found the persons embracing those doctrines, cheerful in their deportment, and lively in their hopes; though we are not ignorant, that there is no rule without an exception. As to the defects pointed out by H. F. Esq. in the French constitution, we think some things which Mr. F. calls by that name are its excellencies; some we acknowledge are discordancies, and others imperfections. But some of its greatest defects have, we think, escaped the penetration of H. F. Esq., and to its excellencies he has not done justice. We will therefore take the liberty of just hinting one of its excellencies to him, which is, that the French constitution has made provision for correcting imperfections by future revivals.

A. Y.

ART. XXIV. *A Fashionable Cavicature; or the Proverbs of our Ancestors, prophetically descriptive of the most distinguished Personages, in the present Age, of the Court, the Senate, the Army, the Navy, the Bar, the City, and the Theatres.* 12mo. 60 pages. Price 1s. Thistleton. 1792.

We are told that the names in a court calendar, and a variety of proverbs, written on separate slips of paper, and thrown into two punch bowls, were drawn out one by one, and produced the arrangement here given to the public. Take a specimen.

‘His M——y. A good beginning ensures a good ending.

‘P——s Aug——ta. A fair face is half a portion.’

a.

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Books reviewed have the first word printed in Capitals; Notices of new Books, and Articles of Intelligence, in Italics: the Languages in which Books are written, if not in English wholly, are pointed out by, *A. Arabic, Æ. Æthiopic, C. Chinese, Cu. Curdistanic, D. Dutch, Dan. Danske, E. English, F. French, G. German, Gr. Greek, Gre. Greenland, H. Hebrew, I. Italian, Icel. Icelandic, L. Latin, Lap. Laplandic, N. Norwegian, P. Portuguese, Po. Polish, R. Russian, S. Spanish, Sam. Samaritan, Sc. Sclavonian, Sw. Swedish, Syr. Syriac, W. Welsh*, following the Title: either of these placed after the Number of the Page denotes, that the Reader will not there meet with Information on the Subject, but be referred to some Book, in such Language, in which he may obtain it.

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ERRATA.

ERRATA.

Page 3, line 7, from bot. *dele* he.

42, l. 16, f. b. *dele* violent.

45, l. 3, f. b. *for* pinion *read* opinion.

75, l. 13, *for* succffion *read* succession.

140, l. 2, *for* ipfi *read* ipse.

162, l. 18, *for* bard is *read* bards are.

185, l. 15, f. b. *after* Law *put a comma*.

191, l. 14, *for* Egyptain *read* Egyptian.

236, l. 19, *dele* be.

240, l. 26, *for* Ursprung *read* Ursprung.

257, l. 6, *for* wrefts *read* werfts.

269, l. 21, *for* fieldzeug *read* feldzeug.

270, l. 15, *for* capture *read* captures.

277, l. 3, *for* position *read* portion.

328, l. 14, *for* Freuch *read* French.

367, l. 10, f. b. *for* reeds *read* seeds.

Page 376, l. 24, *for* at *read* of.

381, l. 5, f. b. *dele* the semicolon *after* 762.

386, l. 13, *after* Catiline *put a comma*
instead of the full stop.

395, l. 9, *for* etymology *read* entomology.

409, l. 12, *for* thatrthis *read* that this.

412, l. 18, *for* XIV. *read* XVI.

416, l. 2, *for* s *read* is.

440, l. 20, f. b. *for* Committees *read*
Committee.

458, l. 9, *for* Lews *read* Lewis.

512, *between* lines 12 and 13 f. b. *add*
additional duties 282, 843 4 1½.

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455, l. 23, *for* Key *read* Hey.

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